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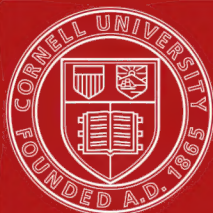
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I N D E X
TO THE
APOCALYPSE EXPLAINED

OF
EMANUEL SWEDENBORG

PREPARED FOR THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY BY

SAMUEL H. WORCESTER

VOL. I
Index of Words—A to O

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INDEX OF WORDS

IN THE

APOCALYPSE EXPLAINED.

- Aaron** (*Aharon*).—By Aaron, as chief priest, was represented the Lord as to divine good (n. 375^e(iv.,viii.), 502^a); as to the good of love; and as to the work of salvation (n. 734^d); and as to priesthood (n. 717^b).
- Moses and Aaron represented the Lord as to the Law, which is the Word (n. 727^b).
- By "Aaron," as chief priest, is signified the good of love to the Lord (n. 431^a, 502^a).
- By the sons of Aaron was represented the Lord as to divine truth proceeding from divine good (n. 375^e(iv.), 502^a).
- Aaron's garments represented such things as proceed from divine love (n. 427^b).
- By the garments of Aaron and of his sons were represented spiritual things (n. 375^e(iv.)).
- The garments of Aaron in general represented the spiritual kingdom, for in the heavens this invests the celestial kingdom (n. 717^b): that is called the spiritual kingdom in which divine truth is received; and therefore divine truth is signified, in general, by "Aaron's garments" (n. 717^b).
- By "the ephod of Aaron" is signified divine truth in ultimates; by "the twelve stones" in the breastplate of the ephod were signified divine truths in ultimates (n. 717^b).
- Under the twelve precious stones were the names of the twelve tribes, or of the twelve sons of Israel (n. 431^a, 717^b).
- The reason why Aaron's rod flowered, and produced almonds (n. 727^b).
- Aaron's rod represented and thence signified truth from the good of love (n. 727^b).
- By the "house of Aaron" are signified all who are in the good of love (n. 696^c).

By "the seed of Aaron" are meant those who are in the affection for genuine truth, which is from celestial good (n. 768*d*).

Abaddon.—Abaddon (*Heb.*, 'ABHADDON) means destruction (*perditio*); Apollyon (*Gr.* APOLLUON) has the same meaning. The destruction of truth and good is therefore meant, where these are treated of (n. 563).

Why it is that man's sensual [part], which is the lowest or outmost of his intellectual life, is called "destruction" or "Abaddon" and "Apollyon" (n. 563).

Abel.—By "Abel," in the spiritual sense, are meant those who are in the good of charity; and when an abstract view is taken, the good of charity itself is signified (n. 329*g*, 391*e*, 427*a*).

By "Abel" is signified celestial love; or, what is the same, good conjoined with truth (n. 817*b*).

By "the murder of Abel by Cain" is signified the separation of truth from good (n. 817*b*).

Abide, Dwell, Tarry (*Commorari*).—*Commorari* is the Latin rendering of Hebrew words that have various renderings in the English versions. It represents

'ACHAR, *Isa.* v. II (n. 376*g*):

GUR, *Psalms* xv. I (n. 799*b*);

Isa. xi. 6 (n. 780*b*, 781*d*);

Jer. xlix. 33 (n. 280*b*); I. 40 (n. 653*b*):

LIN, *Jer.* iv. 14 (n. 355*d*).

—**Remain** (*Manere*).—"To abide (*MENO*) in the Lord" (*John* xv. 4-10), is to abide in faith and love to Him, from Him (n. 85).

To abide "in the house" (*John* viii. 35), is in heaven (n. 409*d*).

(See *Inhabit, Sit*.)

Abode, Mansion (*Mansio*).—Angels have love and wisdom from the Lord; and because these are from the Lord, they are the Lord's; they are consequently the Lord in the angels. This is also manifest from the Lord's saying to His disciples (*John* xiv. 22-24) that "He has an abode with them," in the Word from Himself (n. 926).

"*Mansio* (an abode, a mansion)" represents

MONE, *John* xiv. 2 (n. 220*b*); xiv. 23 (n. 16, 239*a*, 250*c*, 433*a*, 741*a*, 785*a*, 926).

(See *Habitation*.)

Abomination, Unclean thing, Far, Removed (*Abominatio*).—"Abominations (*BDELUGMA*)" (*Apoc.* xvii. 4, 5) are profanations of good (n. 1045, 1047).

"Abominations (TO'EBHAH)" (*Ezek.* vii. 20) are good things profaned (n. 827^b).

By "the abominations of Jerusalem (TO'EBHAH)" (*Ezek.* xvi. 2) are meant adulterations of truth and of the good of doctrine from the Word (n. 827^b).

"To be for an abomination (NIDDAH)" (*Ezek.* vii. 19, 20), signifies to be turned into infernal evil (n. 827^b). (The authorized version here has "removed" and "far;" the revised version has "unclean thing.")

"The bird of abominations (SHIQUUTZ)" (*Dan.* ix. 27) denotes faith alone (n. 684^e). (The authorized version has "the overspreading of abominations;" the revised version has "the wing of abominations.")

About.—(See *Around, Roundabout.*)

Above (*Supra*).—(See *Higher, Below, Lower.*)

That which is above is also within, and that which is below is also without, and what is without is also around. In the Word, therefore, by things "higher" and those which are "in the midst" are signified interior things, and by things "lower" and those which are "roundabout" are meant exterior things (n. 283^a).

"*Supra* (above)" represents

MA'AL, *Ezek.* i. 26 (n. 595);

EPI, *Apoc.* x. 1, where the English reading is "upon" (n. 895).

— **From above** (*Desuper*).—"He shall bless thee with the blessings of heaven from above (ME'AL)" (*Gen.* xlix. 25) signifies with goods and truths from what is interior (n. 448^b).

— **On high, Upward** (*Sursum*).—"To be above" (*Deutr.* xxviii. 13) is to be lifted up by the Lord, so as to look to heaven; and "to be beneath" means not to be elevated by the Lord, but from self; and from himself man looks only to the world (n. 559).

"*Sursum* (above, upward, on high)" represents

MA'AL, *Exod.* xxv. 20 (n. 283^d);

Deut. xxviii. 13 (n. 559);

Isa. viii. 21 (n. 386^c);

Ezek. i. 27 (n. 504^a, 595); x. 19 (n. 179); xi. 22 (n. 422^c).

Abraham.—By "Abraham" in the supreme sense is meant the Lord; and in a relative sense, the celestial kingdom of the Lord, and the celestial church (n. 340^d).

By "Abraham" is meant the Lord in what pertains to the celestial Divine; by "Isaac" in what pertains to the spiritual Divine; and by "Jacob" in what pertains to the natural Divine (n. 696^d, 768^c).

By "Abraham's seed" is signified celestial divine truth (n. 768^c).

That the Jews were "Abraham's seed," signifies that the truth of the church, which is the Word, was with them (n. 768*c*).

Absence.—(See **Presence**.)

Abstract sense (*Sensus abstractus*).—The spiritual sense of the Word is wholly abstracted from persons and places; that is, from such things as draw their quality from the material things of the body and the world (n. 625).

(See **ABSTRACT SENSE**, under the head **Word**.)

Abundance (*Affluentia*).—"To suck the abundance (**SHEPHA'**) of the sea" (*Deut.* xxxiii. 19), signifies to drink-in from the Word truths of doctrine, and thence intelligence (n. 445).

(See **Shining, Tranquillity**.)

Abyss, Deep, Depth (*Abyssus*).—"The deeps (**T'HOH**)" which are said to be laid up in storehouses (*Ps.* xxxiii. 7), signify sensuous matters of knowledge, which are the most general and the outmost of the natural man, and in which at the same time are interior or higher truths (n. 275*b*).

"The deep," or "sea" (*Ezek.* xxxi. 15), signifies what belongs to knowledge and cognition in general, which is in the natural man; also the knowledges of truth which are in the natural man (n. 372*b*, 518*b*).

By "depths" (*Deut.* viii. 7) are signified exterior truths (n. 374*c*).

Where it is said, "The judgments of Jehovah are a great deep" (*Ps.* xxxvi. 6), by "deep" are signified truths in general, which are called the truths of faith (n. 405*d*): by "a great deep" is signified divine truth (n. 946).

By "the deep that coucheth beneath" (*Deut.* xxxiii. 13), are signified spiritual-natural things (n. 405*f*).

By "deeps" are also signified divine truths in abundance, and the arcana of divine wisdom (n. 538*c*).

"Depths" and "seas" are the natural itself, where are the things that belong to knowledge (n. 650*b*).

By "abysses" are also signified the ultimates of heaven, where and whence are knowledges of truth, which are the truths of the natural man (n. 538*c*).

"To ascend out of the abyss (**ABUSSOS**)" (*Apoc.* xvii. 8; see the revised version), when said concerning the Word as it is with those who are of Babylon, denotes to be received and acknowledged as divine, for form's sake (n. 1055).

By "the pit of the abyss" (*Apoc.* ix. 1, 2; see revised version) is signified the hell where falsities of evil are, and from which they spring (n. 535, 536, 537*a*, 538, 539).

Accuse (*Accusare*), **Accuser** (*Accusator*).—An “accuser (*KATEGOROS*)” (*Apoc.* xii. 10) signifies one who assaults, reproves and rebukes (n. 746a).

“To accuse” is to assault; and hence, to reprove and dispute (n. 747).

To accuse (*KATEGOREO*) “before God” (*Apoc.* xii. 10), means from the Word (n. 747).

Accustomed.—(See *Taught*.)

Action and re-action (*Actio et re-actio*).—All conjunction is effected by action and re-action. Action and mere passion do not effect it (n. 616).

Of the agent or the active element, and of the passive which is also a re-active or reciprocal (n. 616).

The active is from the Lord: so, too, is the re-active; but this appears to be from man; and he ought to bring it into action as if it were from what is proper to his own life (n. 616).

Adam.—By “Adam and his wife” is meant the Most Ancient Church, which was a celestial church (n. 364b, 617c). (See *Church, Fall*.)

Adam (‘*ADHOM* and ‘*ADHAM*) means red, in Hebrew. The names Adam and Edom come from this. Because of this meaning, man is called *adam* (‘*ADHAM*), the ground is called *adama* (‘*ADHAMAH*), and the ruby (sometimes rendered *sardius* in the English versions) is called *odem* (‘*ODHEM*) (n. 364b).

Adder.—(See *Asp, Arrow snake*.)

Adhere.—(See *Cleave to*.)

Admah and Zeboim.—By “Admah and Zeboim” (*Deut.* xxix. 23) are signified knowledges of evil and the false (n. 653b).

Adore (*Adorare*).—(See *Worship*.)

“To adore” is to acknowledge and worship as divine; and hence, to receive in the doctrine which is for the church (n. 789, 805a); it is to acknowledge as certain (n. 790a, 821a); to acknowledge and believe (n. 833, 885); to acknowledge in heart and to worship (n. 821a, 876, 945).

“To adore (*PROSKUNEO*) God” (*Apoc.* vii. 11) signifies thanking that so many are saved (n. 463); also the evidence of humiliation of heart, by truths from the good of love (n. 463); also adoration from humiliation of heart (n. 1207).

“That they should not adore demons” (*Apoc.* ix. 20), signifies that they should not cherish their own cupidities (n. 586); “that they should not adore idols of gold, and sil-

ver, and brass, and stone, and wood," signifies that they should not cherish false doctrinals, which are from their own intelligence, and which favor the loves of the body and the world (n. 587a).

By "adoring the dragon who gave power to the beast" (*Apoc.* xiii. 4), is meant the acknowledgment of salvation and justification by faith alone, which has been made firm and strong by the modes of conjunction that have been devised, and which has been received in doctrine (n. 789): by "adoring the beast" is meant acknowledgment of the reasonings whereby the disagreement with the Word has been apparently removed (n. 790a).

"All nations shall come and adore, before Thee" (*Apoc.* xv. 4), signifies that all who are in the good of love and of charity shall acknowledge the Divine of the Lord (n. 945).

"They adored God that sitteth on the throne" (*Apoc.* xix. 4), signifies adoration of the Lord who has all power in the heavens and the earths; here, from humiliation of heart (n. 1207).

(*PROSKUNEO* is rendered by the Latin word *adorare*, in all the preceding passages; also,

Apoc. xiii. 8 (n. 805a); xiii. 12 (n. 821a); xiii. 15 (n. 833); xiv. 7 (n. 876); xiv. 9 (n. 885); xiv. 11 (n. 891).

Adultery (*Adulterium*), **Commit adultery**, **Adulterate** (*Adulterari, Moechari, Adulterare*).—What adultery is (n. 1010).

By "adultery" is signified the conjunction of falsity and evil (n. 618, 1007).

Explanation of the precept (*Exod.* xx. 14), "Thou shalt not commit adultery (*NA'APH*)" (n. 981–1010).

Adulteries correspond to adulterations of good, and whoredoms to falsifications of truth (n. 237b).

By "adulteries" of every kind in the spiritual sense are understood all kinds of adulterations of good and falsifications of truth, or profanations (n. 235, 410c).

"To adulterate" and "to commit adultery" mean to pervert truths (n. 141b, 164).

"Adulteries" and "whoredoms" signify in general adulterations of good and falsifications of truth (n. 376g, 410c, 695d). (See *Whoredom*.)

By "adultery" is meant the state in which its love, which is called the love of adultery, reigns, whether this be within marriage connections or outside of them; and by "marriage" is meant the state in which its love, which is called conjugal love, reigns (n. 988).

Hell, and the rejection of all things of heaven and the church, are understood in the spiritual sense of the Word by "adulteries" and "whoredoms" (n. 981).

So far as one loves adultery, he removes himself from heaven;

- consequently adulteries close heaven and open hell (n. 982).
 Adultery is hell, and hence it is abomination (n. 1005).
 Since adultery is hell, it follows that unless man abstain from adulteries, and shun them and become averse to them as infernal, he closes heaven to himself, and receives from it no influx whatever (n. 982).
 He who abstains from adulteries for any other reason than that they are sins and are against God, is an adulterer still (n. 1009).
 Hell is from adulteries, for adultery is from the marriage of evil and the false (n. 988, 991).
 The love of adultery is a fire enkindled from impurities, which shortly burns out and is turned into cold, and into an aversion corresponding to hatred (n. 992).
 By "the seed of the adulterer (NA'APH)" (*Isa.* lvii. 3) are signified falsities, from the Word adulterated (n. 768e).
 It is to be known that there are adulteries more and less infernal and abominable (n. 1006).
 Various kinds of adultery (n. 1006).
 The sphere of adultery (n. 1007).
 Adulteries are held in less abhorrence with Christians than with Gentiles (n. 1008).

NA'PHUPHIM, *Hos.* ii. 2, is rendered by *adulteria* (n. 240b):

NI'UPHIM, *Jer.* xiii. 27, is rendered by the same (n. 141b):

NA'APH, is rendered by "*moechari*," *Jer.* iii. 9 (n. 141b); ix. 2 (n. 357c); xxix. 23 (n. 141b):

MOICHEVO, is rendered by "*moechari*," *Apoc.* ii. 22 (n. 164).

Advent.—(*See Coming.*)

Adversity.—(*See Straitness.*)

Adytum.—The "*adytum* (D'EBIR) (oracle, secret place, or shrine) of the temple" (1 *Kings* vi. 23) signified the inmost of heaven and the church (n. 277b).

It signified, where the Lord is (n. 638b).

The *adytum* (D'EBIR) of the temple (1 *Kings* viii. 6), where the ark was, like the *adytum* in the tent of meeting, represented the Lord as to Divine truth; thence it also represented the third heaven, where the angels are conjoined to the Lord by love to Him, and consequently have divine truth written on their hearts (n. 700g).

The *adytum*, where the ark was, represented the inmost or third heaven; also the church with those who are in things that are inmost, which church is called celestial (n. 630b).

Affection (*Affectio*).—Affection is said of love in its continuity; for affection is the continuous [extension] of love (n. 444a, 547). (*See Love.*)

Affection, which is of the will, makes all the understanding that is in man (n. 547).

In the spiritual world there is communication of all affections, and sometimes of thoughts; and within every society there is a general communication, extending itself from the middle of the society in all directions even to its boundaries (n. 674; *compare* n. 675a).

From this communication, one is held by another, and thus all in the same society are held by one another, in similar affection, and consequently in similar good (n. 675a).

Affinity (*Affinitas*).—Names of consanguinities and affinities signify spiritual things which have relation to spiritual birth, which is regeneration (n. 166).

Afflict, Affliction, Tribulation, Grieved (*Affligere, Afflictio, Afflictus*).—"Tribulations" and "afflictions," when they are said of the good, in the spiritual sense mean temptations (n. 474).

By "my affliction" (‘*NI*’) (*Gen.* xxix. 32) is signified the state of coming into good (n. 434a).

By "affliction" (‘*THLIPSIS*’) (*John* xvi. 33; rendered "tribulation" in the English versions), is signified the infestation from things evil and false which they who are in divine peace undergo so long as they live in the world (n. 365b).

By "affliction" (*Apoc.* i. 9; rendered "tribulation" in the English versions), is signified infestation by things that are false (n. 47; *compare* n. 164).

By "affliction" (*Apoc.* ii. 9; "tribulation" in English versions), is meant anxiety, from a desire to know truths (n. 117).

"Affliction" (*Apoc.* ii. 10; in English versions "tribulation") denotes the infestation and temptation of those who are in spiritual affection for truth, from those who are in falsities (n. 124).

The church is said to be "afflicted" (‘*ATZABH*’) in spirit" (*Isa.* liv. 6; the English versions have "grieved"), when in grief from affection or desire for truths (n. 555a).

The church is called "afflicted" (‘*ANI*’) and tossed with tempests" (*Isa.* liv. 11), from falsities (n. 717a).

That the Lord "was afflicted" (‘*ANAH*’) (*Isa.* liii. 7), signifies the grievousness of His temptations (n. 813).

By "the afflicted" (*Isa.* lviii. 10) are signified those desiring truth (n. 750e).

(See **Badness, Break.**)

Aforetime, as (*Juxta morem, Olim*).—"As aforetime" (‘*QEDHEM*’) (*Ser.* xxx. 20), means as it was with the ancients (n. 724c).

Afraid, making (*Perterrefaciens*).—Blessedness of heart and of soul, arising from the conjunction of good and truth, is signified (*Levit.* xxvi. 6) where it is said that “they shall lie down in security, and none shall make afraid (*CHARADH*)” (n. 388b).

(See *Terrify, Consternation*).

Afraid, to be horribly (*Cohorrere*).—“To be astonished,” “to be horribly afraid (*SA'AR*),” and “to be troubled” (*Ezek.* xxvii. 35), signify to be altogether changed as to state (n. 406b).

Africa.—When Africa is named, angels have a perception of the east (n. 21).

Agate.—(See *Fiery Stone*.)

Age (*Saeculum*).—All periods of time,—hours, days, weeks, months, years, ages,—in the Word are significative of states (n. 664).

“Age” in the Word signifies time from of old; also time even to the end; it also has similar signification with “the world” (n. 468).

The ancients, who were in a knowledge of correspondences, called the ages after the metals. The first age they called the golden, because then was the reign of innocence, of love, and of wisdom from these; the second they called the silver age, because then was the reign of the truth from the former good, or the reign of spiritual good and the intelligence therefrom; the third they called the age of brass or copper, because then reigned mere natural good, or the justness and sincerity of moral life; but the last age they called the iron age, because then was the reign of mere truth apart from good; and when this reigns, then also reigns what is false (n. 70; compare n. 176).

By “ages of ages” (*Apoc.* vii. 12), when said of the Lord, is signified the eternal. It is said “for ages and ages,” and not *to eternity*; because it is natural to say “ages of ages,” and it is spiritual to say *eternal*; and the sense of the letter of the Word is natural, and the internal sense spiritual, and the spiritual sense is contained in the natural (n. 468; compare n. 685).

That “ages of ages” signifies the eternal, is because in the world this signifies times in their whole duration; but in heaven, where there are not times such as there are in the world, it signifies the eternal; for the sense of the letter of the Word is from such things as there are in the world, but its spiritual sense is from such things as there are in heaven; and this in order that the Divine may close into

natural things which are in the world, as into its ultimates, and may rest in them and have its continual stand upon them; it is for this reason that it is said, "for ages of ages," and that *eternal* is not said (n. 289).

By "ages of ages" is properly signified the eternal, or that which is without end; but in the spiritual sense, which is free from the idea of time, is signified the state inwardly reigning continually (n. 889).

(See also articles n. 33, 84, 86, 291, 346, 349a, 601a, 608a, 954, 1204.)

Jehovah is called "the King of an age" (*Fer.* x. 10; the English versions have "everlasting King"), from the divine truth on earth (n. 400b).

"The hills of an age" (*Hab.* iii. 6) signify the Ancient Church, and also love towards the neighbor (n. 629d; compare n. 405f, 448b).

"To sleep the sleep of an age, and not wake" (*Fer.* li. 39), signifies that to eternity they will not have perception of truth (n. 481; compare n. 601b).

"To bring-in the justice of ages" (*Dan.* ix. 24; the English versions have "everlasting righteousness"), signifies last judgment, when to every one will be given according to his deeds (n. 624e; compare n. 684e).

"The consummation of the age" signifies the last time of the church (n. 49, 304f, 315d, 624a).

Reasons why the Christian Church increased so slowly in Europe after the Lord left the world, and did not reach its fulness till after an age (or century) has passed (n. 732).

"*Saeculum* (an age)" represents

OLAM, which has in the English versions the various renderings of "everlasting," "lasting," "perpetual," etc., *Deut.* xxxiii. 15 (n. 405f, 448b);

Psalms xc. 2 (n. 468); ciii. 17 (n. 468); cxlv. 13 (n. 685);

Isa. xxvi. 4 (n. 468); xlv. 17 (n. 468); li. 6, 8 (n. 468);

Fer. x. 10 (n. 400b); li. 39 (n. 481, 601b);

Dan. ix. 24 (n. 624e, 684e);

ALAM, *Dan.* vii. 14 (n. 468, 685);

AION, in its singular form, *Matth.* xiii. 39, 40 (n. 624a), and chap. xxiv. 3 (n. 47, 304f, 315d), where the authorized version has "world," but the revised has "age" in the margin:

AIONES, in the plural form, *Apoc.* i. 6 (n. 33, 468); vers. 18 (n. 84, 468); iv. 9 (n. 289); verse 10 (n. 291); v. 13 (n. 346, 468); verse 14 (n. 349a, 468); vii. 12 (n. 468); x. 6 (n. 468, 608a); xi. 15 (n. 458, 685); xiv. 11 (n. 889); xix. 3 (n. 1204).

Aged.—(*See Old.*)

Agree (*Consentire*).—By "agreeing (*SUMPHONEO*) in the name of the Lord," and by "being gathered together in His name"

Matth. xviii. 19, 20), is not meant in the name only, but in the things that are the Lord's, which are the true things of faith and the good things of love, by which He is worshipped (n. 696a; compare n. 815c).

Aholah, Aholibah.—(See *Oholah, Oholibah*.)

Ai.—"Ai" (*Jer.* xlix. 3) signifies the doctrine of truth (n. 435b).

"Ai" (*Jos.* viii. 1-3) signifies knowledges of good, and in the opposite sense confirmations of evil (n. 655a).

Aijalon, Ajalon.—That "the sun is said to have stood in Gibeon, and the moon in the valley of Aijalon" (*Jos.* x. 12, 13), signifies that the church was wholly devastated as to all good and truth (n. 401d). This was prophetic, although related in historical form. If this miracle had been performed altogether according to the record, the whole nature of the world would have been inverted; which is not the case with the other miracles mentioned in the Word: but still it must not be doubted that light was given them from heaven; light as of the sun in Gibeon, and light as of the moon in the valley of Ajalon (n. 401d).

Air (*Aer*).—"The air" signifies thought, for the reason that respiration, which is accomplished by means of the air, corresponds to thought which is of the understanding (n. 1012).

The last vial was poured-out "into the air (*AER*)" (*Apoc.* xvi. 17) for the reason that all things of man close into his thought (n. 1012).

That "the sun and the air were darkened by reason of the smoke of the pit" (*Apoc.* ix. 2), signifies that the light of truth from the Lord was made thick-darkness by infernal falsities. It is said that "the air was darkened," because the light of truth is meant; for the air gives light from the sun (n. 541).

Alas.—(See *Woe*.)

Alien (*Extraneus*).—"Extraneus (an alien)" is the rendering of
NOKHRI, *Ps.* lxi. 8 (n. 746d).

Aliment, Meat (*Alimentum*).—By "aliment (meat, *TROPHE*)" (*Matth.* vi. 25; *Luke* xii. 23) are signified good and truth, from which is spiritual nourishment (n. 750e). (See *Food*.)

All (*Omnes, Omnia*).—Whatever signifies all persons and all things, also signifies what is full, and the whole; for "full" and "the whole" are predicated of magnitude, and "all" is predicated of multitude (n. 257).

Alleluia.—(See *HalleluJah*.)

Almighty, Omnipotent (*Omnipotens*); **Omnipotence** (*Omnipotentia*).—(See *Shaddai*.)

That the Lord is almighty, signifies that He is, that He lives, and that He has power, of Himself; and also that it is from Him that angels and men are, live, and have power (n. 43, 689).

By divine omnipotence is meant the infinite (n. 286, 689).

Divine omnipotence does not involve any power of doing contrary to order; but it involves all power of doing according to order, for all order is from the Lord (see n. 689).

It is not of divine omnipotence to lead any one to heaven who wishes to lead himself (see n. 689).

It is of divine omnipotence to protect men from the hells, so far as this can be done without hurt to freedom and reason (n. 689).

(See articles n. 43, 286, 689, 815*b*, 939, 979, 1004, 1133, 1213, 1217.)

“*Omnipotens* (almighty, omnipotent)” represents

PANTOKRATOR, in all the passages from the New Testament.

Almonds (*Amygdala*).—“Almonds (*SHAGEDH*)” (*Num.* xvii. 8) signify good things of life (n. 431*a*): they signify good things of charity (n. 444*a*, 727*b*).

The staff of Aaron flowered and brought forth almonds, because his staff represented and thence signified truth from the good of love; and only truth from the good of love produces fruit which is the good of charity, and this is signified by “almonds” (n. 727*b*).

Alms (*Eleemosyna*).—By “alms (*ELEEMOSUNE*)” (*Luke* xi. 41) are signified love and charity (n. 794).

By “alms” in the universal sense is signified all good that man wills and does (n. 695*b*): every good work (n. 600*a*).

See *Matth.* vi. 1, 2 (n. 695*b*); verses 3, 4 (n. 600*a*, 695*b*).

Aloes (*Aloe*).—“Myrrh” (*Ps.* xlv. 8) signifies good of the lowest degree, “aloes-wood (*HALOTH*)” good of the second degree, and “cassia” good of the third (n. 684*b*).

— **Lign-aloes, Sandal-wood** (*Santalus*).—By “sandal-wood trees (or ‘lign-aloes,’ *HALIM*)” (*Num.* xxiv. 6) are signified things belonging to the natural man, and by “cedars” things belonging to the rational man (n. 518*b*).

Alone (*Solus*).—(See *Solitary*.)

That He “trode the winepress alone (*BADH*),” (*Isa.* lxiii. 3,) signifies that the Lord fought alone, without the help of any one (see more, n. 359).

Aloud.—(See *Cry aloud*.)

Alpha and Omega.—"Alpha and Omega" is the first and the last, or in firsts and in lasts (n. 41).

Altar (*Allare*).—In the Jewish Church there were two things which in the supreme sense signified the Divine Human of the Lord, namely, "the altar" and "the temple:" "the altar" signifying the Divine Human as to divine good, and "the temple" as to divine truth proceeding from that good. In the supreme sense the Lord is signified by "the altar," for there is nothing holy except from Him. Whereas worship in the Jewish Church principally consisted in burnt-offerings and sacrifices, by "the altar" was signified the Divine itself from which [it was]; and this Divine is the Divine Human of the Lord (n. 391c, 329g, 608b, 629a, 915, 978).

Whereas "the fire of the altar" signified the divine love, it was therefore commanded that the lamps in the tent of meeting should be lighted from that fire, and that they should take of the same in the censers and offer incense (n. 391c).

Since "the altar" in the supreme sense signifies the Divine Human of the Lord, therefore by "the altar" is also signified heaven and the church; for the angelic heaven viewed in itself, is from the Divine which proceeds from the Divine Human of the Lord (n. 391c, 630c).

The altar, with the whole burnt-offerings and the sacrifices upon it, represented and thence signified all worship from the good of love and the truths from it (n. 329c, 223c, 490, 491): "whole burnt-offerings" (*Isa.* liv. 7) signify worship from the good of love, and "sacrifices" worship from truths which are from that good (n. 391e).

With the children of Israel there were two altars; one for burnt-offerings, the other for the offering of incense. By "the altar of burnt-offerings" was signified worship from the good of celestial love, and by "the altar of incense" worship from the good of spiritual love (n. 324a); the altar of burnt-offering was representative of the Lord and of the worship of Him from celestial good; and the altar of incense, which was called the golden altar, was representative of the Lord and of the worship of Him from spiritual good (n. 490, 567): the altar of incense was representative of the hearing and reception of all things of worship, which are from love and charity from the Lord (n. 316a).

By "the altar of Jehovah in the midst of the land of Egypt" (*Isa.* xix. 18), is signified worship from the good of charity (n. 654b, 391e).

By "the altar which Moses built below Mount Sinai" (*Exod.* xxiv. 4) was signified the good of the church (n. 430*d*).

The conjunction of the external and the internal church was represented by the altar which was built near the Jordan, by the sons of Reuben, of Gad, and of Manassah (*Jos.* xxii. 9 *to the end*); that altar was significative of their common worship, and thus of conjunction (n. 434*c*).

An altar was made of wood, of earth, or of whole stones on which the iron was not to be moved; and it was also overlaid with brass. The altar was made of wood for the reason that "wood" signifies good; for the same reason it was made of earth, for "earth" has a similar signification; that it was made of whole stones was because such stones signified truths formed from good, or good in form; it was overlaid with brass, that it might represent good on every side, for "brass" signified good in externals (n. 391*f*, 585*d*); by "the altar" is signified the good of the church, and by its "stones" the truths of the church (n. 430*d*).

"To compass the altar of Jehovah" (*Ps.* xxvi. 6) signifies conjunction with the Lord by worship from the good of love (n. 391*d*).

Since "the horns" of the altar of burnt-offering and of the altar of incense were the outmost parts of those altars, they therefore signified the Divine as to omnipotence; the horns which proceeded and stood out from those altars signified all the things that belonged to them, as to power (n. 567).

That the horns were projections from the altar itself, signified that the truths represented by the horns proceed from the good of love which was represented by the altar itself, for all truth is from good (n. 316*d*).

"To bind the festal-sacrifice with cords even unto the horns of the altar" (*Ps.* cxviii. 27), signifies to conjoin all things of worship (n. 391*e*).

"To offer a gift upon the altar" (*Matth.* v. 22), signifies worship from the good of love and charity (n. 325*b*, 391*e*, 444*b*, 746*f*).

In the prophecy of Moses concerning Levi, where it is said, "They shall put incense into thy nose, and whole burnt-offering upon thine altar" (*Deut.* xxxiii. 10), by "incense" is signified worship from spiritual good, and by "whole burnt-offering upon the altar" is signified worship from celestial good (n. 324*d*).

"To give blood upon the altar" (*Lev.* xvii. 11) signifies worship from divine truth (n. 750*g*).

By "altars, the work of his hands" (*Isa.* xvii. 8), is meant worship from man's own love, from which are evils of life (n. 391*g*).

Worship from evils, when the church is "an empty vine"

(*Hos.* x. 1), is meant by the "altars" which he multiplies (n. 391*g*): "to multiply altars for sinning" (*Hos.* viii. 11) signifies to pervert worship by falsities; and "to make altars for sinning" signifies to pervert worship by evils (n. 391*g*).

"To set up altars, altars to burn incense to Baal" (*Jer.* xi. 13, 17), signifies worship from the love of self and from the love of the world (n. 324*e*, 652*c*).

By their slaying Zacharias "between the temple and the altar" (*Matth.* xxiii. 35), is signified in the spiritual sense every kind of rejection of the Lord; for "the temple" signifies the Lord as to divine truth, and "the altar" signifies the Lord as to divine good (n. 329*g*): "to be slain between the altar and the temple" (*Luke* xi. 51), is to extinguish all the good and all the truth in worship (n. 391*e*).

That the church was devastated as to all goods, is signified (*Lam.* ii. 7) by, "The Lord hath deserted His altar" (n. 391*d*).

By "the altars of Bethel" (*Amos* iii. 14) is signified worship from evil; and by "the horns of the altar," which shall be cut off, are signified the falsities of the evil (n. 316*d*, 391*h*). That there was absolutely no worship, is signified (1 *Kings* xiii. 5) where it is said that "the altar was rent and the ashes poured out" (n. 391*h*).

In all the passages here quoted from the Old Testament, the Hebrew word for "altar" is *MIZBE'ACH*; in the passages from the New Testament, the Greek word is *THUSIASTERION*.

Amalek.—By "Amalek" are signified those falsities of evil which continually infest the good and true things of the church (n. 734*c*).

Amaze (*Obstupescere*).—"To be amazed," "to shudder," and "to be troubled," signify to be wholly changed as to state (n. 406*b*; compare n. 376*f*).

"*Obstupescere* (to be amazed)" represents

SHA'A', *Isa.* xxix. 9; the authorized version has "cry out;" the revised has "be amazed" in the margin (n. 376*f*). (See *Smeat*.) Also, *SHAMEM*, *Ezek.* xxvii. 35; the English versions have "to be astonished" (n. 406*b*).

Amaziah.—By Amaziah, priest of Beth-el, was represented the perverted church (n. 624*c*).

Ambassadors (*Legati*).—That "ambassadors (*MAL'AKH*) went to a nation trodden down" (*Isa.* xviii. 2), signifies that they who were in falsities from ignorance were invited, that the church may be with them (n. 304*d*).

Amen.—*Amen* in Hebrew (*'AMEN*, *'EMUNAH*) means truth (n. 34).

By "the Amen" in the supreme sense is signified the Lord as to divine truth from divine good (n. 464, 1208).

"Amen" signifies truth; and because all truth which is truth is divine, therefore "amen," when said in the Word, signifies divine confirmation (n. 34, 40, 85, 228, 348, 1208).

Whereas the Lord was divine truth itself, when He was in the world, He therefore so often said "Amen" (n. 34, 228).

When any one speaks divine truth from the heart, then the Lord confirms it; confirmation can come from no other source; this is signified by "Amen," at the end of the Prayer (n. 469).

By "amen" is signified the truth of faith, and faith itself (n. 348).

Ammon.—By "Moab" is signified adulteration of the good of the church, and by "Ammon" the falsification of its truth (n. 410c).

By "the sons of Ammon" are signified those who falsify the truths of the church (n. 653^b, 435^b): they are signified who are in natural good, and who falsify the truths of the church (n. 637^b).

Amorites (*Emorraei*).—By "the kings of the Amorites" is signified the good of the church laid waste by evils (n. 401a).

By "the five kings of the Amorites" (*Jos. x. 11*) were signified those who are in the falsities of evil, and wish to destroy the truths of good belonging to the church: wherefore it came to pass that the Amorites were killed by hailstones out of heaven; that is, were destroyed by their own falsities of evil, and perished (n. 503^b).

Amulet.—(*See Enchantment.*)

Anakim.—(*See Nephilim, Rephaim.*)

By "the Nephilim" or giants, and by "the Anakim" or sons of Anak, in the Word, are signified those who are in the greatest persuasion of their eminence and wisdom in comparison with that of others; and in the abstract sense, dire persuasions are signified (n. 543^d).

Ancient, Old (*Antiquus*); **Most Ancient** (*Antiquissimus*).—(*See Old, Elders, Former.*)

The Most Ancient Church was a celestial church (n. 617c).

The most ancient people, more than their posterity, worshipped God visible under a human form (n. 1116).

The Ancient Church extended through a great part of Asia (n. 391^b, 422^d).

This church was a representative church; for in every thing belonging to their worship, and in every statute, were

represented spiritual and celestial things, which are the internals of the church; and in the supreme sense the Lord Himself was represented. These representatives of worship and of statutes remained with many even to the coming of the Lord, and thence they had a knowledge of His coming (n. 422*d*, 391*h*).

The ancients had the sciences of correspondences, of representations, of influxes, and concerning heaven and hell; these in great part comprised the knowledges of truth and good belonging to the church, and were of service to them (n. 514*b*).

Among those of the Ancient Church were the Egyptians also. But because they applied representatives to magical arts, the church with them became extinct (n. 391*h*).

The Ancient Church had no knowledge of sacrifices; and when these were instituted by Eber, they looked upon them as abominable,—that men should wish to appease God by the slaughter of different animals and thus by blood (n. 391*h*).

In their adorations the ancients turned their faces to the rising of the sun; and they built their temples so that the front, where was the most sacred place (or shrine), should look to the east: this is also done at this day, following the ancient custom (n. 422*d*).

The ancients also had a Word, both prophetical and historical, which is now lost. This is evident from what is said in *Moses* (*Num.* xxi. 14, 27), where its prophetical parts are mentioned under the name of "the Enunciations," and its historical parts are called "the Wars of Jehovah." (n. 734*c*; compare n. 401*d*). (See *Jashar*.)

"Ancient (‘ATHIQ)" (*Isa.* xxiii. 18; the English versions have "durable," with "old" and "stately" as marginal readings,) is said of what is genuine, because there were genuine truths with the ancients (n. 617*b*).

By "the Ancient (‘ATTIQ) of days" (*Dan.* vii. 9) is meant the Lord from eternity (n. 67, 195*c*, 336*b*).

By "the Ancient of days" is meant the Lord as to divine good or love. He is so called from those most ancient times when there was a celestial church, which was in love to Him (n. 504*a*).

By "the old (ARCHAIOS) serpent" (*Apoc.* xii. 9) are signified the sensual. They became sensual by whom all things of the Word and the church were perverted. The serpent is called "ancient," because they were such in former times by whom all things of the Word and the church were perverted (n. 739*a*).

Andrew (*Andreas*).—By “Andrew” is signified the obedience of faith (n. 821*b*).

Anew (*Denuo*).—“To be born anew (**ANOTHER**)” (*John* iii. 7) means to be regenerated (n. 419*c*).

Angel (*Angelus*).—By “an angel,” in the Word, in the proximate sense is meant a whole angelic society; in the general sense, however, by “an angel” is signified every one who receives divine truth in doctrine and life; but in the supreme sense, by “angel” is signified some divine [principle] which proceeds from the Lord, especially divine truth (n. 422*a*, 307, 593, 971).

By “an angel” in the supreme sense is signified the Lord Himself (n. 130*a*, 422*a*, 528, 529, 593, 606, 701*b*).

By “the angel” and “the angel of the covenant” is signified His Human (n. 242*d*, 409*b*, 412*b*, 701*b*).

By “angel” is signified the Lord as to the Word (n. 593, 628); as to divine truth (n. 130*a*, 504*b*, 529, 593, 701*b*); this also by “the angel of Jehovah” (n. 205, 444*b*, 687*a*): by “angel” also is signified the Divine that proceeds from the Lord (n. 417*a*).

By “an angel” in the Word nothing else is signified than good and truth, which are with angel and man, from the Lord (n. 90, 422*a*, 800, 869, 909).

By “angels” are meant divine truths which are from the Lord (n. 130*b*, 200, 412*b*, 504*b*, 650*g*, 687*a,c*, 735, 869, 888, 897, 928).

Whatever was spoken by angels to men, in the Word, the angels did not themselves speak, but the Lord spoke by them; for which reason also the angels who spoke are every where called “Jehovah” in the Word (n. 473).

Angels are called “gods” from their reception of divine truth from the Lord (n. 220*a*, 624*e*, 639, 688, 726(iv.), 991).

When angels speak divine truths, they do not speak from themselves, but from the Lord; that this is the case, not only do the angels know, but they also perceive it to be so (n. 130*b*, 473).

All angels throughout the universal heaven have been men: they who believe that angels were immediately created such, are very greatly mistaken (n. 897, 275*b*).

The universal angelic heaven before the Lord is as one man, or as one angel; so, too, every society of heaven: wherefore by “an angel” in the Word is not meant a single angel, but a whole angelic society; as by “Michael,” “Gabriel,” “Raphael” (n. 302, 90, 307, 422*a*, 490, 735).

The societies of the heavens are called angels, and each society is called an angel; and a society, also, when it is seen at a distance, and when it is presented so as to be seen as a unit, appears as a single angel. (n. 90).

No angel is an angel from himself; he is an angel so far as he receives what is divine, from the Lord (n. 130a, 219, 735, 800, 869, 897); angels are not angels from what is their own, but from the divine good and truth which they receive (n. 313a, 735, 800, 850a, 869, 897).

Since they once were men, angels have their own natures, such as men have, which are nothing but evil; but whereas they were regenerated by the Lord while they lived as men in the world, they can therefore be withheld from evils and the falsities therefrom; it therefore seems as if they were in goods as of themselves, but still they know and perceive that they have this from the Lord (n. 897).

That Jehovah "maketh His angels spirits," means that He makes them recipients of divine truth; that "He maketh His ministers a flaming fire," means that He makes them recipients of divine good (n. 155).

Angels have no power of themselves; but to the Lord is all power, by His divine truth (n. 130a).

Angels have all their happiness and bliss from the good and truth which they receive from the Lord (n. 480).

Divine good and divine truth, which two [principles] proceed from the Lord united, are received by the angels variously. They who receive divine good more than divine truth constitute the Lord's celestial kingdom, and are called celestial angels, and in the Word are called "the just" (commonly rendered "the righteous"); but they who receive divine truth more than divine good constitute the Lord's spiritual kingdom, and are called spiritual angels, and in the Word are called "holy" (or "saints") (n. 204a, 1215).

There are also intermediate angels, who are called celestial-spiritual angels (n. 831).

In the inmost or third heaven are those angels who are in goods of life from celestial affection; in the middle or second heaven are those who are in goods of life from spiritual affection; and in the ultimate or first heaven they who are in good works from obedience (n. 445): celestial angels are in love to the Lord from reception of divine good from Him; spiritual angels are in love to the Lord from reception of divine truth from Him (n. 831): they who are in the third heaven are in love to the Lord; they who are in the second, are in charity towards the neighbor (n. 313a, 445, 828, 831).

Celestial angels do not admit truths first into the memory, but immediately into the will, and through acts into life; they are of such a quality that they possess truths inscribed on their lives. They become angels of the third heaven who imbibe from the Word the laws of life, and live according to them, and who worship the Lord; they do not talk about divine truths, but they only will them and do them (n. 826, 831, 834, 902): but whereas celestial angels still are perfected in wisdom by hearing, there are therefore intermediate angels, called celestial-spiritual, who preach and teach truths in the temples of the celestial, which are called Houses of God, and are of wood (n. 831).

Spiritual angels are reformed and regenerated and become angels not in the same way with celestial angels; for the spiritual first admit truths into the memory, and thence into the understanding, which thus is formed by them: and then so far as they are affected towards divine truths spiritually, that is, for the sake of the truths and for the sake of a life according to them, in that measure are they perfected. These speak divine truths; because truths are inscribed also on the memory with them, and thought speaks from memory: but spiritual angels do not admit any truth into the memory, and thence into the understanding without seeing it (n. 831).

Angels are in intelligence and wisdom ineffable, in comparison with men (n. 275^b).

Angels of the third or inmost heaven have perception; angels of the second and of the lowest heaven have enlightenment of the understanding. The distinction is this, that perception is full confirmation from influx from the Lord, but enlightenment of the understanding is spiritual sight (n. 307, 1183).

The angels of the first or ultimate heaven are in spiritual-natural love, which is properly called charity towards the neighbor. These angels, because they are very nearly like men in the world as to understanding, and because they are natural, have understandings but little elevated above those which they had in the world: wherefore they do not see truths in light, as the angels of the second heaven do; but they receive, acknowledge and believe them from the doctrine in which they are instructed before they are intromitted into heaven (n. 834).

Angels, who are in the internal sense of the Word, do not see the sense of the letter, nor do they know anything about it, but the internal sense only (n. 17).

All dwell in heaven according to its quarters (n. 401^c).

The angels of the second heaven, as well as the angels of the third, dwell distinguished into societies; but the societies

of the celestial are above the societies of the spiritual (n. 831).

In the heaven where the celestial angels are, the Lord appears as a sun; and in the heaven where the spiritual angels are, as a moon (n. 401*a-c*, 412*b*, 525, 527, 1124).

When the Lord appears in heaven, before the angels, He then appears outside of the sun (n. 401*b*): but He then appears under the angelic form; for He fills an angel by His sight, and thus with His presence from the distance, and this in various places; but every where in accommodation to the good of love and faith in those to whom He appears (n. 412*d*).

The Lord looks at the angels in the forehead, and the angels look at the Lord through the eyes (n. 427*a*); the Lord regards every one from the face, and not from the hinder part of the head; hence the angels of heaven have the Lord continually before the face (n. 1112).

There is no archangel in the heavens. There are indeed higher angels and lower, wiser and less wise; and also in societies of angels there are those who are set over the others as moderators; but still there are no archangels, in obedience to whom, from any will of theirs, the others stand (n. 735).

All the ideas of the thought of angels and spirits are turned into various representations, outside of themselves (n. 513*a*).

The angels who are in love to the Lord, dwell on mountains; and they who are in love towards the neighbor, upon hills (n. 400*b*, 405*a*).

Angels of the third heaven appear before the angels of the lower heavens as infants, some as children, and all as simple; and also as naked (n. 828).

In the heavens all are clothed according to truths, and the lower truths correspond to clothes. Because the lower heavens are in these truths, therefore the garments of the angels in the higher heavens correspond to those [heavens] (n. 271, 195*c*, 395*a*, 412*b*).

The spiritual angels are clothed in garments of fine linen and of silk, in general in shining garments (n. 831).

The angels are also veiled with a thin cloud, that they may not be hurt by the too close influx of the Divine of the Lord (n. 80).

With the angels, their faces are forms of their affections (n. 381).

Angels in the heavens have not names like those of men on

earth; but they have the names of their functions, and in general to every one is given a name from his own quality (n. 735).

Passages of the Word in which angels are mentioned, are explained in very many of the articles of this work. They may be found with the aid of the Index of Scripture Passages. The common Hebrew word meaning angel, is **MAL'AKH**, which in some instances is rendered "messenger;" the Greek word is **AGGELOS**, which is rendered "messenger" in the English versions of *Luke* vii. 27 (n. 1306).

There is one passage that needs further remark. In *Psalms* lxviii. 17, is found the Hebrew word **SHIN'AN**. In n. 3366 of this work, and in *A. R.*, n. 287, this word is rendered "*angeli pacis* (angels of peace);" *A. C.*, n. 5321, has "*pacificorum* (of the peaceful)," which is also the reading of Schmidius; the authorized version has simply "angels;" these renderings nearly agree with the Septuagint. But in *A. C.*, n. 2575, Swedenborg seems to have more fully regarded the relationship of **SHIN'AN** to another Hebrew word; and it is there rendered "*duplicati* (doubled, or repeated):" and this view seems to have been adopted in the revised version, which repeats the word "thousands," and says nothing of "angels."

Anger (*Ira*), **Angry, to be** (*Irasci*).—Every one is inflamed with wrath and is angry when there is an attack upon his love, and the enjoyment in his love. To hurt the love is to hurt the life; and when this is hurt, a commotion of the animus takes place, and thence come anger and wrath. The case is similar with the good, when their love is assaulted; but with the difference that with them there is not anger or wrath, but zeal. There is zeal with those who are in love to the Lord and in love towards the neighbor; wherefore zeal looks to the salvation of man, but anger to his damnation (*concerning which much more may be seen*, n. 693).

"To be angry," when said concerning the Lord, signifies that men turn away from Him (n. 6846; *compare* n. 1022).

Where "the anger of the Lamb" is spoken of (*Apoc.* vi. 16), it is not meant that the Lord is angry, for He is divine good itself, and this cannot be angry (n. 412a).

By "a day of indignation," "of anger," "of wrath," "of the vengeance of Jehovah," also by "the year of retribution," is meant the last judgment (n. 405d).

The term "wrath (*excaescentia*)" is used (*Apoc.* xvi. 19) because of falsity, and "anger (*ira*)" because of evil (n. 1022).

"*Ira* (anger)" represents,

'APH (with some variety of rendering in the English versions),
Gen. xlix. 6 (n. 693);
Psa. ii. 12 (n. 6846); cx. 5 (n. 2986);
Isa. xlii. 9, 13 (n. 4136); lxiii. 6 (n. 4136);
Lam. ii. 1 (n. 4136); vers. 3 (n. 3166); vers. 22 (n. 4136);

Nahum i. 6 (n. 411e);
Zeph. ii. 2 (n. 413d):
CHEMAH, *Fer.* xxv. 15 (n. 960a):
QETZEPH, *Isa.* lx. 10 (n. 295c):
THUMOS, *Apoc.* xii. 12 (n. 754); xiv. 8 (n. 881); verse 10 (n. 887);
 verse 19 (n. 920); xv. 1 (n. 929); xvi. 1 (n. 960a):
ORGE, *Luke* xxi. 23 (n. 693);
Apoc. vi. 16 (n. 412a); verse 17 (n. 413a); xi. 18 (n. 413b, 694);
 xvi. 19 (n. 1022).

"*Exercere iram*" represents

'ABHAR (rendered "hast been wroth" in the English versions),
Ps. lxxxix. 38 (n. 272).

"*Irasci* (to be angry)" represents

'ANAPH, *Ps.* ii. 12 (n. 684b):
ORGIZOMAI, *Matth.* v. 22 (n. 746f);
Apoc. xi. 18 (n. 693).

Anguish.—(See *Straitness*.)

Animal.—"Animal" signifies a living soul (n. 388e). (See *Beast*, *Wild Beast*.)

All animals that were offered in sacrifice were significative of the good things of the church, of various kinds (n. 279b).

All animals that are to be eaten signify good affections (n. 388e): those from the herd signified affections of good and truth in the external or natural man; and those from the flock signified affections of good and truth in the internal or spiritual man: those of the flock are lambs, she-goats, sheep, rams, he-goats; and those of the herd are oxen, bullocks, and calves (n. 279a).

By "animals (**B'HEMAH**) that walk on the earth" (*Deut.* iv. 17, 18; the English versions have "beast"), are signified affections of good, from which is wisdom; and by "birds" are signified affections of truth, from which is intelligence (n. 282, 513d).

"The four animals (**ZOON**)" (*Apoc.* v. 8; the authorized version has "beasts," the revised version "living creatures,") signify specifically the third or inmost heaven (n. 322; compare n. 277a, 462, 954). (See *Cherub*.)

Animals in heaven, in the world of spirits, and in hell (n. 1200).

Whereas they draw their existence from the affections of the angels of heaven, and from the cupidities of the spirits of hell, it follows that natural affections, and cupidities also, are their souls (n. 1200).

There are two general forms, the spiritual and the natural;

the spiritual such as is that of animals, and the natural such as that of vegetables is (n. 1204, 1208).
Origin of the animal form (n. 1208).

The beasts and wild-beasts whose souls are evil affections were not created from the beginning, but they had their rise with hell (n. 1201).

Ankle (*Talus*).—By “waters reaching to the ankles (*‘APHES*)” (*Ezek.* xlvii. 3) is signified such intelligence as is possessed by the sensual and the natural man; for “ankles” signify what is sensual and natural (n. 629*d*).

Anoint (*Ungere*), **Ointment** (*Unguentum*).—The anointings among the sons of Israel, or in their church, were performed with oil. All things of the church were inducted into their office by oil, and were then called holy: as the altar and its vessels, the tent of meeting and all things in it, those who were invested with the priestly office and their garments, the prophets also, and at last the kings. Any one may see that oil itself does not sanctify, but that which is signified by “oil,” which is the good of love to the Lord, which is from Him; this is what is signified by “oil.” When, therefore, persons or things were anointed with oil, from that moment they became representative; for the oil induced a representation of the Lord, and of the good of love from Him (n. 375*d*).

Whereas “upon the forehead and upon the hand” signifies in first things and in last, and these signify all things, it is plain why kings were formerly (as at the present day) anointed upon the forehead and the hand when crowned: for kings formerly represented the Lord as to divine truth; and as this is received in the good of love which flows in from the Lord, therefore they were anointed upon the forehead and the hand (n. 427*b*).

It was a common thing for people to anoint themselves and others with oil; not, however, with the oil of holiness with which priests, kings, the altar and the tabernacle were anointed, but with common oil, because this was significative of the gladness and satisfaction that belong to the love of what is good; the oil of holiness, however, was significative of divine good (n. 375*e*(viii.)).

“*Ungere* (to anoint)” represents

MASHACH, in nearly all the passages of the Old Testament that are here referred to: as *Exod.* xxix. 7 (209*b*); xxx. 26 (n. 204*b*);

Levit. viii. 10 (n. 204*b*);

Ps. lxxxix. 19 (n. 375*e*(vi.));

SHUKH, *Deut.* xxviii. 40 (n. 375^e(vii.), 638^c);
Ezek. xvi. 9 (n. 329^f, 375^e(viii.));
Dan. x. 3 (n. 375^e(vii.));
Micah vi. 15 (n. 375^e(vii.), 376^d):
ALEPHO, *Matth.* vi. 17 (n. 375^e(vii.));
Luke vii. 46 (n. 375^e(vii.)).

— (*Inungere*).—By “the clay” which the Lord made from the spittle on the ground (*John* ix. 1, 5–7), is signified reformation by truths from the sense of the letter of the Word; “the ground” means the church where the Word is; “the clay” is the ultimate Divine, which forms; “to anoint (*EPICHRIO*) with this the eyes of the blind man,” is to give thereby an understanding of truth (n. 239^b).

“Anoint (*EGCHRIO*) the eyes, that thou mayest see” (*Apoc.* iii. 18), signifies that the understanding may be opened (n. 245).

Anointed, the (*Unctus*).—(*See Anoint, Christ, Messiah.*)

The Lord as to the Divine Human is alone the Anointed of Jehovah; for in Him, from conception, was the very divine good of the divine love; and from this His Human was divine truth itself while He was in the world; and afterwards, by union with the Divine itself in Himself, He made the Human to be also the divine good of the divine love: and whereas all things of the church represented divine things which were from the Lord, and in the supreme sense the Lord Himself, (for the church instituted among the sons of Israel was a representative church,) therefore oil, by which was signified the divine good of the divine love, was made use of to induce representations; and after persons or things were anointed, they were regarded as holy; not that there was from this any holiness in them, but holiness was represented in heaven by it when they were in worship (n. 375^d).

The anointing of the kings of the earth was effected by oil; but the anointing of the Lord as to the Divine Human was accomplished by the very divine good of the divine love, which was signified by oil and represented by anointing (n. 375^e(vi.)).

“*Unctus* (anointed)” is the rendering of

MASHIĀCH, 1 *Sam.* ii. 10 (n. 316^a, 684^d); xxiv. 10 (n. 375^e(vi.));
 xxvi. 9 (n. 375^e(vi.));
 2 *Sam.* i. 16 (n. 375^e(vi.)); xix. 21 (n. 375^e(vi.));
Psa. ii. 2 (n. 375^e(vi.), 684^b); lxxxix. 38 (n. 272); cxxxii. 10,
 17 (n. 205, 684^c).

Another.—(*See Other.*)

Answer (*Respondere*), **Responses** (*Responsa*).—The term “answer” is quite often employed in the Word; and when the Lord is said to answer, this signifies influx, inspiration, perception, and information; also mercy and help (n. 471; *compare* n. 295c).

Responses and revelations were made in ultimates (n. 567).

“*Respondere* (to answer)” represents

‘ANAH, *Ps.* iv. 1, see revised version (n. 471); xiii. 3, see revised version (n. 471); xvii. 6, see revised version (n. 471); xx. 9, see revised version (n. 471); xxxiv. 4, see revised version (n. 471); lxix. 13, see revised version (n. 295c); xci. 15 (n. 471); cxx. 1, see revised version (n. 471):

Isa. xlix. 8 (n. 471):

APOKRINOMAI, *Apoc.* vii. 13 (n. 471).

Antipas.—“Antipas my faithful martyr” (*Apoc.* ii. 13), signifies those who are held in hatred on account of the acknowledgment of the Divine Human of the Lord, for the reason that one of this name was at that time put to death on account of such acknowledgment: wherefore by “Antipas” are understood all who are held in hatred for the same cause (n. 137).

Anxiety, Distress, Sorrow (*Anxietas*).—“Anxiety (TZAR)” (*Isa.* v. 30; rendered “sorrow” in the authorized version, and “distress” in the revised version) signifies evil (n. 601d).

(See **Sollicitous**.)

Ape (*Simia*).—By “ivory, apes (QOPH), and peacocks” (1 *Kings* x. 22), are signified the true and good things of the external church (n. 514d).

Apocalypse.—The *Apocalypse* does not treat of the successive states of the church, from its beginning to its end, but only of the states of heaven and the church near the end, when the last judgment takes place; and thus it treats of the last times (n. 5, 39, 258).

The prophetic book called the *Apocalypse* treats of those who will be in the New Jerusalem, and of those who will not be; and it does not treat of the successive states of the church (n. 224).

Apollyon.—(See **Abaddon**.)

Apostles (*Apostoli*).—The twelve were called apostles because they were sent forth, to teach concerning the Lord and His kingdom (n. 100).

By “prophets” and by “apostles” are meant those who were sent to teach truths; they are called “prophets” in the Old Testament, and “apostles” in the New (n. 100).

The twelve apostles of the Lord, taken all together, represented the church; and each of them represented some essential [element] of the church (n. 430^b, 39).

By "the twelve apostles" are signified all truths from good (n. 431^b, 8, 9, 270, 910).

By "apostles" are signified those who teach the truths of the church; and in a sense abstracted from persons, they signify the truths themselves which are taught (n. 100, 1179).

In the Gospels are the words of the Lord Himself, all of which have a spiritual sense stored within them, by which immediate communication is given with heaven: there is not such a sense in the writings of the apostles; still they are useful books for the church (n. 815^b).

Apothecary, Perfumer, Ointment-maker (*Unguentarius*).—"Unguentarius (apothecary)" represents

RAQACH, *Exod.* xxx. 35 (n. 324^f, 1151).

Appear (*Apparere*), **Appearances** (*Apparentiæ*).—Appearances in the spiritual world; the real and the not real (n. 553, 369, 395^a).

All appearances that exist in the heavens are real, because they are correspondences (n. 553).

There are appearances originating in fantasy, which are not real, but fallacious (n. 553).

In general, whatsoever appears in heaven appears altogether such as exists in our material world, of its three kingdoms. But still there is this difference, that the things which appear in heaven are from a spiritual origin, while those which appear in our world are from a material origin (n. 926).

The magnificent things which are in the heavens appear to the angels altogether according to the wisdom in them, for they are correspondences: they have wisdom according to their reception of divine truth, not merely in doctrine but also in life (n. 874).

Whatever is heard, thought and perceived in the inmost heaven from the Lord, when it descends through the middle heaven to the lowest, is turned into appearances (n. 369).

— **Appearance** (*Species*).—By "the appearance ('AYIN) of a coal, like fire" (*Ezek.* i. 27; the English versions have "the color of amber"), is signified celestial divine love (n. 595).

Appease.—(See *Expiate*.)

Apple tree (*Malus*).—(See *Pomegranate*.)

"The palm" (*Joel* i. 12) signifies joy of heart from spiritual

good, and "the apple tree (TAPPUĀCH)" from natural good which is from spiritual (n. 458*b*; compare n. 109).

Appointed (*Designatum*).—"The measured wheat, and the appointed (SAMAN) barley, and the appointed (*designatae*[?] *determinatae*], GEBHULAH) spelt" (*Isa.* xxviii. 25), signifies the application of good and truth to the use of life (n. 374*c*).

Instead of "*zeae designatae*," the appointed spelt, *A.C.*, n. 10669, has "*zea determinata*," which may mean *spelt confined to the borders*; which closely approaches the revised version, and the marginal reading of the authorized version.

Apprehend, Hold, Take hold, Lay hold, Take (*Apprehendere*).—"Apprehendere (to apprehend)" is the rendering of

YACHAZ, *Isa.* v. 29 (n. 601*b*); xiii. 8 (n. 721*c*);
CHAZAQ, *Isa.* xlii. 6 (n. 701*b*); li. 18 (n. 724*d*);
Micah iv. 9 (n. 721*b*).

Approach, Come near (*Appropinquare*).—"Blessed is he whom Thou choosest, and causest to approach (QARABH)" (*Psa.* lxxv. 4), signifies spiritual love or affection; for so far as man is in that love or in that affection, so far he is with the Lord; for every one approaches the Lord according to that love (n. 630*c*).

"Come near, ye nations, to hear" (*Isa.* xxxiv. 1), signifies to be conjoined by love (n. 331*a*).

"He will redeem my soul, that they may not come nigh me" (*Psa.* lv. 18, margin of revised version), signifies the removal of evils and falsities (n. 365*e*).

Aqueduct, Channel, Conduit (*Aqueductus*).—"She sent out her conduits (TE'ALAH) unto all the trees of the field" (*Ezek.* xxxi. 4), signifies multiplication of knowledges of truth (n. 518*b*).

Ar.—The city "Ar," in the land of Moab (*Isa.* xv. 1), signifies the doctrine of those who are in truths from the natural man (n. 652*c*).

(See *Moab*.)

Arabia, Arab, Kedar.—"Arabia" signifies the church which is in truths from good (n. 799*b*).

"Kedar" or "Arabia" (*Isa.* xxi. 13, etc.) signifies those who are in knowledges of good; and in the abstract sense, the knowledges themselves (n. 357*b*, 734*b*).

By "Arabia" and "the princes of Kedar" who were "traders" (or "merchants") (*Ezek.* xxvii. 21), are signified those who are in truths and goods from knowledges (n. 314*b*).

By "Arabia" (or "Kedar") and "Hazor" (*Jer.* xlix. 28-33), are signified knowledges of good and truth (n. 417*b*, 422*d*).

They who were from Arabia were called "sons of the East;"

and by "sons of the East" in the Word are signified knowledges of good and truth (n. 422*d*).

By "Arabia" (or "Kedar") and by "Nebaioth" (*Isa.* lx. 7) are signified spiritual things (n. 391*c*): by "the flocks of Arabia" (or "Kedar"), which shall be gathered together, are signified knowledges of truth and good (n. 282).

The Ancient Church extended throughout Arabia (n. 391*h*).

By "Arabia" (or "Kedar") (*Isa.* xlii. 11) is signified the natural man, for an Arab in the desert is a natural man (n. 405*b*).

"Arabia" (or "Kedar") (*Jer.* ii. 10) is where they are who live naturally in goods, that is, according to their own religious [system] (n. 406*d*).

"The Arab in the desert" (*Jer.* iii. 2) is one who like a robber in the desert kills and plunders (n. 730*b*).

Passages of the Sacred Scripture may be seen, n. 282, 314*b*, 357*b*, 391*c*, 405*b*, 406*d*, 417*b*, 422*d*, 730*b*, 734*b*, 799*b*, 1029*e*.

Aram.—(See **Syria**.)

Archangels (*Archangeli*).—In the heavens there are angels higher and lower, wiser and less wise; and also in societies of angels there are those who are set over the others as moderators; but still there are no archangels, in obedience to whom, from any will of theirs, the others stand: such government has no place in the heavens (n. 735).

Arched carriages (*Cameratae raedae, Cameratae rhedae*).—By "arched carriages (ТЪЗБН)" (*Isa.* lxvi. 20; the English versions have "litters"), are signified knowledges of truth (n. 355*c*); also doctrinals of good (n. 1155).

Archers, Bowmen (*Sagittarii*).—"Archers," or "those who hold the bow," are those who, from falsities of doctrine, assault truth (n. 357*c*): "the voice of the bowmen" signifies false doctrinals (n. 411*c*).

"*Sagittarii* (bowmen)," represents the two words,

RAMAH (to cast with) QESHETH (the bow), *Jer.* iv. 29 (n. 223*b*, 355*d*, 357*c*, 411*e*).

Architecture (*Architectonica ars*).—In the spiritual heaven, art is in its art; and especially architecture: from that heaven many arts in the world have their laws and harmonies; whence come their beauties (n. 831).

(See **Builders**.)

Arians (*Ariani*).—Arians and Socinians who, although not denying the Lord, still deny His Divine, are outside of heaven,

and cannot be received by any angelic society: the reason (n. 778*b*).

Arise, Rise (*Surgere*).—"Surgere (to arise, to rise,)" represents

QUM, *Exod.* i. 8 (n. 448*c*);
Num. x. 35 (n. 700*b*);
Ps. cxxxii. 8 (n. 684*c*); cxxxix. 2 (n. 687*b*);
Isa. lii. 2 (n. 687*b*);
Jer. vi. 4 (n. 734*d*); xiii. 4 (n. 410*c*);
Micah iv. 13 (n. 316*b*);
QUM (Chaldee), *Dan.* vii. 5 (n. 556*a*);
SHAKHAM, *Isa.* v. 11 (n. 376*g*);
EGEIRO, *Mark* iv. 27 (n. 911*c*);
Apoc. xi. 1 (n. 629*a*).

Ark (*Arca*).—By "the beasts" introduced into the ark (**TEBHAH**) with Noah (*Gen.* vii. 9), are meant the affections of the natural man corresponding to those of the spiritual, with those of the Ancient Church (n. 650*c*).

By "the testimony" or "law" in the ark (**ARON**) (*Exod.* xxv. 21) is signified the Lord Himself (n. 283*d*).

By "the ark," from the law or testimony which was in it, was signified the celestial Divine, proceeding from the Lord (n. 336*b*).

By "the ark," from the law that was in it, was represented the Lord as to divine truth; and it therefore signified divine truth proceeding from the Lord (n. 700*d*).

By "the propitiatory" (or "mercy-seat") is signified hearing and receiving all things of worship which are from the good of love, and then expiation (n. 283*d*).

By the ark, in which was the testimony or law, was represented the inmost or third heaven (n. 277*b*); and by "the ark" is signified the inmost or highest heaven (n. 283*d*).

Where the ark was, there was Jehovah or the Lord (n. 700*b*).

The miracles by the ark (n. 700*c-g*).

That "the ark (**KIBOTOS**) of the covenant was seen in the temple" (*Apoc.* xi. 19), signifies the divine truth whereby there is conjunction with the Lord (n. 700*a*).

Arm (*Brachium*).—"Arm," when said of the Lord, is omnipotence (n. 298*b*, 406*b*, 448*c*, 684*c*).

"The shoulder," "the shoulder blade," and "the arm (**YEZROÄ**)" (*Job* xxxi. 22) signify power (n. 627*b*).

"Hand" (*Ps.* lxxxix. 21) signifies the omnipotence of truth from good, and "arm (**Z'ROÄ**)" the omnipotence of good by truth (n. 684*c*).

By "the arm of the strength" of Jehovah (*Isa.* lxii. 8) is meant the Lord as to divine truth, and thus the divine truth proceeding from the Lord (n. 608*a*).

By "His arm" is signified His own power (n. 629^b); or the omnipotence of good by truth (n. 684^c).

"The arms of the world" (*Deut.* xxxiii. 27; "everlasting arms," in the English versions) are divine truths where men are; the truths of the sense of the letter of the Word are what are meant by "the arms of the world," for that sense is the very strength of divine truth; "arms" signify strength (n. 594^b).

"The arms of the hands" (*Gen.* xlix. 24) are power (n. 357^a).

"The flesh of the arm" (*Isa.* ix. 20) is the power of good by truth (n. 386^b); "they shall eat every man the flesh of his own arm," signifies that the false shall consume good, and evil truth, in the natural man (n. 617^e; *compare* n. 600^b).

By "the arm" and the crown of the head" (*Deut.* xxxiii. 20) in sacrifices, were signified truths external and internal (n. 435^b).

Other passages in which זרוע is found, are the following:—

2 *Sam.* i. 10 (n. 358);

Ps. xviii. 34 (n. 357^b, 734^b); 1xxvii. 15 (n. 448^c);

Isa. xl. 11 (n. 314^b, 612, 629^b); xlv. 12 (n. 386^b, 587^b); li.

5 (n. 406^b);

Jer. xlviii. 25 (n. 316^d);

Zech. xi. 17 (n. 131^b, 600^b).

In the statue seen by Nebuchadnezzar in a dream, by "the breast and the arms (זרוע)," which were silver (*Dan.* ii. 32), was signified the Ancient Church. This was a spiritual church; or a church in which reigned the good of charity towards the neighbor, and truth from good: this truth and that good are signified by "silver," and also by "the breast and the arms" (n. 411^b).

Armageddon.—By "Armageddon" (*Apoc.* xvi. 16) is signified the love of honor, of command, and of supereminence. The same love is also signified (2 *Kings* xxiii. 29, 30; 2 *Chron.* xxxv. 22; *Zech.* xii. 11) by "Megiddo" (n. 1010).

Arms of War.—(*See Weapons of War.*)

Army, Host (*Exercitus*).—"The Prince of the host" (*Dan.* viii. 11) is the Lord as to the Divine Human, because from this proceed all the truths and goods which make the church (n. 316^c).

The tribes of Israel were called "armies," because the twelve tribes taken together represented all the truths and goods of the church, and by "armies" were signified the truths and goods of heaven and the church in their whole compass (n. 573^b).

Whereas the truths and goods of heaven and the church are understood in the Word by "armies," therefore Jehovah is called in the Word "Jehovah Zebaoth;" that is, "Jehovah of hosts," or "of armies" (n. 573^a).

(See **Zebaoth**.)

By "the host of the heavens" in the sense of the letter are meant the sun and moon and stars; for these are called "the host of Jehovah," in the Word: but in the spiritual sense by "the host" are signified all the goods and truths of heaven and the church in the complex; for by "the sun" is signified the good of love, by "the moon" the good of faith, and by "the stars" knowledges of good and truth (n. 453^b).

What is signified by "the host of the heavens" (n. 444^b; 453^b, 573^b, 632, 659^e, 720, 768^d, 817^e).

Most things in the Word have also an opposite sense, and this is the case with "armies;" in the opposite sense "armies" signify things false and evil in their whole compass (n. 573^b).

"*Exercitus* (an army, or a host,)" is the rendering of

CHAYIL, *Exod.* xiv. 28 (n. 355^e, 573^b); xv. 4 (n. 355^e, 538^a, 573^b);

Isa. lx. ii (n. 208^b);

Fer. xxxvii. 7, 10, 11 (n. 573^b);

Dan. xi. 25 (n. 573^b);

Joel ii. 11 (n. 573^b); 25 (n. 573^b);

MITZTABBAH, *Zech.* ix. 8 (n. 573^a):

TZABBAH, *Gen.* ii. 1 (n. 573^a);

Exod. vi. 26 (n. 573^a); vii. 4 (n. 573^a); xii. 41 (n. 573^a);

Num. i. 3 (n. 573^a); ii. 3 (n. 573^a);

Deut. iv. 19 (n. 573^b);

1 Kings xxii. 19 (n. 573^a);

Ps. xxxiii. 6 (n. 275^b, 528^c, 573^a); xlv. 9 (n. 573^b); ciii. 21 (n. 573^a); cxlviii. 2 (n. 401^e, 573^a);

Isa. xiii. 4 (n. 453^b, 573^b); xxiv. 21 (n. 401^d); xxxiv. 2 (n. 573^b); vers. 4 (403^b, 573^a); xl. 26 (n. 294^b, 573^a);

Fer. viii. 2 (n. 573^b, 659^e); xix. 13 (n. 573^b); xxxiii. 22 (n. 444^b, 573^a, 768^d); li. 3 (n. 573^b);

Dan. viii. 10, 11 (n. 316^c, 573^a);

Zeph. i. 5 (n. 573^b):

STRATEUMA, *Apoc.* ix. 16 (n. 573^a); xix. 14 (n. 573^a, 1143); verse 19 (n. 573^a):

STRATOPEDON, *Luke* xxi. 20 (n. 573^b).

Aroer.—By "Damascus" and by "Aroer" (*Isa.* chap. xvii.) are signified knowledges of the truth and good which pertain to the church,—that they were destroyed (n. 911^b).

Aromatics.—(See **Spices**.)

Around (*Circa, Circum*).—The interior or higher heavens are most closely around the Lord (n. 277^a; compare n. 335, 462).

What is without is also around (n. 283a).

By "around (KUKLO)," in the Word, is understood what is in the more remote borders, thus what is distant; but where heaven is treated of, by what is "around" is meant what is distant in degree of intelligence and wisdom; thus what is below (n. 335).

See *Apoc.* iv. 6 (n. 277a); v. 11 (n. 335); vii. 11 (n. 462).

Arrange (*Ordinare*); **Arrangement, Ordination** (*Ordinatio*).—The orderly arrangement of the angelic societies depends solely on the infinite wisdom of One who knows all things, has cognizance of all things, and explores them, and hence disposes and arranges all things (*see more*, n. 306).

The whole heaven is distinguished into societies; and these are arranged according to affections for good and truth, in general and in particular. These societies correspond to those on earth who are in similar affections for good and truth (n. 90).

The arrangements of the twelve tribes of the sons of Israel represented the arrangements of angelic societies in the heavens (n. 431c).

The heavens are as expanses, one above another: beneath the heavens is the world of spirits; under this the hells, one below another. Influx from the Lord takes place according to this arrangement (n. 702).

Array (*Amicire*).—(*See Clothe, Compass, Put on.*)

"To array (LABHASH) the daughters of Israel in scarlet," and "to put ornaments of gold upon their apparel" (2 *Sam.* i. 24), signifies to impart intelligence and wisdom to those who are in spiritual affection for truth (n. 195b).

"To be arrayed (PERIBALLO)" (*Apoc.* xix. 8) signifies to be in truths (n. 1222).

— (*Circumamicire*).—(*See Clothe.*)

"To be arrayed (PERIBALLO)" (*Apoc.* xviii. 16) signifies appearance in externals (n. 1166).

— (*Circuminduere*).—"To be arrayed (PERIBALLO)" (*Apoc.* xvii. 4) signifies to be in externals; for articles of dress are the external things which cover; hence "to be arrayed" is appearance in externals (n. 1042).

See *Apoc.* xi. 3 (n. 637a); xix. 13 (n. 195c).

Arrogant.—(*See Glory, to.*)

Arrow (*Sagitta*).—(*See Bow, Bowman, Dart, Javelin, Nerves.*)

"The bow" signifies doctrine, fighting; or doctrine from

which is combat against things evil and false: and "arrows," "javelins," and "darts," signify the truths of doctrine, which fight (n. 357^a).

The weapons of war, as "spears," "bows," "arrows," and "swords," signify such things as belong to spiritual warfare (n. 671).

"*Sagitta* (an arrow)" represents

CHETZ, *Deut.* xxxii. 23 (n. 357^d).

— **Flashes, Fiery shaft** (*Scintilla*).—"There He brake the arrows ('flashes,' 'fiery shafts,' in the margin of the revised version; RESHEPH) of the bow, the shield, and the sword, and the battle" (*Ps.* lxxvi. 3), signifies the dissipation of all combat of falsities of doctrine against what is good and true (n. 365^f; but in article n. 357^d, instead of "*scintillae*" is found "*nervi*," see this under **Nerves**).

— **Dart** (*Telum*).—(See **Dart**.)

The Hebrew word CHETZ, that is sometimes rendered by "*sagitta* (an arrow)," is often rendered by the more general word "*telum*," which means something thrown far away, a dart. See *Ezek.* xxxix. 9 (n. 257, 357^d).

Arrow snake (*Serpens jaculus*).—(See **Asp**, **Adder**.)

In article n. 581^b, the Hebrew SH^{PH}IPHON (*Gen.* xlix. 17) is rendered "*serpens jaculus* (meaning arrow snake);" this agrees with the marginal reading of the authorized version.

In n. 355^b, the reading is "*aspis*." This probably agrees with the text of the English versions, which have "adder."

In n. 581^b, the spiritual meaning of "serpent" is given; but for the meaning of "*Serpens jaculus*" or "arrow snake," see what is said concerning "*aspis*" or the "adder," in n. 355^b.

Artificer.—(See **Craftsman**.)

As, As it were (*Sicut*).—(See **Comparison**.)

It is said concerning "the locusts" (*Apoc.* ix. 7), that their faces were seen "as (HOS) the faces of men;" by which is signified that they appear to themselves like affections for truth (n. 554; compare *Apoc.* ix. 8, n. 555^a).

Any one may see that a recipient of life cannot do the least thing from himself, but that what he does is from the life which is God; he may still, however, act as from himself. The wisest of the angels are not even willing to think and to will as of themselves (n. 1134).

— **As if** (*Tanquam*).—It is said that "His head and His hairs were white as (HOS) white wool, as (HOS) snow;" and that "His feet were like unto burnished brass, as if (HOS) glowing in a furnace" (*Apoc.* i. 14, 15); but it is to be noted that all comparisons in the Word are significative; for they

are from correspondences, as well as the things themselves (n. 69).

Ascend, Come up, Go up (*Ascendere*).

In all the passages of the Old Testament to which reference is here given, "*ascendere*" is used to represent the Hebrew 'ALAH; in the passages of the New Testament, it represents the Greek ANABAINO.

"To come up" (*Apoc.* iv. 1), when said of hearing from the Divine, is signified elevation of the mind, and attention (n. 263).

By "ascending into heaven" (*Apoc.* xi. 12) is signified separation from the evil, and also protection (n. 669, 670).

In the *Apocalypse*, where it is said, "The smoke of their torment ascendeth to ages of ages" (chap. xiv. 11), "to ascend" signifies to encompass and to flow forth (n. 889).

Passages of the Sacred Scripture may be seen in articles n. 130a, 263, 304b,c,f, 328e, 355d,e, 365e, 388b, 392e, 405d,e, 411e, 418b, 421, 422a,c, 433c,e, 494, 518e, 537a, 538b, 539a, 555b, 569c, 587c, 678, 624c, 644b,c, 650a, 653b, 654e,h, 659c, 669, 670, 727a, 730d, 734d, 773, 774, 814, 815a, 850b, 863a, 899c, 1029d, 1055, 1175, 1204.

— **Climb** (*Conscendere*).—"To ascend (TZALEĀCH) in honor" (*Ps.* xlv. 4) signifies to act from divine good (n. 288b); it also signifies to fight from divine good (n. 298b; *compare* n. 684b). (The reading found in the margin of the authorized version, "Prosper thou in thy majesty (or honor)," agrees better with Swedenborg's translation as found in some other places.)

That they who are in falsities of evil, and have fortified their falsities against truths, reason from falsities against truths and thereby assault them, is signified (*Joe*l ii. 7) by the words, "They run like heroes, they climb ('ALAH) the wall like men of war" (n. 1135).

Ascensions.—(*See Degrees.*)

Ashamed.—(*See Blush, Shame.*)

Asher (*Ascher*).—Asher had his name from a Hebrew word meaning *blessed*, or *blessedness* (n. 438).

By "Asher" in the supreme sense is signified eternity, in the internal sense happiness of life from the blessed state of the affections which belong to love and charity, and in the external sense natural enjoyment therefrom (n. 438).

By "Asher," in the Lord's kingdom or the church, is signified the blessed state of spiritual affections, and thus spiritual affection itself is signified (n. 438; *compare* n. 70); or charity towards the neighbor, which is the very spiritual internal of those who are in the second or middle heaven (n. 441).

By "Asher" is signified spiritual affection for truth, which makes one with charity towards the neighbor (n. 438).

Ashes (*Cinis*).—Mourning was represented by putting ashes (*EPHER*) upon the head (n. 637^a, ^b, 1175).

"Ashes" signify what is accursed, because "fire" which produces them signifies infernal love (n. 1175).

"Ashes" is the rendering of

EPHER, *Job* xlii. 6 (n. 1175);
Jer. vi. 26 (n. 737^b);
Ezek. xxvii. 30 (n. 1175);
Dan. ix. 3 (n. 637^a).

That there was no worship whatever, is signified (1 *Kings* xiii. 3) where it is said that the altar was rent and the ashes (*DESHEN*) poured out (n. 391^h).

"To repent in sackcloth and ashes (*SPODOS*) (*Matth.* xi. 21), is to grieve and mourn on account of the non-reception of divine truth, and on account of the evils and falsities that hindered (n. 637^b).

— (*Favilla*).—By "ashes (*PIACH*) of the furnace" (*Exod.* ix. 10) are signified the false things of cupidities (n. 962).

Asia.—In ancient times, and in the most ancient also, the church was in Asia (n. 21).

When Asia is named, the angels have a perception of the south; and as the clear light of intelligence is signified by "the south," therefore that light is signified by "Asia" (n. 21, 58).

Ask, Ask for (*Petere*).—By "praying," "asking for (*AITEO*)," and "making supplication" (*Mark* xi. 24, 25), in the spiritual sense, is meant a life of love and charity; for to those who are in the life of love and charity, what they ask for is given by the Lord; they ask only for what is good, and this is done to them (n. 325^b; compare n. 405ⁱ, 411^d).

— **Desire** (*Expostulare*).—"Expostulare" represents

EXAITEOMAI, *Luke* xxii. 31; this is rendered "desired" in the authorized version, but the revised version has "asked," and in the margin "obtained by asking" (n. 820^b).

— **Ask counsel** (*Interrogare*).—That "the people ask counsel (*SHA'AL*) of wood" (*Hos.* iv. 12) signifies that they consult their own love (n. 376^g).

See also *Jer.* xxx. 6 (n. 721^c).

Asmodaeus.—"Asmodaean demons" (n. 1003). (See *Tobit* iii. 17.)

Asp, Adder, Basilisk (*Aspis*).—By “an asp (*SHIPHIPHON*; text of English versions, ‘adder’) in the path” (*Gen.* xlix. 17), is signified the sensual as to good (n. 355*b*). (See **Arrow snake**.)

By “dragons” and “asps (*PETHEN*)” (*Deut.* xxxii. 33) are signified sensual things, which are the lowest of the natural man, full of unspeakable evils, and of falsities that confirm them (n. 714*c*).

“The poison of asps” (*Job* xx. 16) signifies the false (n. 519*b*; compare n. 581*a*).

By “the gall of asps” (*Deut.* xxxii. 33; the English versions have “venom”) is signified good commingled with evil (n. 519*b*).

By “treading upon the lion and asp” (*Psa.* xci. 13) is understood not only to destroy them, but not to be hurt by them (n. 632; compare n. 714*c*).

“They have sharpened their tongue like a serpent; the poison of the asp (*AKHSHUBH*; the English versions have ‘adder,’) is under their lips” (*Psa.* cxl. 3), signifies their subtle and treacherous deception (n. 581*a*).

The clandestine evils to which they adhere by their craftiness, are signified (*Isa.* lix. 5) by “the eggs of the asp (*TZIPH'ONI*),” (the authorized version has “cockatrice,” the revised version has “basilisk;” they have “adder” in the margin,) which they set (n. 581*a*).

Ass (*Asinus, Asina*), **Foal** (*Asellus*).—He who does not know what is signified in the representative sense by “horse,” “mule,” and “the foal of an ass,” will believe that the Lord’s riding upon an ass’s colt was significative of misery and humiliation; but it was significative of royal magnificence. To sit upon an ass, and upon the foal of an ass, was a mark of distinction that belonged to the highest judge and to the king (n. 31*b*).

By “the ass (*ONOS*)” (*Luke* xiv. 5) is signified the truth of the natural man (n. 537*a*).

ONOS is also used, *Matt.* xxi. 5 (n. 31*b*);
John xii. 15 (n. 31*b*).

By “a bony ass (*CHAMOR*)” (*Gen.* xlix. 14; the English versions have “a strong ass,”) is signified the lowest service (n. 445).

“The flesh of asses” (*Ezek.* xxiii. 20) is the voluntary pro-
prium (n. 654*i*).

CHAMOR is used also, *Exod.* xxi. 33 (n. 537*b*);
Zech. ix. 9 (n. 31*b*).

By “asses (*AVIR*)” (*Isa.* xxx. 6) are signified things that belong to the sensual man (n. 654*e*).

"White asses (*asina*, 'ATHON)" (*Judges* v. 10) signify the rational, as to good (n. 355*f*).

'ATHON may also be seen, *Gen.* xlix. 11, which is quoted just below (n. 433*a*);

Num. xxii. 33 (n. 140);

Judges v. 10 (n. 31*b*, 355*f*);

Zech. ix. 9 (n. 31*b*).

"He binds his foal (*asellus*, 'AYIR) unto the vine" (*Gen.* xlix. 11), signifies the external church and its truths from the Lord; "and his ass's (*asina*, 'ATHON) son (or colt) unto the choice vine," signifies the internal church and its truths from the Lord (n. 433*a*).

The arcanum concerning the ass ('ATHON) on which Balaam rode (*Num.* xxii. 21, etc.) (n. 140).

— (*Asinaria*).—"It is profitable for him that an ass-millstone (*mola asinaria*, *MULOS ONIKOS*) should be hanged about his neck" (*Matt.* xviii. 6), signifies that it is better not to have known any good and truth, but evil and falsity only (n. 1182).

(See *Wild ass*.)

Assemble, Meet (*Convenire*); **Assembly, Meeting** (*Conventus*).—By "the tent of meeting (*MO'EDH*)" (*Num.* xvii. 4) was represented heaven, whence are the truths of the church (n. 727*b*).

"The mount of assembly (*MO'EDH*)" and "the sides of the north" (*Isa.* xiv. 13) are goods and truths in the celestial kingdom of the Lord (n. 405*e*): "the mount of assembly at the sides of the north," is where there is ascent into the heavens (n. 1029*d*; compare n. 687*b*).

MO'EDH, *Lev.* xvi. 16 (n. 730*e*);

Num. xvii. 4 (n. 727*b*);

Isa. xiv. 13 (n. 405*e*);

MO'ADH, *Isa.* xiv. 31 (n. 817*d*).

"An assembly ('ATZERETH) of the treacherous" (*Fer.* ix. 2) signifies those who falsify knowledges of good (n. 357*c*).

"*Convenire* (to assemble)" is the rendering of

'UZ, *Fer.* vi. 1 (n. 449*b*); this seems to agree with the authorized version, not with the revised.

Concerning a place which is called "The assembly of the intelligent and wise," whither very many go to meditate (n. 364*b*).

Assembly.—(See *Assemble, Congregation*.)

Asshur, Assyria, Assyrian.—"The land of Assyria" is the church as to rational truth (n. 601*a*).

By "Asshur" in the Word are meant those who have been

- made rational by knowledges of good and truth, thus those who have the mind enlightened from heaven; also the rational itself, with the man of the church (n. 110, 131*b*, 195*b*, 313*b*, 518*b*, 654*b,e*, 706*c*, 923, 1100*c*).
- By "Asshur" is signified a rational understanding of the Word (n. 846).
- By "Asshur, a cedar in Lebanon" (*Ezek.* xxxi. 3), is signified the rational which on the one part is from matters of knowledge, and on the other from the influx of spiritual truth (n. 650*d*).
- Asshur is called "the work of the hands of Jehovah," because the rational (which is meant by "Asshur") is reformed in man (n. 585*b*).
- By "Asshur" are signified rational truths; and in the opposite sense falsities (n. 827*b*).
- By "the king of Asshur" is meant the rational, in each sense (n. 240*b*).
- By "Assyria" in the opposite sense is signified the natural man reasoning from falsities (n. 654*j*).
- By "the Assyrians" are signified the reasonings by which truths are falsified (n. 355*f*); also those who reason from falsities and from fallacies against the true and good things of the church, from their own intelligence, thus from the love of self (n. 504*c*).
- By "Asshur," and by "the king of Asshur" is signified the rational which is from proprium (n. 355*f*); the perverted rational (n. 405*e*, 411*e*, 518*d,e*, 706*c*); reasoning about the truths of the church from one's own intelligence (n. 372*b*, 375*e*(viii.)); reasoning from the matters of knowledge belonging to the natural man (n. 811*b*); reasoning from the natural and sensual man and from the scientific [principle] therein (n. 388*c*); reasoning from falsities against truths (n. 141*b*, 304*d*, 328*d*, 419*e*, 514*c*, 538*a*, 569*c*, 650*f*, 923).
- "The pride of Asshur" signifies man's own intelligence, which belongs to the perverted rational (n. 518*d*); one's own intelligence, from which is reasoning (n. 538*a*); reasonings from the pride of one's own intelligence (n. 654*e*).
- By "whoredoms with the sons of Asshur" is signified falsification of truth from the rational man; which is done by reasoning and by sophistries from fallacies, appearances, and scientific [facts] (n. 1029*e*).

Passages of the Sacred Scripture may be seen in articles n. 110, 131*b*, 141*b*, 195*b*, 240*b*, 275*b*, 304*b*, 313*b*, 340*d*, 355*f*, 375*e*(viii.), 388*c,f*, 405*e*, 410*c*, 419*e*, 504*c*, 518*b,d*, 532, 569*a-c*, 576, 585*b*, 601*a*, 637*a*, 650*d,f*, 654*b,e,i,j,l,m*, 659*a*, 706*c*, 724*d*, 727*b*, 778*e*, 827*b*, 923, 962, 1029*e*, 1100*b,c*.

Assurance.—(See *Security*.)

Assyria.—(See *Asshur*.)

Astonish.—(See *Amaze*.)

Astonishment, Stupor (*Stupor*).—"Stupor (astonishment) (**TIMMAHON**)" (*Zech.* xii. 4) is said of the understanding when it has no perception of good; and "blindness" is predicated of it when it has no apperception of truth (n. 355a; *compare* n. 239b).

"*Stupor*" represents

SHAMMAH, *Jer.* xlii. 18 (n. 386b), and li. 37 (n. 714c), in which passages the English versions have "astonishment:"

SH'MAMAH, *Ezek.* vii. 27, where the English versions have "desolation" (n. 175b):

SHIMMAMON, *Ezek.* iv. 16, where the English versions have "astonishment" (n. 727b).

Athanasius, Athanasian Creed, Athanasian Faith.

Concerning this Creed or Faith see the following articles:—n. 10, 26, 114, 183c, 250c, 297, 309, 315b, 343, 349b, 735, 749, 852b, 885, 1091-1094, 1096-1100, 1102-1104, 1106-1109, 1111, 1112, 1114-1116, 1118-1122, 1124-1127, 1129-1131, 1133-1136, 1138, 1139, 1141-1148, 1150-1156, 1158-1160, 1162-1168, 1170.

At hand.—(See *Near*.)

Atmosphere (*Atmosphaera*).—From the sun of the world, as from their fountain, have gone forth auras and atmospheres which are called ethers and airs: consequently, nearest around it is pure ether; and more remote are ethers less pure, and at length airs; but these ethers and airs surround the earths. These ethers and airs brought into activity in volume, give heat; and they give light when modified singly (n. 726; *compare* n. 944).

From the Lord as a sun have emanated auras and atmospheres; but spiritual, because from divine love which makes that sun. The spiritual auras and atmospheres which are nearest the Lord as a sun, are the most pure; but as they are removed by degrees, they are by degrees less and less pure. Those auras or atmospheres, which are spiritual because they had existence from the Lord as a sun, when brought into activity in a general way present heat, and when modified singly they present light: this heat, which in its essence is love, and this light, which in its essence is wisdom, specifically are called divine truth; and taken together with the auras, which are spiritual also, they are called the proceeding Divine; from these were the heavens created, and the worlds also (n. 726; *compare* n. 944).

In the spiritual world, they to whom the third degree of life is

opened are in a pure atmosphere like ether; but they in whom only the second degree is opened, who are in the second or middle heaven, are in an atmosphere aerial in character; but they in whom the first degree only is opened, who are in the first or ultimate heaven, are in an atmosphere as it were watery, but rare and pure (n. 538a, 594a, 832, 876).

An atmosphere as it were grossly watery, approximating black or red in color, corresponds to natural thought in which there is nothing spiritual; they have such thought who are in the hells where falsities reign (n. 538a).

Of the origin of the natural form in which are all vegetables, from the conatus and the consequent flux of the natural forces which are atmospheres and which are called ethers, in which there is this conatus from the determination of spiritual forces (n. 1208).

Attraction and Impulsion (*Attractio et Impulsio*).—With the good man there is after death a perpetual turning of the face to the Lord, and there is as it were an attraction to Him as to a common centre: but whereas it is according to divine order that there should be impulsion where there is attraction, it is therefore according to divine order that there should be impulsion with man; and although man has this from the Lord, yet it appears to be from the man; and the appearance causes it to be as of man (n. 646).

Auricle.—(See *Ear*.)

Authority, have absolute, Command (*Imperare*).—Hatred is with those especially who are in the love of absolute authority over all; with others there is enmity (or unfriendliness) (n. 1016).

Autumn, Summer (*Autumnus*).—By “the fruits of autumn (QAVITZ)” (*Fer.* xlviii. 32; the English versions have “summer”), are signified the good things of the church, for which there is lamentation (n. 376c, 919).

In *Jeremiah* viii. 20, quoted in n. 911b, Swedenborg has “*autumnus*” as the rendering of QAVITZ; the English versions have “summer;” the revised version has also the marginal reading, “ingathering of summer fruits.”

Aven.—“The high places of Aven shall be destroyed” (*Hos.* x. 8), signifies that the principles of the false, and reasonings therefrom, shall be destroyed (n. 391g).

Avenge (*Vindicare*), **Revenge** (*Ulcisci*).—(See *Vengeance*.)

“To judge and to avenge (*vindicare*, ΕΚΔΙΚΕΩ) our blood” (*Apoc.* vi. 10), signifies to judge and to remove those who perse-

cute and infest those who profess the Lord and are in the life of charity (n. 394).

“*Ulcisci* (to revenge, to take vengeance,)” represents

NAQAM, *Fer.* li. 36 (n. 275^b).

— **Avenger** (*Vindex*), **Revenger** (*Ultor*).—(See **Vengeance**.)

Where God is called “the avenger (*vindex*),” “the revenger (*ultor*),” “zealous (or jealous),” “angry,” “wrathful,” such things are said in the sense of the letter of the Word in accordance with appearances (n. 778^a).

The Divine is blasphemed by falsification of the Word when it is thought that God is in any respect an avenger (*vindex*), a revenger (*ultor*), that He is angry, that He casts into hell, that He punishes (n. 778^a).

Aversion, Turning away, Backsliding (*Aversio*) ; **Avert, Turn away, Turn back, Drive back** (*Avertere*).—“*Aversio*” (rendered “backsliding” in the English versions), representing

MSHUBHAH, may be seen, *Fer.* v. 6 (n. 780^b).

“*Avertere*” (rendered “turn away”), representing

SHUBH, may be seen, *Ps.* cxxii. 10 (n. 684^c) ;

Fer. xxxii. 40 (n. 701^c) ; 1. 6 (n. 405^b) ;

HAPHAKH (rendered “turn back”), *Ps.* lxxviii. 9 (n. 357^b) ;

SHABABH (rendered “was driven”), *Ps.* cxiv. 3 (n. 405^c).

(See **Turning**.)

Awake (*Evigilare*).—That we may be elevated by the Lord out of falsities, is signified (*Ps.* xlv. 23) by, “Awake (UR), O Lord, do not desert us (or, cast us not off) for ever” (n. 315^c).

— (*Expergisci*).—“*Expergisci* (to awake)” represents

QUTZ, *Joel* i. 5 (n. 543^c).

(See **Rouse**.)

Awe, stand in (*Extimescere*).—“*Extimescere* (to stand in awe of)” represents

GUR, *Ps.* xxxiii. 8 (n. 741^b).

Axe (*Securis*).—“The work of the workman, with the axe (MA'ITZADH)” (*Fer.* x. 3), signifies that which is from proprium, and from man's own intelligence (n. 458^b).

“The axe (GARZEN)” (*Deut.* xix. 5) is falsity ; “the axe (QARDOM)” (*Fer.* xlvi. 22) is falsity destroying good ; “the axe (MA'ITZADH)” (*Fer.* x. 3) is falsity that destroys good and confirms evil (n. 1145).

Azal.—“Azal” (*Zech.* xiv. 5) signifies separation and liberation (n. 405^d).

Azazel (*Asasel*).—How hell, which is the natural man, can be re-

moved by the Lord, was represented by the goat called "Azazel" (^{"ZAZEL"}) (*Lev.* xvi. 26 ; see revised version), that was sent forth into the desert (n. 730e).

Baal.—By "Baal (^{BA'AL})," whom Jezebel served, and to whom she raised an altar, is signified worship from the evils of the love of self and of the world (n. 160).

"To set up altars, altars to burn incense unto Baal" (*Fer.* xi. 13), signifies worship from the love of self, and from the love of the world (n. 324e, 652c).

By "other gods" and by "Baal," whom they worshipped, are signified the falsities of evil (n. 644b).

By "Baalim" and "lovers" (*Hos.* ii. 13) are signified things which are of the natural mind and which are loved; namely, cupidities and falsities therefrom (n. 730d): conjunction with the Lord through affections for truth, when cupidities have been rejected from the natural man, is signified (verse 16) by, "In that day thou shalt call me My Husband, and shalt call me no more My Baal" (n. 730d).

Baal Peor.—By "Baal Peor" is signified the adulteration of good (n. 655a, 140).

BaaleJudah.—"BaaleJudah" (2 *Sam.* vi. 2) signifies the ultimate of the church, which is called its natural (n. 700f).

Babel, Babylon, Babylonia, Babylonians.—By "Nebuchadnezzar," as king of Babel, "in the beginning," is signified the celestial church, and its growth even to the height of wisdom. By "the head" of the statue seen by him in his dream, which was of gold, is signified the celestial church, which is the primary of all: that church is signified by "the king of Babel" in the beginning, for the reason that the church, which afterwards becomes Babel or Babylonia, begins from the worship of the Lord and from love to Him; and then there reigns with those of the church a zeal for extending and perfecting it by the holy goods and truths of heaven; but this from a cause as yet hidden, namely, the love of exercising dominion; this however breaks out only successively (n. 650d).

"Babel" in the beginning is the church which is in zeal for the Lord, for good of love and for truths of faith; although inwardly in the zeal of its pastors there is hidden the fire for exercising dominion, by means of the holy things of the church, over all whom they can bring into subjection to themselves. For this reason Babel is called "Lucifer, the sun of the morning" (*Isa.* xiv. 12); and for this rea-

son also its king is called "king of kings," into whose hand were given all things (*Dan.* ii. 37); and he is also called "the head of the statue" which is gold (*Dan.* ii. 38); and also "the tree in the midst of the earth, of great height" (*Dan.* iv. 10, 22). Babel as in the beginning, was also meant by "the lion that had the wings of an eagle, and that afterwards appeared as a man, and to whom was given the heart of a man" (*Dan.* vii. 4): and it is also called "the ornament of kingdoms, and the beauty of the magnificence of the Chaldeans" (*Isa.* xiii. 19); and it is mentioned (*Psa.* lxxxvii. 4) among those "that know Jehovah" (n. 1029*d*).

Every church in its beginning is in the love of doing goods, and in the love of knowing truths; but in process of time it is devastated as to goods and as to truths, even so that there is no longer any good or any truth in the church; it is devastated first by the love of ruling by means of holy things, successively, over the souls of men, then over heaven, and over the Lord Himself. This is described in the *Apocalypse* by "Babylon," and by the "harlot sitting upon the scarlet beast" (n. 879).

In general, it is to be known that every church in its beginning is like a virgin, but in progress of time becomes a harlot; for by degrees it enters into a life of evil, and thence embraces the doctrine of the false, as by degrees it begins to love self and the world; and then from being a church it becomes either a Babylonia or a Philistia; a Babylonia, of those who love themselves above all things; and a Philistia, of those who love the world above all things (n. 1029*e*).

The first church after the flood would have become a Babylonia if the Lord had not impeded the attempt by the dispersion of their religion; this is represented and signified by "the tower" which was to reach even to heaven, which the posterity of Noah began to build (n. 1029*e*).

Babylonia in its end differs little from the gentilisms of the ancients (n. 1029*a*).

Not that their idolatrous worship in the world, together with themselves, is to be destroyed, for this will remain; it will remain, however, not as the worship of any church, but as the worship of paganism (n. 1029*c*; compare n. 880).

But from those who have not adored the Pope, nor saints and graven images, but the Lord, a new church is being gathered by the Lord (n. 1029*c*).

By "Babylon" in the *Apocalypse* is meant the church with the Papists, since by "Babylon" is signified the love of ruling over heaven and over earth by means of the holy

- things of the church ; and this love is principally dominant with the Papists (n. 1021).
- By "Babylonia" or "Babel" in the Word is meant the love of dominion over all the earth, over heaven, and over the Lord Himself (n. 1029c).
- By "Babel" is signified dominion, by means of the holy things of the church, over heaven and over the souls of men (n. 960a).
- "Babel" signifies those who abuse holy things in exercising domination (n. 601b).
- By "Babel" is signified the adulteration of the Word, and profanation (n. 724e).
- By "Babylon" are signified those who have profaned the holy things of heaven and the church by the domination assumed over it (n. 1097) ; and who make light of the Word itself (n. 1200).
- "Babylonians" at last claim a right over the holy things of heaven and the church (n. 650d) ; these are they who have transferred divine authority to themselves (n. 879).
- By "the Chaldeans" are signified the profanation and adulteration of the truth of doctrine from the Word ; and by "the dwellers of Babel," the profanation and adulteration of the good of love (n. 653b).
- By "Babel" are meant those who through evils destroy goods ; and by "the Chaldeans," those who through falsities destroy truths (n. 514c).
- By "the daughter of Babel" is signified profanation of good, and by "the daughter of the Chaldeans" the profanation of truth. Such is their signification for the reason that they make use of the divine goods and truths which are in the Word and from the Word, as means of bearing rule : whence then "Babylonians" and "Chaldeans" regard themselves as ends, for the reason that they look to their own empire ; and they regard the holy things of the church, from the Word, as means ; thus they do not regard the Lord and His dominion as the end, nor do they regard the neighbor and love towards him (n. 687b).
- "By the king of Babel," near the Euphrates (*Fer.* xlv. 2), by whom the army of the king of Egypt was overcome, is meant the rational spiritual man (n. 557).
- By "the king of Babel" (*Fer.* xliii. 10) is signified the profanation of truth (n. 540b ; compare n. 659e).
- By "the king of Babel" (*Fer.* xlix. 30) is signified evil and the false, laying waste (n. 417b).
- By "the sea of Babel" (*Fer.* li. 42) are signified traditions which are adulterations from the Word (n. 275b).

By "the rivers of Babel" (*Ps.* cxxxvii. 1) are signified falsities (n. 518e).

"Lying in the bed of loves with the sons of Babel" (*Ezek.* xxiii. 17), is profanation of good (n. 141b).

By "whoredom" with the sons of Babel and with the Chaldeans is signified the adulteration of good and the profanation of truth (n. 1029e).

Passages of the Word in which the word "Babel" is used in the original Latin of this work, may be seen n. 131a, 141b, 275b, 304d, 355d, 357c, 373, 374b, 376d, 405e, 417b, 481, 510, 514c, 518, 557, 569c, 587c, 589, 601b, 650d, 653b, 654l, 697, 714c, 724e, 730b, 811a,b, 911b, 960a, 1029, 1037.

Passages in which the word "Babylon" occurs, n. 316c, 877, 879, 880, 923, 1021, 1032, 1037, 1091, 1094, 1097, 1134, 1143, 1183, 1200.

Concerning "Babylonia," see n. 650d, 1029, 1080.

Concerning "the Babylonians," see n. 650d, 687b.

Back, Hump, Bunch (*Dorsum*).—"Dorsum (back)," is the rendering of

DABBESHETH, *Isa.* xxx. 6 (n. 654g);

Schmidius, too, has "*dorsum*," but see *A.C.*, n. 2781, where is the better rendering, "*Super gibbo*," upon the hump (or with the English versions, "upon the bunches").

Back (*Tergum*).—If faith be not in the life of man, it is not with him inwardly, but it is behind him, or "at the back (*OPISTHEN*)" (*Apoc.* v. 1) (n. 299).

Back parts, Secret parts (*Podex*).—"The back parts (*POTH*)," which shall be made bare (*Isa.* iii. 17), signify the love of the evil and false (n. 240b).

Back (*Retro*), **Backwards** (*Retrorsum*).—"Retrorsum (back, backwards)" represents

TACHOR, *Ps.* xlv. 10 (n. 573b).

Backsliding.—(See *Aversion*.)

Badgers' skin (*Taxus*).—"To clothe with broidered work, and to shoe with badgers' skin (*TACHASH*)" (*Ezek.* xvi. 10), signifies to instruct in knowledges of the true and the good from the sense of the letter of the Word, or its ultimate sense (n. 375e(viii)).

In *Exodus* we read of "Badgers' skins," as forming one of the coverings of the ark; also as the covering of the table, the candlestick, and their vessels. As the badger is not found in the land of Canaan or its vicinity, there has long been doubt what animal supplied the skins for these purposes. In the revised version of the Scriptures we find "sealskin" in the text, and "porpoise-skin" as a suggested reading in the margin.

We find the same word with the same renderings, in *Ezekiel* xvi. 10.

Swedenborg uniformly renders this word by *Taxus*.

In his *Index Biblicus*, under *Taxus*, Swedenborg says that *Taxus* is the skin of the *Melis*.

Under *Melis* he says the same, and refers to *Agnus*, a lamb, and to *Ovis*, a sheep.

Under *Ovis* he says that "skins of *Meles* were used as the outermost covering of the ark, for the table, the candlestick, and their vessels."

In *Adversaria* on *Exodus* xxv. (n. 1297), he says, "*Meles* are the males of kids." See also *Adversaria* on *Exodus* xxxv. (n. 4363).

In the writings which Swedenborg himself published, he nowhere tells what animals are to be understood by *Meles*. The scholars of the church will find it interesting and profitable to consider whether what is said in these earlier writings is wholly consistent with what Swedenborg was authorized to reveal concerning the coverings, and concerning the ram and the kid. This is not the place for the editor to give his own views.

Badness, Maliciousness, Wickedness (*Malitia*); **Malicious** (*Malitiosus*).—Wisdom is of truth from good; but badness is of falsity from evil (n. 544).

"Badness (RA)" (*Isa.* xiii. 11) is evil, and "iniquity" is predicated of falsities (n. 741*d*).

Sensual men are malicious and crafty above others (n. 544).

"*Malitia* (badness)," represents

RA' (variously rendered "affliction," "trouble," "evil," and "wickedness," in the English versions), *Ps.* cvii. 39 (n. 650*b*);

Isa. xiii. 11 (n. 401*c*, 741*d*);

Jer. iv. 14 (n. 622*a*); xii. 4 (n. 304*b*, 650*e*);

ROA', *Jer.* xxiv. 3, for which the margin of the authorized version gives "badness" (n. 403*d*).

"*Malitiosus*" represents

RA' A', *Isa.* xiv. 20, where the English versions have "evil-doers" (n. 659*e*, 768*e*, 1029*d*).

Bake.—(See *Cook*.)

Baker (*Pistor*).—They who compact truths or falsities so that they cohere, appear in the spiritual world as bakers kneading their lump, and near them is the oven (see *Hos.* vii. 4) (n. 540*a*).

Hanging upon wood, or crucifixion, was decreed among the Jews, [as the penalty] for the destruction of good in the church: and whereas by "the baker" was signified the good of love, much the same as by "bread," the baker was hanged for his offence against king Pharaoh (n. 655*a*).

"*Pistor* (a baker)" is the rendering of

'APHAH, *Gen.* xl. 22 (n. 655*a*);

Hos. vii. 4 (n. 540*a*).

Balaam.—By "Balaam" are meant those who are enlightened as to the understanding, and teach truths, but who love craftily to destroy those who are of the church (n. 140).

The arcanum concerning the ass on which Balaam rode (n. 140).

Balak.—Those “holding the teaching of Balaam, who taught Balak to cast a stumbling block before the sons of Israel” (*Apoc.* ii. 14), are those who as to the understanding are enlightened and teach truths, but who still love treacherously to destroy those who are of the church (n. 140).

Balance, Balances (*Lanx, Lances*).—By “balances” is signified estimation of a thing in regard to truth; and for this reason the weights of balances were stones, or were made of stone, because by “stones” in the Word are signified truths (*see much more*, n. 373; *compare* n. 629c).

“*Lances* (balances)” represents

MO'Z'NAVIM, *Isa.* xl. 12 (n. 373);
Ezek. xlv. 10 (n. 629c);
Hos. xii. 7 (n. 373);
Amos viii. 5 (n. 373);
Micah vi. 11 (n. 373).

—— (*Statera*).—By “the balance (*zugos*)” in the hand of him who sat on the black horse (*Apoc.* vi. 5), is signified the estimation of truth from the Word (n. 373).

—— (*Trutinae*).—There were many measures, in the representative church; there were also balances and scales used in weighing; and these specifically signified the estimation of a thing, in respect to truth. By “Weighed in the balance (*Chaldee*, MO'Z'NAVIM)” (*Dan.* v. 27) is signified estimation according to the quality of good and truth, and judgment (n. 373).

Bald (*Calvus*), **Baldness** (*Calvities, Calvitium*).—Where there are not the ultimates of intelligence, signified by “the hairs of the head,” intelligence perishes. For this reason, in the Jewish Church it was unlawful to shave the hair of the head and induce baldness; and for the same reason, they who are destitute of intelligence appear bald in the spiritual world. From these considerations it may be manifest what is signified by “a bald head,” or by “baldness (*calvities, GORCHAH*),” namely, that there is not intelligence (n. 577a,b; *compare* n. 66).

“*Calvities*” represents

GORCHAH, *Lev.* xxi. 5 (n. 577b);
Isa. xxii. 12 (n. 637b);
Ezek. vii. 18 (n. 577b);
Amos viii. 10 (n. 637b);
Micah i. 16 (n. 724c).

“*Inducere calvitium* (to induce baldness, or to make bald),” represents

GARACH, *Ezek.* xxvii. 31 (n. 637b);
Micah i. 16 (n. 724c).

"Baldness (*calvitium*, **QORCHAH**) upon every head" (*Amos* viii. 10), signifies mourning on account of the loss of the understanding of truth (n. 637*b*).

The reason why the boys were cursed by Elisha, and were on that account torn to pieces by two bears (2 *Kings* ii. 23, 24), because they called him "bald (**QEREĀCH**)" (n. 66, 781*c*).

— **to make** (*Decalvare*).—"Decalvare (to make bald)," is the rendering of

SAPHACH, *Isa.* iii. 17 (n. 240*b*):

"*scabie afficient* (will affect with a scab)," is the rendering, *A.C.* n. 2576, which agrees with the English versions.

Bales.—(See **Balls**.)

Balls (*Bolī*).—By "balls (**PATH**)" (*Ps.* cxlvii. 17; the English versions have "morsels,") are signified matters of knowledge in the natural man, and the knowledges which are with man before reformation (n. 419*d*).

(See **Rolls**.)

Balm, Balsam (*Balsamum, Opobalsamum*).—By "balsam (**TZ'RI**)" (*Ezek.* xxvii. 17) are signified truths which are grateful from good; for all truths which are from good are perceived in heaven as fragrant, and thence as grateful (n. 375*e*(viii.), 433*c*, 619*b*).

Gilead was not far from the Euphrates, and thence were carried wax, balsam, and stacte (see n. 654*h*).

By "Gilead" (*Jer.* xlv. 11), beside other things, are signified reasonings from the sense of the letter of the Word; by "balm (**TZ'RI**)" is signified application, and thence the confirmation of the false (n. 654*h*).

Bands, Bonds, Chains (*Vincula*).—"Bands (**MOSER**) of the neck" (*Isa.* lii. 2) signify falsities that preclude the entrance of truths (n. 687*b*).

"The bond (**MASORETH**) of the covenant" (*Ezek.* xx. 37) is conjunction with the Lord (n. 730*d*).

They are said "to go in chains (**ZIQQIM**)" (*Isa.* xlv. 14), with whom the cupidities of the natural man are restrained (n. 654*e*). (See **Chains, Thongs**.)

Bands (*Turmae*).—(See **Troops**.)

Baptism (*Baptisma, Baptismus, Baptizatio*), **Baptize** (*Baptizare*).—The reason why washings were instituted in the ancient churches, and afterwards baptizing in their place, which never-

theless were only representative and significative rites, was, that heaven might be conjoined with the human race, and specifically with the man of the church; for heaven is conjoined to man when man is in ultimates, that is, in such things as are in the world, as to his natural man, and in such things as are in heaven as to his spiritual man; there cannot be conjunction in any other way. It was for this reason that baptizing was instituted, and the Holy Supper also; likewise that the Word was written by such things as are in the world, and that there is in it a spiritual sense in which are such things as are in heaven (n. 475^b).

He who believes that Baptism contributes anything to the salvation of man unless he be at the same time in the truths of the church and in a life according to them, is much deceived; for baptizing is an external thing, which, without what is internal, does nothing for salvation, but it contributes to it where the external is conjoined with the internal. The internal [meaning] of Baptism is this,—that by truths from the Word, and by a life according to them, things evil and false may be removed by the Lord, and thus man may be regenerated (n. 475^b).

Baptism represented and signified purification from evils and falsities, and likewise regeneration through the Word, from the Lord (n. 724^b).

Baptism is not regeneration, but by “water and the spirit” are meant truths and life according to them (n. 236^b).

“To baptize (**BAPTIZO**)” signifies to regenerate; the “holy spirit” signifies divine truth, and “fire” signifies divine good (n. 71, 183^c, 374^d, 504^a).

If a representative of purification from falsities and evils, through the baptism of John, had not prepared the Jewish nation for reception of the Lord, that nation, at the presence of His Divine, would have perished with diseases of every kind (n. 724^b).

The difference between the baptism (**BAPTISMA**) with which the Lord was baptized (*Mark* x. 38, 39), and the baptism with which men are to be baptized, is like that between glorification and regeneration (n. 893).

BAPTIZO may also be seen, *Matt.* iii. 11 (n. 183^c, 375^d, 504^a);
xxviii. 19 (n. 183^c);

Mark x. 38 (n. 893).

Barbarous (*Barbarus*).—By “a people of depths of lip” (*Isa.* xxxiii. 19; the revised version has “of deep speech”), and by “barbarous (**LA'AGH**) in tongue,” (the authorized version has “of a stammering tongue,” the revised version has “of a strange tongue,”) are signified things similar to those which are meant by “peo-

ples of deep lip and grave in tongue" (*Ezek.* iii. 5, 6; where the English versions read "of a strange speech and of a hard language"); and by these are signified those who are in doctrine that is not intelligible, and who thence are in an abstruse religion, of whose dogmas there is no perception (n. 455^b).

Bare, to lay, To make Bare, To make Naked (*Denudare, Denudatio*).—

"Thy bow shall be laid bare (UR)" (*Hab.* iii. 9), signifies that the doctrine of truth will be opened (n. 357^b).

"To make oneself bare (CHASAPH)" (*Isa.* xlvii. 2) signifies to adulterate the goods of the Word (n. 1153).

"In making it bare he hath made it bare, and hath cast it away" (*Joel* i. 7) signifies that there is no good or truth that is not destroyed (n. 403^b).

ARAH, *Zeph.* ii. 14 (n. 650^f):

ERYAH, *Ezek.* xxiii. 29 (n. 240^b).

(See *Naked*.)

Bark.—(See *Foam*.)

Barley (*Hordeum*).—By the "meal" from barley is signified truth from natural origin, for "barley" signifies natural good (n. 1153; compare n. 1182).

By "wheat and barley" are signified the good and truth of the church; "wheat" signifies its good, and "barley" its truth (n. 374^{a-c}).

(See also articles n. 375^{a,b}, 617^e, 911^b.)

"*Hordeum* (barley)" represents

SORAH, in all the passages of the Old Testament that are here referred to:

KRITHE, *Apoc.* vi. 6 (n. 374^a).

Barn, Garner (*Horreum*).—By "food" are signified the goods and truths of the church; these are therefore signified by "garners," because garners are sources of supply (n. 336^b).

"The barn (or garner)" signifies where goods and truths are, whether it be the church or the man in whom the church is, or the mind of man which is their subject (n. 403^b).

"To gather into the barn" (*Matt.* xii. 30) signifies to conjoin with heaven (n. 911^a).

"*Horreum* (a barn)" represents

MGHURAH, *Hagg.* ii. 19 (n. 403^b):

MEZEY, *Ps.* cxliv. 13 (n. 336^b):

APOTHEKE, rendered "garner," *Matt.* iii. 12 (n. 374^a); rendered "barn," *Matt.* xiii. 30 (n. 911^a).

Barren (*Sterilis*).—"The barren (AQAR), that had not borne" (*Isa.* liv. 1), signifies the nations (or gentiles) with whom there

were not yet truths from the Word (n. 223c; compare n. 768b).

See 1 *Sam.* ii. 5 (n. 257, 721a);

Ps. cxiii. 9 (n. 721b).

"*Sterilis* (barren)" represents

STEIRA, *Luke* xxiii. 29 (n. 721b).

Bars (*Vectes*).—By the "bars (or staves, **BADDIM**)" (1 *Kings* viii. 7, 8) with which the ark was borne, is signified divine power (n. 700g).

"To throw down the bars (**BARİĀCH**)" (*Isa.* xliii. 14, margin of authorized version), signifies to cast down the principles of what is false (n. 514c).

(See *Thongs*.)

Bashan.—By "Bashan" is signified the external of the church, thus the natural; for Bashan was outside of the land of Canaan, where the church was (n. 163).

By "Sharon," "Bashan" and "Carmel" (*Isa.* xxxiii. 9), is signified the church as to knowledges of good and truth from the natural sense of the Word (n. 730b).

That "They shall feed in Carmel and Bashan, and in the mount of Ephraim and in Gilead" (*Jer.* i. 19), signifies that they are to be led by the Lord and instructed in the good of charity (n. 433c).

By "the mountain of Bashan" (*Ps.* lxviii. 16, 19) is signified voluntary good, such as is with those who are in the externals of the church; by "the hills" of that mountain are signified goods in act (n. 405c).

By "cedars of Lebanon," and by "oaks of Bashan" (*Isa.* ii. 13), is signified pride from one's own intelligence; interior pride by "cedars of Lebanon," and exterior by "oaks of Bashan" (n. 410b); by "cedars of Lebanon" are signified those who boast of their own intelligence, and by "oaks of Bashan," those who boast of their knowledge (n. 514c).

By "fatlings of Bashan" (*Ezek.* xxxix. 18) are signified the goods of the natural man, from spiritual origin (n. 650c; compare n. 674c).

By "kine of Bashan in the mountain of Samaria" (*Amos* iv. 1) are meant those who abound in knowledges because they have the Word and the prophets (n. 513c).

"The fat of lambs, of rams of Bashan, and of goats" (*Deut.* xxxii. 14), signifies the goods of innocence of three degrees (n. 314b).

Basilisk (*Basiliscus*).—"Out of the serpent's root shall go forth a basilisk (**TZEPHA**)" (*Isa.* xiv. 29), signifies that out of the sensual man shall spring a dogma destroying all truth;

"the serpent's root" is the sensual, which is the ultimate of man's life, and "the basilisk" is the destruction of all truth (n. 817*d*): that faith alone, or faith separated from charity, destroys all the good and truth of the church, is meant by the words, "From the serpent's root shall go forth a basilisk;" "the serpent's root" is that false principle, and "a basilisk" is the destruction of the good and truth of the church thereby (n. 386*b*, 727*b*): the seduction of many by sophistries, by which that faith is confirmed, is described where it is said, "Out of the serpent's root shall go forth a basilisk, whose fruit shall be a fiery flying serpent" (n. 581*b*).

By "the hole of the viper," and the "basilisk's (TZIPH'ONI) den" (*Isa.* xi. 8), are meant the hells in which are the crafty and the cunning; the entrances to these also appear like dusky holes, and within they appear as dens (n. 581*a*); they who are in them, when they are observed in the light of heaven, appear like monsters of various kinds, and also like wild beasts; they who are in the hells where are such as act craftily against innocence, appear like vipers; and they who act against the good of love, appear as basilisks; and because the "sucking child" or the infant at the breast, signifies the good of innocence, it is therefore said, "The sucking child shall play on the hole of the viper;" and as "the weaned child," or the infant that has been taken from the breast, signifies the good of love, it is therefore said, "And the weaned child shall put his hand on the basilisk's den" (n. 410*c*).

(See *Asp.*)

Basis, Foundation (*Basis*).—"Jehovah hath founded the earth upon her bases (MAKHON)" (*Psa.* civ. 5, margin), signifies that he has founded the church with man, with its boundaries and its closures (n. 405*d*): "the bases" are the knowledges of truth and good (n. 275*b*).

By "the bases (MATZUQ) of the earth" (*1 Sam.* ii. 8) are signified the more external truths, such as those of the sense of the letter of the Word: for upon these are founded interior truths (n. 741*c*, 304*c*).

"Upon what were the bases ('EDHEN) thereof made to sink, and who laid the corner-stone thereof?" (*Job* xxxviii. 6, margin,) signifies the foundation of the church with man upon the things which are in the natural man (n. 629*b*).

Basket (*Cophinus, Corbis*).—"Twelve baskets (KOPHINOS) of fragments" (*Matt.* xiv. 20) signify knowledges of truth and good in all abundance and fulness (n. 430*c*); thus full instruction and full benediction (n. 548).

By "the basket (*corbis*, **DUDH**) of good figs" (*Jer.* xxiv. 2), are signified those who are inwardly good from whom a new heaven is to be formed; "the basket of bad figs" signifies those who are inwardly evil, who are to be cast into hell (n. 403*d*).

— (*Sporta*).—" *Sporta* (a basket)" represents

SPURIS, *Matt.* xv. 37 (n. 257);

Mark viii. 8 (n. 257).

Bat (*Vespertilio*).—Worship from such things as are from man's own intelligence is signified (*Isa.* ii. 20) by the "idols" which they made for themselves, to bow down to the moles and the bats. The evils and falsities of doctrine from which their worship is, are signified by "moles and bats (**TALLEPH**)," because their sight is in darkness, and they shun the light (n. 587*c*; compare n. 410*b*).

The bat seems to be called a bird (*avis*) (n. 187*a*).

Bath (*Bathus*).—By "a bath (**BATH**)" (*Isa.* v. 10) the same is signified as by "wine;" namely, truth from good (n. 675*b*).

Battle (*Proelium*, *Proeliare*).—(*See War, Combat.*)

"Battle (**POLEPOS**)" (*Apoc.* xvi. 14) is spiritual combat, and contention about truths and goods (n. 1003; compare n. 55, 358).

"*Proeliare* (to fight, to give battle)," is the rendering of

LACHAM, *Zech.* x. 5 (n. 355*f*).

Battlements.—(*See Corner.*)

Bay.—(*See Robust.*)

Be (*Esse*), **Exist** (*Existere*).—Nothing can exist except from another, and so at last from Him who is and who exists in Himself; and He is God. God therefore is also called *Esse* (or inmost Being), and *Existere* (or standing-forth); "Jah" from *Esse*, and "Jehovah" from *Esse* and *Existere*, in Himself (n. 1206).

Esse, when said of the Lord, is to be from Himself, which is in himself; and *Existere*, when said of Him, also is to exist (or stand out) from Himself and in Himself. Divine *Esse* is also divine *Existere*; it is called *Existere* with respect to heaven (n. 972).

Concerning the Beast (*Apoc.* xvii. 7, 8) "which was, and is not, but yet is" (n. 1052, 1058, 1059, 1067).

Beam (*Trabs*).—By "wood" is signified good; and therefore by "beam" is signified the truth of good (n. 746*f*).

By "the mote" (*Matt.* viii. 3-5) is signified some little falsity of evil, and by "the beam (*DOCHOS*)" a great falsity of evil (n. 746*f*).

"*Trabs* (a beam)" represents

KAPHIS, *Hab.* ii. 11 (n. 746*f*):

GORAH, *Gen.* xix. 8, where it is rendered "roof" in the English versions (n. 746*f*);

2 Kings xi. 5 (n. 746*f*);

Song of Songs i. 17 (n. 746*f*).

Beams, lay the (*Contignare*).—"To lay the beams (*QARAH*) of his chambers in the waters" (*Ps.* civ. 3), signifies to fill, with knowledges of truth and good, those who are in the lowest heaven and in the church (n. 283*b*); and thus that the Lord forms the heavens and the church from divine truths (n. 594*b*).

Bear (*Ursus*), **She bear** (*Ursa*).—"Bears" signify truth in ultimates (n. 66).

"The bear" signifies power from the natural sense of the Word, both with the well-disposed and with the evil (n. 781*c*).

"Bears" signify those who are in power from the natural sense of the Word, both the well-disposed and the evil (n. 781*b*).

In the spiritual world there appear bears that are white; and by them is represented the power of the spiritual-natural man by the Word (n. 781*d*).

By "the she bears out of the wood" (*2 Kings* ii. 24) was signified power from the natural sense of the Word, or that of the letter (n. 781*c*). Why the boys were cursed by Elisha, and were therefore torn by the two bears, because they called him "bald" (n. 781*c*).

"We growl (or roar) like bears, and in mourning we mourn like doves" (*Isa.* lix. 11), signifies the grief of the natural man, and the grief of the spiritual man (n. 781*d*).

By "the bear" in the opposite sense is signified the power of falsity against truth (n. 781*c*); "the bear" is the power and the desire of the natural man for falsifying the truths of the sense of the letter of the Word (n. 781*d*).

"The feet of the bear (*ARKTOS*)" (*Apoc.* xiii. 2) are fallacies from the ultimate natural, which is the sensual (n. 781*a*).

(See articles n. 66, 388*b*, 556*a*, 781*a-d*, 783, 1086.)

In all the passages of the Old Testament here referred to, the Hebrew word is *DOBH*.

Bear (*Gignere*).—(See **Beget, Bring forth**.)

By "the barren," and by "the wombs that never bare (*GENNAO*)" (*Luke* xxiii. 29), are signified those who have not received

genuine truths, that is, truths from the good of love (n. 710a; compare n. 721b).

“*Gignere* (to bring forth, or to beget,)” represents

YALADH, *Fer.* ii. 27 (n. 1145).

— **Carry, Bearing** (*Portare, Portatio*).—There was no bearing of our iniquities by the Lord, and consequent liberation from them, according to the common idea of these things; which is, that the Lord transferred upon Himself the sins of the world, and cast them down to hell, and so took them away. It was from divine order for prophets to represent the state of their church; so that the quality of those of the church might thence be known. “Carrying iniquities,” where this is attributed to the Lord who was the greatest Prophet, has a similar meaning; for He represented in Himself how the Jewish Church treated with contumely divine truth, or the Word, for He was Himself this truth (n. 805b(iii.); compare n. 409b, 655b, 806).

“*Portare* (to bear, to carry,)” represents

NASA', *Isa.* xxx. 6 (n. 654e); xl. 11 (n. 314d); lxiii. 9 (n. 328c, 412b).

SABHAL, *Isa.* liii. 11 (n. 409b, 655b, 805d).

— **Endure** (*Sustinere*).—“To bear (BASTAZO)” (*Apoc.* ii. 3), when said of those who are in knowledges of truth and good, is resistance against those who assault the true things of faith (n. 101).

— (*Ferre*).—“To bear (NASA') as with eagle's wings, and to bring” (*Exod.* xix. 4), is to bring into intelligence, because into heaven and its light (n. 281b).

“To bear (or receive) blessing” (*Ps.* xxiv. 5) signifies the reception of divine truth; and by “bearing justice (or righteousness),” the reception of divine good (n. 340b).

“To bear (ASAH) fruit of increase” (*Ps.* cvii. 37) is to do spiritual truths and to receive goods (n. 386d).

By “not being able to bear (BASTAZO)” (*Apoc.* ii. 2) is signified to reject; for what one cannot bear, that he rejects (n. 99).

— **Borne, to be** (*Vehi*).—“Borne on the wings of the wind” (*Ps.* xviii. 10) signifies omnipresence in the natural world (n. 282, 283b; compare n. 355c, 419d): “to be borne on the wings of the wind” signifies to give understanding, and to enlighten the ultimate heaven (n. 529; compare n. 594b).

“*Vehi* (to be borne)” represents

DA’AH, rendered “did fly” in the authorized version, *Ps.* xviii. 10 (n. 282, 283^b, 355^c, 410^d, 594^b).

In 2 *Sam.* xxii. 11 (n. 529), we find the word AR’AH, which is rendered “was seen” in the English versions. In this word, the passage differs from *Ps.* xviii. 10.

— (*Bajulare*).—“Issachar . . . will bow his shoulder to bear (*SABHAL*), and will be serving unto tribute” (*Gen.* xlix. 14, 15), signifies that he still labors in every work for merit (n. 445).

Beard (*Barba*).—By “the hair of the head and of the beard (*ZAQAN*)” is signified the ultimate of man’s life which is called the corporeal sensual (n. 66, 417^a); by “the head” is signified the inmost, by “the beard” the ultimate (n. 375^e(viii.)).

Aaron and his sons were forbidden to shave the head and the corners of the beard (*Lev.* x. 6; xxi. 5); for by “the beard” is signified the ultimate of the rational man; and that they “should not shave the beard” signifies that they were not to deprive themselves of the rational; for when the ultimate is taken away, the interior perishes also (n. 577^b).

That David “laid hold of the beard of the bear” (1 *Sam.* xvii. 35), involves arcana which can indeed be opened, but can scarcely be comprehended: “the beard” signifies divine truth in ultimates, in which its very power has its seat; which truth even the evil who are in falsities have on their lips, but they abuse it to destroy it; and when this has been taken away, they no longer have any power: wherefore he slew the bear and he smote the lion. But of this more will be said elsewhere (n. 781^c).

ZAQAN is used in *Levit.* xix. 27 (n. 417^a);

Ps. cxxxiii. 2 (n. 375^e(viii.));

Isa. vii. 20 (n. 66, 569^c); xv. 2 (n. 577^b, 637^b);

Jer. xlviii. 37 (n. 637^b);

Ezek. v. 1 (n. 66).

Beast (*Bestia*).—(*See Wild Beast.*)

By “beasts” are meant man’s affections (n. 329^d, 1100^c); affections for good (n. 175^b, 304^b, 355^c, 584, 1100^b); affections of the natural man (n. 507, 650^{b,e}, 1100^b); affections for good, both rational and natural (n. 650^e); man’s voluntary [part] (n. 513^b); they who are in affections for the good of the natural man (n. 650^e).

In the passages of the Old Testament that are here quoted, the Hebrew **B’HEMAH** is the word that is rendered “beast,” when no other word is given. In all the passages quoted from the New Testament, the word meaning “beast” is the Greek **THERION**.

By "beasts" are signified affections, and by "beasts of the field" are signified affections for good (n. 329*d*; compare n. 357*d*, 1100*b*).

By "beasts of the field" (*Joel* ii. 22) are signified affections for good in the natural man (n. 403*b*).

"The beasts (*CHAY*) of the field which bring forth their young under the branches" (*Ezek.* xxxi. 6), signify the affections of rational thoughts concerning the truths of the church (n. 1100*b*).

"The beast of the field crieth unto Thee" (*Joel* i. 20), signifies the grief of those who are in natural affection and thence in the desire for knowledges of truth and good (n. 650*e*); or the lamentations of those who are natural, but still desire truths (n. 730*b*).

By "men and beasts" are understood those who are in intelligence and thence in the good of life; by "men" those who are in intelligence, and by "beasts" those who are in natural affection and thence in the good of life (n. 629*a*); also by "men and beasts" are signified affections for truth and good in the spiritual and in the natural man (n. 304*f*); by "man" is signified the interior or spiritual, and by "beast" the exterior or natural; and thus by "man" spiritual affection for truth from which is all intelligence, and by "beast" natural affection corresponding to spiritual. That the exterior or natural is signified by "beast" is because man as to the external or natural man is but a beast; for he enjoys similar cupidities and pleasures, also appetites, and senses; so that man, as to them, is altogether like a beast, and for this reason the natural man may be called the animal man. But that the internal or spiritual is signified by "man," is for the reason that man is man as to his internal or spiritual [part]; this enjoys affections for good and truth such as are with the angels of heaven; and because man through the spiritual part that is in him rules his natural or animal man, which is a beast (n. 650*b*; see also articles, n. 342*c*, 386*b*, 388*d*, 433*d*, 513*b*, 654*i*, 695*c*, 724*e*, 768*b*).

"To sow the house of Israel and the house of Judah with the seed of man and with the seed of beast" (*Jer.* xxxi. 27), signifies to reform those who are of the new church by the truths and goods which are of intelligence and affection; "seed" is truth, "man" is intelligence, and "beast" is the good of affection (n. 433*d*). (*See Man.*)

In the Word there is a careful distinction between "beasts" and "wild-beasts:" by "beasts" are signified the affections of the natural man which are of his will, and by "wild beasts" the affections of the natural man that are of his understanding (n. 650*b*; see also n. 388*b*, 650*a,g*, 1100*b*).

"There shall not be a barren [male] or a barren [female] in thee or in thy beast" (*Deut.* vii. 14), signifies the multiplication of truth and the fructification of good in the internal and the external man (n. 340c).

In *Leviticus* (xxv. 7) we read, In the year of Sabbath "all the increase which is in thy land shall be for thy beast and the wild beast to eat:" by "beasts and wild beasts" are here meant lambs, sheep, she-goats, kids, rams, he-goats, bullocks, oxen, cows, horses and asses: not however lions, bears, wild boars, wolves, and other rapacious wild beasts (n. 388e).

That the man of the Most Ancient Church was enabled to know all the affections of the natural man, that he might have dominion over them, is signified by these words in *Genesis*: "Out of the ground Jehovah formed every beast (CHAY) of the field, and every bird of the heavens, and brought them unto the man to see what he would call them; and whatsoever the man called the living soul, that was the name thereof" (ii. 19): by "calling the name," in the spiritual sense is signified to know the quality of a thing (n. 650c).

By "dominion over the beasts" (*Gen.* i. 26), which was given unto the man, is meant the dominion of the spiritual man over the natural (n. 650c).

By the "beasts" introduced into the ark with Noah are meant affections of the natural man corresponding to spiritual affection, which affections men of the Ancient Church possessed (n. 650c).

Sacrifices of beasts of various kinds were permitted because they were significative of spiritual things, and of natural things from spiritual origin (n. 650d).

In the opposite sense, by "beasts" and by "beasts of the earth" are signified cupidities (n. 650f, g, 659e, 1100d).

By "the beasts" with which Jesus was, in the desert (*Mark* i. 12, 13), are not meant beasts, but hells and evils rising out of them (n. 650g).

"O deliver not the soul of thy turtle dove unto the beast (CHAY)" (*Psa.* lxxiv. 19; the revised version has "wild beast"), signifies that spiritual good is not to be given to those who are in cupidities of evil (n. 650g).

By "the tooth of beasts" (*Deut.* xxxii. 24) are signified falsities from evils of every kind (n. 556a, 650g).

There is a prophecy (in *Isa.* xxx. 6, etc.) concerning "the beasts of the south," by which are signified adulterations of good and falsifications of truth, whence arise evils and falsities of every kind with those who are of the church in externals only: they are called "beasts of the south" be-

cause they can be with those who have the Word, and from this are in the light of truth, which is meant by "the south" (n. 650*g*, 654*g*).

For the reason that only falsities fight against truths and goods and destroy them, and not evils without falsities, therefore "women, infants and beasts," by which among the nations were signified evils, were not smitten (*Deut.* xx. 14); for evils can be subdued, amended and reformed by truths (n. 725*b*).

By "the four beasts (*CHEVAI*) ascending out of the sea," seen by Daniel, were described the successive states of the church, from its first to its last (n. 1029*c*, 316*c*, 418*b*, 556*a*, 610, 650*g*, 697, 780*b*, 781*d*).

By "the first beast," which was like a lion having the wings of an eagle, which appeared afterwards like a man, is signified that in its first state they were in truths and thence in intelligence (n. 1029*c*).

By "the second beast," which was like a bear, is signified falsification of the truth of the Word, while its power still remained in the sense of the letter (n. 781*d*, 556*a*).

By "the third beast," which was like a leopard, are signified reasonings, discordant, but appearing to be coherent; that upon its back were "four wings like those of birds," signifies the appearance of the understanding of good and truth, from the application of the sense of the letter of the Word (n. 780*b*).

That in the last state they are in falsities from evil, of every kind, is signified by "the fourth beast," which was terrible, and which devoured and brake in pieces, and trampled the residue with its feet (n. 1029*c*); by this "beast" is also signified the love of bearing rule over all heaven and the whole earth, which love is in those who are of Babel (n. 697; compare n. 610, 650*g*).

By the "beast coming up out of the sea" (*Apoc.* xiii. etc.) are signified reasonings from the natural mind in confirmation of the separation of faith from the life (n. 774, 780, 787, 789, 790, 791).

By "the beast coming up out of the earth" are signified confirmations from the sense of the letter of the Word in behalf of faith separate from the life, and thence falsifications of the truth of the church (n. 815*a*, 774, 816, 817*d*).

By "the scarlet beast" (*Apoc.* xvii. 3) is signified the Word in respect to its holy things that have been profaned by Babylon (n. 1038, 1053, 1054, 1055, 1067, 1079, 1086).

All man's affections and the thoughts therefrom are represented in the spiritual world by various beasts of the earth

and by birds, and are presented in correspondent forms (n. 552).

The quality of the life of beasts of the earth (n. 1199).

The soul of beasts (n. 1201).

The difference between men and beasts (n. 1202).

"*Bestia* (beast)" represents

- БѢМАХ**, *Gen.* i. 25, 26 (n. 650c); ii. 20 (n. 650c); vii. 2, 8 (n. 650c); ix. 10 (n. 701e);
Exod. ix. 22 (n. 503a); verse 25 (n. 650c); xii. 12, 29 (n. 650c); xiii. 2 (n. 28); verse 12 (n. 28, 710d);
Lev. xx. 25 (n. 650d); xxv. 7 (n. 388e); xxvi. 22 (n. 388d);
Num. xviii. 15 (n. 650c);
Deut. iv. 17 (n. 587d, 650d); vii. 14 (n. 340c); xx. 14 (n. 725b); xxxii. 24 (n. 650g);
Job xii. 7 (n. 342b, 513b, 1100c);
Ps. viii. 7 (n. 342b, 513b, 650a, 1100b); xxxvi. 6 (n. 650b); l. 10 (n. 388e, 650b); civ. 14 (n. 507, 650a); cvii. 38 (n. 650b); cxlvii. 9 (n. 507, 650b); cxlviii. 10 (n. 388e, 650b, 1100b);
Isa. xviii. 6 (n. 1100c); xxx. 6 (n. 650g); xli. 1 (n. 650g, 811b); lxiii. 14 (n. 355c);
Jer. vii. 20 (n. 650b); ix. 10 (n. 1100c); xii. 4 (n. 304b, 650e); xv. 3 (n. 650g, 1100c); xvi. 4 (n. 650g, 100c); xix. 7 (n. 650g); xxi. 6 (n. 650b); xxxi. 27 (n. 280b, 433d, 768b); xxxii. 43 (n. 650b); xxxiii. 10, 12 (n. 650b); xxxiv. 20 (n. 650b); l. 3 (n. 650b);
Ezek. viii. 10 (n. 650g); xiv. 13 (n. 388d); verse 19 (n. 650b); xxv. 13 (n. 650b); xxxii. 13 (n. 650b); xxxvi. 11 (n. 650b);
Joel i. 18, 20 (n. 650e); ii. 22 (n. 403b, 650e);
Jonah iii. 7, 8 (n. 650c);
Hab. ii. 17 (n. 650g);
Zeph. i. 3 (n. 280b, 342c, 513b, 650, 1100c);
Zech. ii. 4 (n. 650b); viii. 10 (n. 650b); xiv. 15 (n. 584);
БѢІР, *Ps.* lxxviii. 48 (n. 503a);
CHAY, *Gen.* ii. 19, 20 (n. 650c);
Ps. lxxiv. 19 (n. 650g);
Jer. xxviii. 14 (n. 650b);
Ezek. xxxi. 6 (n. 1100b); xxxviii. 20 (n. 342c, 513b, 650e); xxxix. 17 (n. 329d);
Hos. ii. 18 (n. 329d); iv. 3 (n. 342c);
CHEVA' (Chaldee), *Dan.* ii. 38 (n. 650d); iv. 14, 15, 16 (n. 650d, 1100b); v. 21 (n. 587d); vii. 3 (n. 316c, 650g, 1029c); verse 6 (n. 780b);
THERION, in all the passages of the New Testament to which reference is given.

— **Beasts of burden** (*Fumentum*).—By "beasts of burden" are signified truths which look to goods of charity: asses are chiefly meant, which were used for riding and which carried burdens; and these signified things which are of use and which pertain to instruction. For example, it is said in *Luke* (x. 34) that the Samaritan lifted upon his own beast him who was wounded by robbers: "setting him

upon his own beast," signifies instructing him according to his ability (n. 1154; *compare* n. 375^e(viii.), 376^e, 444^c).

"*Fumentum*" represents

"*VARIM*, *Isa.* xxx. 6, in article, n. 1154; but elsewhere we find the more specific term "*aselli* (young asses)," which agrees with the English versions;

KTENOS, *Luke* x. 34 (n. 1154); *Apoc.* xviii. 13 (n. 1154).

Beasts of the desert.—(*See Tziim.*)

Beat upon (*Irruere*).—(*See Bruise, Smite.*)

Temptations in which the man of the church does not succumb, but overcomes, are signified (*Matt.* vii. 25) by "The rain descended, the floods came, the winds blew, and beat upon (*PROSPIPTO*) the house, and it fell not, for it was founded upon the rock" (n. 411^c; *compare* n. 518^e).

— **Beat in pieces, Minish** (*Comminuere*).—"To beat in pieces (*DAQAQ*) many peoples" (*Micah* iv. 13), signifies to disperse falsities (n. 316^b).

"The streams of Egypt shall be minished (*DALAL*) and dried up" (*Isa.* xix. 6), signifies that all things of natural intelligence will perish (n. 627^b).

Beating, Shaking (*Strictura*).—Vastation is signified (*Isa.* xxiv. 13; see margin of revised version) by "the beating (*NOGEPH*)" and "the gleaning," after the consummation (n. 638^c; *compare* n. 313^b, 919).

Beautiful (*Pulcher*).—"Whence thou wast made beautiful (*YAPHAH*)" (*Ezek.* xvi. 13), signifies made intelligent (n. 375^e(viii.); *compare* n. 617^b).

"Beautiful (*YAPHEH*) in situation" (*Psa.* xlviii. 2), signifies pleasant to the soul (n. 405^e).

"*Pulcherrima* (very beautiful, very fair)" represents

Y'PHEH-PHIYAH, *Fer.* xlvi. 20 (n. 695^d).

Beauty, Glory (*Decus*).—"Beauty (*decus*)" in the Word is said of the church, and of the doctrine of truth in the church (n. 316^a).

By "beauty (*HODH*)" (*Psa.* xlv. 3) is signified divine truth (n. 298^b).

"The east" and beauty (*or*, the pleasant land, *TZERHI*)" (*Dan.* viii. 9), are where good through truth is in clearness (n. 316^c).

"A crown of ornament" (*Isa.* xxviii. 5) is wisdom which is

of good from the Divine; "a diadem of beauty (*TIPH'ARAH*)" is the intelligence which belongs to the truth from that good (n. 272).

"A staff of beauty" (*Jer.* xlviii. 17) is the Divine in the spiritual sense (n. 727a).

"The house of beauty (*TIPH'ERETH*)" (*Isa.* lx. 7) signifies the Divine Human of the Lord, as to divine truth (n. 391c).

Divine good and divine truth in the church are signified (*Ps.* xcvi. 6) by "strength and beauty" (n. 288b).

"A crown of beauty" (*Isa.* lxii. 3) is the wisdom which is of good (n. 272); "a crown of beauty" (*Jer.* xiii. 18) is intelligence (n. 223b).

Truths of doctrine are signified (*Isa.* lii. 1) by "the garments of beauty" that Jerusalem shall put on (n. 811d).

"Beauty" (*Isa.* lxiv. 11) signifies the spiritual church (n. 504e).

By "the beauty" which was given into the hand of the enemy (*Ps.* lxxviii. 61) is signified natural truth from spiritual (n. 811a).

See also *Isa.* x. 12 (n. 844); xx. 5 (n. 406b).

— (*Pulchritudo*).—By "the beauty (*YAPHI*) of the Lord" (*Zech.* ix. 17) is meant the divine truth (n. 863b).

See also *Isa.* iii. 24 (n. 637b); xxxiii. 17 (n. 304d);

Ezek. xvi. 15 (n. 240b); verse 25 (n. 652c).

Beauty is predicated of affection for truth, for this makes the beauty of the angels (n. 863b). Every one in the spiritual world is beautiful according to truths from good, and intelligence from them (n. 652c). The angels have all their beauty from conjugal love, and according to this is each angel beautiful (n. 1001).

Bed, Couch (*Cubile, Lectus, Sponda, Stratum*).

The words meaning "couch" seem to be used somewhat interchangeably; as will be seen in the lists of Hebrew words given in this article.

"*Cubile* (a couch)" is the rendering of

MITTAH, *Ps.* vi. 6 (n. 484):

MARBETZ, *Zeph.* ii. 15 (n. 388c, 650f):

MISHKABH, *Gen.* xlix. 4 (n. 434d, 817c);

Lev. xv. 4, 5 (n. 163);

Ps. cxlix. 5 (n. 131a):

REBHETZ, *Isa.* xxxv. 7 (n. 714c).

"*Lectus* (a bed, or couch)" is the rendering of

MITTAH, *Gen.* xlix. 33 (n. 163);

Amos iii 12 (n. 163):

YERES, *Deut.* iii. 11 (n. 163);

Ps. vi. 6 (n. 484);

Amos vi. 4 (n. 163):

KLINE, *Luke* xvii. 34 (n. 163);
Apoc. ii. 22 (n. 163);
 KRABBATOS, *Mark* ii. 9, 11 (n. 163);
John v. 8 (n. 163).

“*Sponda* (a couch, *or* bedstead)” is the rendering of

‘ERES, *Ps.* cxxxii. 3 (n. 684c);
Amos iii. 12 (n. 163).

“*Stratum* (a bed)” is the rendering of

YATZUĀ, *Gen.* xlix. 4 (n. 434d);
Ps. cxxxii. 3 (n. 684c).

“A couch (*lectus*)” signifies the natural man, for the reason that this is spread beneath (*or*, is the substratum of) the spiritual; and thus the spiritual man lies in it and in the things that are there, as in its bed (n. 163).

By “a bed (*lectus*)” is signified doctrine. To be “in one bed” is to be in one doctrine of the church. That the Lord said to certain sick persons, “Arise, take up the bed and walk,” signifies doctrine and a life according to it. They are “in the corner of a bed (*lectus*), and at the extremity of a couch (*sponda*)” (*Amos* iii. 12; see authorized version, margin), who are in a little natural light from what is spiritual, and are thence in some truths (n. 163).

“The couch (*sponda*) of the bed (*stratum*)” (*Ps.* cxxxii. 3; see revised version, margin) signifies the doctrine of the church (n. 684c).

See *Amos* iii. 12, just above.

“He ascended my couch (*stratum*)” (*Gen.* xlix. 4), signifies that he defiled spiritual good in the natural (n. 434d).

See *Ps.* cxxxii. 3, just above.

Bedchamber.—(See *Chamber*.)

Bee (*Apis*).—By “the bee (D'BHORAH) in the land of Asshur” or Assyria (*Isa.* vii. 18) are signified false reasonings from matters of knowledge falsely applied; for as bees suck out and draw their store from flowers, so does the rational from the things of knowledge belonging to the natural man (n. 410c).

Samson found in the carcass of the lion a swarm of bees and honey (*Judges* xiv. 8); by which was signified, that, after the faith which is separate from charity has been dissipated, in its place succeeds the good of charity (n. 619c).

Beelzebub.—That Beelzebub is called “Satan” (*Matt.* xii. 24, 26), and not the Devil, is for the reason that by “Beelzebub,” who was formerly the god of Ekron, is meant the god of

all falsities: for the word *Beelzebub* (BAAL Z'BUHUB) means *the lord of flies*; and "flies" signify the falsities of the sensual man, and so falsities of every kind. It is from this meaning that Beelzebub is called "Satan" (n. 740b).

Beer, Beersheba.—"Beer" in the original Hebrew (BEER) means a well; and "a well" in the spiritual sense signifies the Word, and doctrine from the Word (n. 537^a, 727^a): so, too, with "Beersheba," which is mentioned several times in the historical portions of the Word (n. 537^a).

By "all the tribes of Israel, from Dan even unto Beersheba," are signified all the truths and goods of the church, from the last even to the first (n. 417^b).

Before, In presence of (*Coram*).—"Coram (before, in presence of, etc.)," is the rendering of

PANIM (PANEH), *Ps.* cxiv. 7 (n. 405^c, 411^c);

Isa. xxvi. 17 (n. 721^a);

Jer. xxxv. 19 (n. 639);

EMPROSTHEN, *Luke* xxi. 36 (n. 639):

ENOPION, *Apoc.* iii. 2 (n. 189); verse 5 (n. 200); iv. 5 (n. 274); verse 10 (n. 292); v. 8 (n. 322); vii. 9 (n. 456); verse 11 (n. 463); verse 15 (n. 477); viii. 2 (n. 489, 639); verse 3 (n. 493); verse 4 (n. 494); ix. 13 (n. 567); xl. 4 (n. 639); verse 16 (n. 687^a); xii. 4 (n. 721^a); verse 10 (n. 747); xiii. 13 (n. 825); verse 14 (n. 826); xiv. 3 (n. 858); verse 5 (n. 867); verse 10 (n. 888); xv. 4 (n. 945).

(See *View, within*.)

Beget, Generate, Bear, Bring forth (*Generare*).—(See *Bear, Generation*.)

"To bear," and "birth," and "to generate," or "beget," and "generation," in the Word, signify spiritual birth and generation, which belong to faith and love, thus reformation and regeneration (n. 304^f; compare n. 419^c, 710^a, d, 721^a-c, 1082).

"Generare" represents

YALADH, *Isa.* xlv. 10 (n. 721^b); lxvi. 8 (n. 304^f); verse 9 (n. 721^a);

Zech. xiii. 3 (n. 624^e);

GENNAO, *John* iii. 5, 7, 8 (n. 419^c, 710^a, 721^a).

Beginning, Principle (*Principium*).—It is said that the Lord is "the Beginning and the End" (*Apoc.* i. 8); and by this is meant that He is from eternity to eternity (n. 41; compare n. 23).

From the appearance, faith is called (*Apoc.* iii. 14) "the beginning of the work of God" (*more may be seen*, n. 229).

Such as man is in principles, such he is in the whole man (n. 775).

"*Principium* (the beginning)" represents

RI'SHON, *Isa.* lx. 9 (n. 406c):

RE'SHITH, *Ps.* cxi. 10 (n. 696d);

Jer. xlix. 35 (n. 357d):

ARCHE, *John* i. 1 (n. 726(ii.));

Apoc. i. 8 (n. 41); iii. 14 (n. 229).

Behemoth.—Where behemoth (B^EHEMAN) and leviathan are mentioned in *Job* (xl., xli.); by each of them is signified the natural man; by "behemoth" the natural man as to goods, which are called the enjoyments of natural love; and by "leviathan" the natural man as to truths, which are called scientifics and knowledges, from which is natural light (n. 455^b).

The signification of "behemoth" (*Job* xl. 15) is similar to that of "beast" in the Word; namely, the natural affections which man has (n. 507).

Behind (*Post*).—"Behind (O^PISO) me" (*Apoc.* i. 10) signifies manifestly; for the reason that those things which flow-in from heaven into man's affection, flow-in into the occipital region, and come thus into his manifest perception (*see more*, n. 55).

Behold.—(*See Look, See.*)

Belial.—That "Belial (B^ELIYYA'AL) shall no more pass through Judah" (*Nahum* i. 15, margin), but that "every one shall be cut off," signifies that evil shall not be with them, because they are in the Lord (n. 433^b).

Believe (*Credere*).—"He that believeth in Me" (*John* xi. 25), signifies who believes in His Divine, and believes Him to be the omnipotent and only God; and whereas no one believes this but he who lives the life of charity, this therefore is included in the meaning of "believing in Him" (n. 899^b).

In the Word are found the expressions, "to believe in God" and "to believe the things which are from God." Believing in God is the faith which saves; but believing the things which are from God is historical faith, which, apart from the former, does not save, and therefore is not true faith: for "to believe in God" is to know, to will, and to do; but "to believe the things which are from God" is to know, and there may be this faith without willing and doing (n. 349c).

The ancients understood "believing in God" to mean knowing and understanding truths, and also willing and doing them, and this from the Lord (n. 813).

"*Credere* (to believe)" represents

'AMAN, *Exod.* iv. 8 (n. 706^b);

Num. xiv. 11 (n. 706*b*);

Lam. iv. 12 (n. 741*b*):

PISTEVO, in all the passages of the New Testament to which reference is here given.

Passages of the Sacred Scripture may be seen, n. 295*d*, 349*b*, 706*b*, *c*, 740*b*, 741*b*, 745, 805*c*, 813, 815, 852*b*, 899*b*.

Bells (*Tinnabula*).—By “the bells (**MITZILLOTH**) of the horses” (*Zech.* xiv. 20) are signified scientifics and knowledges, and preachings from them, which are from an understanding of truth; and as all understanding of truth is from the Lord, and consequently the knowledges and the preachings, it is therefore said that “upon the bells of the horses shall be, Holiness to Jehovah.” Whereas “bells” have this signification, there were therefore “bells (**PA'AMON**) of gold” (*Exod.* xxviii. 34, 35) on the skirts of Aaron's robe round about (n. 355*a*; compare n. 204*b*).

Belly (*Venter*).—(*See Womb*.)

By “the belly” are signified the interior things of thought or of understanding (n. 622*b*). It has this signification because it stores the food within it; and by “food” is signified all that nourishes the soul: also because the belly, like the other viscera, is within, or in the midst of the body (n. 622*a*).

By “the belly” is signified the faith and understanding of what is good (n. 750*e*).

“The belly” (*John* vii. 37) signifies thought from memory, for this is its correspondence (n. 518*d*). (*See Stomach*.)

“The belly” is said, meaning the womb, from its increase in size with those who are with child; but the term belly is used where truths are treated of, and “womb” where good is treated of (n. 710*a*).

By “sons” who are the heritage of Jehovah, and by “the fruit of the womb” which is His reward (*Ps.* cxxvii. 3) are meant the true and good things of the church; by “sons” truths, and by “the fruit of the belly” good things (n. 724*c*).

“The fruit of the belly” (*Deut.* vii. 13), and “the desires of the belly” (*Hos.* ix. 16, see margin), in the sense of the letter signify offspring in a natural sense; but in the spiritual sense, spiritual offspring, which are knowledge, intelligence and wisdom; for into these is man re-born while he is becoming regenerate (n. 622*b*).

“*Venter* (belly),” represents words that have the various renderings, “belly,” “body,” “womb,” “inward part:”

BETEN, *Deut.* vii. 13 (n. 340*c*, 622*b*, 710*b*); xxviii. 4 (n. 710*b*);

Job xv. 35 (n. 622*a*); xix. 17 (n. 622*b*); xxxii. 18, 19 (n. 622*a*);

- Ps.* xvii. 14 (n. 622a); xxii. 10 (n. 622b, 710a); xxxi. 9 (n. 622a, 750e); xlv. 25 (n. 622a); lviii. 3 (n. 622b, 710b); cxxvii. 3 (n. 357b, 622b, 695c, 710b); cxxxii. 11 (n. 710b); cxxxix. 13 (n. 622b, 710b);
Isa. xiii. 18 (n. 357c, 622b, 710c, 724c); xlix. 15 (n. 710b);
Ezek. iii. 3 (n. 622a);
Hos. ix. 11 (n. 710a); verse 16 (n. 622b);
Jonah ii. 2 (n. 622a);
Hab. iii. 16 (n. 622a);
GACHON, *Gen.* iii. 14 (n. 622a).
Lev. xi. 42 (n. 622a);
K^RES, *Jer.* li. 34 (n. 622a);
M^RIN (M^A, or M^{EH}), (Chaldee), *Dan.* ii. 32 (n. 176);
QEREBH, *Ps.* v. 9 (n. 622a, 659b has "medium" inward part); lxiv. 6 (n. 622a; here, too, we find "medium" in n. 313b);
KOILIA, *Matt.* xii. 40 (n. 706b); xv. 17 (n. 580);
Mark vii. 19 (n. 622a);
Luke xi. 27 (n. 710a); xxiii. 29 (n. 710a);
John vii. 38 (n. 518d, 622a);
Apoc. x. 9 (n. 618); verse 10 (n. 622a).

Beloved (*Dilectus*).—"The beloved (**AGAPETOS**) son" (*Matt.* xvii. 5; *Mark* ix. 7; *Luke* ix. 35) is the Divine Human of the Lord (n. 64; compare n. 706b).

By "the beloved son" whom they cast out of the vineyard and slew (*Luke* xx. 13), is meant the Lord as to divine truth (n. 315d).

By "the beloved (**YADHIDH**)" who had a vineyard in the horn of a son of oil (*Isa.* v. 1), is meant the Lord (n. 375e(viii.); compare n. 918, 922c).

Below (*Infra*).—That which is above is also within, and that which is below is also without; and what is without is also around (n. 283a).

Belshazzar.—(See **Babel**.)

Belshazzar was king in Babel; and "a king" in the Word has a similar signification with the nation or the kingdom over which he is set. Profanation of the good and truth of the church is signified by "drinking from the vessels of gold and silver that were taken from the temple at Jerusalem," and at the same time "praising the gods of gold, of silver, of iron, and of wood" (n. 373; compare n. 220b, 587a, 1029c).

Bench.—(See **Plank**.)

Bend, Couch (*Curvare*).—By "bending himself (couching, **RABHATZ**)" (*Gen.* xlix. 9) is signified to put himself into power (n. 278b); for "bending himself (couching)," when predicated of a lion, is putting himself into power (n. 433a).

— **Bow down, Stoop, Couch** (*Incurvare*).—"To bend himself (*or*

stoop, *or* couch, **BARA'**)" (*Num.* xxiv. 9) is to put himself into power (n. 278*b*).

By "the footstool of the feet, to which they shall bend (*or*, at which they shall worship, **SHACHAH**)," is signified the natural sense of the Word, and thence also the church on earth (n. 700*b*).

Worship from evils and falsities is signified (*Isa.* ii. 20) by "the idols" which they made for themselves, to bend themselves to the moles and the bats" (n. 410*b*).

See also *Isa.* xxvii. 13 (n. 502*b*).

"*Incurvare*," represents

SHACHAH, *Ps.* cvii. 39, rendered "bow down" in the revised version, but "brought low" in the authorized version (n. 650*b*).

— **Stretch** (*Tendere*).—"To bend the bow and direct it" (*Ps.* vii. 12) signifies from falsities to make for oneself doctrine against truths (n. 357*d*; *compare* n. 238, 357*c*).

"*Tendere* (to stretch, to bend)" represents

DARAKH, *Ps.* vii. 12 (n. 357*d*); xi. 2 (n. 357*c*); xxxvii. 14 (n. 238, 357*c*); lxiv. 3 (n. 357*c*);
Jer. ix. 3 (n. 357*c*).

Beneath.—(*See Downward*.)

Benedict XIV.—A great scandal heard in the spiritual world from Pope Benedict XIV. (n. 114.)

Because he claimed divinity, even after death, after a few days he was cast into hell (n. 114).

(*See Pope*.)

Benevolence (*Benevolentia*).—By "a rain of benevolences (**N'DHABHAN**)" (*Ps.* lxviii. 9; English versions have "plentiful"), is signified divine truth from divine good (n. 388*e*); or influx of divine truth from the divine clemency (n. 650*a*).

Benjamin.—(*See Joseph*.)

Whereas "Benjamin" signifies truth conjoined to good in the natural man, and thus truth conjoined to good with those who are in the lowest heaven, therefore Benjamin was born to Jacob the last of his sons, and Jacob called him "Son of the right hand" (for the word *Benjamin* in Hebrew means "son of the right hand"); and he was born in Bethlehem, by which city also is signified truth conjoined to good in the natural (n. 449*a*).

He was born last, because a natural consisting of truth conjoined to good is the ultimate or last of the church in man (n. 449*a*).

He was called "son of the right hand," because "son" signi-

fies truth, and "right hand" signifies the power of truth from good; and all power in the spiritual world belongs to truth which is from good in the natural man (n. 449^a).

They who are in the ultimate heaven are called either spiritual-natural or celestial-natural; their conjunction with the Lord is signified by "Benjamin" (n. 449^a).

By "Benjamin" is meant the conjunctive [element] of truth and good, or the conjoining medium in the natural (n. 440^b).

"Little Benjamin is over them" (*Ps.* lxxviii. 27; revised version reads, "Little Benjamin their ruler"), signifies the innocence of the Lord, from which He worked and accomplished all things (n. 439); by "little Benjamin" is there signified the innocence of the natural man (n. 449^b).

By "Benjamin" is signified the conjunction of the spiritual man with the natural, and by "Joseph" the conjunction of the celestial man with the spiritual (n. 449^b).

(Other passages concerning Benjamin may be seen explained, n. 449^{a, b}).

Bereave (*Orbare, Orbos facere*).—That the sword "shall bereave (*orbare, SHAKHOL*) no more" (*Ezek.* xxxvi. 14), signifies that falsity shall no longer destroy truth (n. 280^b).

"Sons" (*Hos.* ix. 12) are truths; "to bereave them (*orbos facere, SHAKHOL*) of man" is to deprive of wisdom (n. 282).

Berries (*Baccæ*).—By "the two olive trees" and the "olive berries (*SHIBBOLETH*)" (*Zech.* iv. 3, 11, 12; the English versions have "branches"), are signified celestial good things, which are those of love to the Lord and of love toward the brother and the companion (n. 638^b).

That the knowledges of truth and of good belonging to the church have been lost, is described (*Isa.* xvii. 5, 6) where it is said that "there shall be left gleanings as in the shaking of an olive tree, [two] three berries (*GARGAR*) in the top of the bough, four five in the head [branches] of the fruitful" (n. 911^b).

Beryl.—(*See Onyx.*)

Beseach.—(*See Intreat.*)

Besom.—(*See Broom.*)

Besprinkled.—(*See Dyed.*)

Bethel.—The word *Bethel* (*BETH-EL*) signifies the house of God; and "the house of God" signifies the church as to good, and in the highest sense the Lord as to His Human (n. 375^{c(i)}).

In the opposite sense, by "the altars of Bethel" (*Amos* iii. 14) is signified worship from evil, and by "the horns of the altar" are signified the falsities of that evil (n. 316*d*, 391*h*).

Jeroboam built two altars, one in Bethel and the other in Dan : by "Bethel" is signified the ultimate of good, and by "Dan" the ultimate of truth ; hence by those two "altars" is signified worship in ultimates or in extremes, which kind of worship is with those who separate charity from faith, and acknowledge faith alone as the medium of salvation (n. 391*h*).

Passages of the Word in which Bethel is mentioned may be seen as follows :—

Gen. xxviii. 19 (n. 375*e*(i.));

¹ *Kings* xii. 29, 32, 33 (n. 391*h*);

Amos iii. 14 (n. 316*d*, 391*h*).

Bethesda.—By "a sick man" are signified those who have transgressed and sinned : wherefore the Lord said to the sick man at the fish-pool of Bethesda (*John* v. 14), "Behold thou art made whole ; sin no more, lest a worse thing befall thee" (n. 163).

Bethlehem.—By "Bethlehem" is signified truth conjoined to good in the natural (n. 449*a*).

The Lord was born in Bethlehem, because He was born King, and from his birth truth was conjoined to good with Him ; for with the Lord alone the natural hungered for good and ever desired truth (n. 449*a*).

Whereas "Benjamin" signifies truth conjoined to good in the natural man, therefore Benjamin was born in Bethlehem (n. 449*a*).

David was born in Bethlehem, and there also he was anointed king ; for David as king represented the Lord as to truth from good, and "king" also signifies the same (n. 449*a*).

By Rachel was represented the internal spiritual church, and by Leah the external natural church, by Bethlehem the spiritual, and by the boys who were slain there (*Jer.* xxxi. 15-17 ; *Matt.* ii. 18) truth from that origin (n. 695*c*).

By "Ephrath Bethlehem" (*Gen.* xxxv. 19) is signified the spiritual church which is in truths from good, or in faith from charity : by "the adultery of Reuben" there (verse 22) is signified the rejection of the good of charity from the truths of faith (n. 434*d*).

"Lo, we heard of Him in Ephrathah, we found Him in the fields of the wood" (*Psa.* cxxxii. 6), signifies both in the spiritual sense of the Word and in the natural : for "Ephrathah" and "Bethlehem" signify the spiritual-natural, and

"fields of the wood" the natural (n. 684c): Ephrathah is Bethlehem, where the Lord was born; and by "Ephrathah" is signified the Word as to its natural sense, and by "Bethlehem" the Word as to its spiritual sense, and it was the will of the Lord to be born there because He is the Word; by "the fields of the wood" are signified things which are of the natural sense of the Word, thus which belong to the sense of the letter (n. 700b).

Bethgarma, House of Togarmah.—(See *Togarmah*.)

Bethsaida.—That the blind man was led outside of the village of Bethsaida (*Mark* viii. 23), was because "Bethsaida" signified damnation on account of non-reception of the Lord (n. 239b; compare n. 637b).

Betray.—(See *Deliver*.)

Betroth (*Desponsare*), **Betrothments, Espousals** (*Desponsatio*).—Whereas man, while from natural he is becoming spiritual, is conjoined to the Lord, and is as it were betrothed to Him, this therefore is what is meant (*Fer.* ii. 2) by "the love of betrothments (or espousals, KILULOTH)" (n. 730a).

Since the conjunction of the Lord with those who are in love to Him is comparatively like the conjunction of a husband with a wife, it is therefore said (*Hos.* ii. 19, 20), "I will betroth ('ARAS) thee unto Me in justice and judgment" (n. 946; compare n. 650c).

The conjunction of good and truth is signified (*Deut.* xx. 7) by "betrothing to oneself a wife, and marrying her" (n. 734c; compare n. 1162).

The reason why lying with a betrothed virgin (*Deut.* xxii. 23, 25) was a crime punishable with death (n. 863b).

"*Desponsare* (to betroth)" represents

GAMEO, *Luc.* xiv. 20, in the English versions rendered "marry" (n. 1162).

Bewail.—(See *Sigh*.)

Beyond.—(See *Passing*.)

Bible of the Papists.—By "the woman" (*Gen.* iii. 15) the papists understand Mary and her worship; wherefore in their Bibles the reading is not *He*, but "it" and "she" (n. 768b).

Billows.—(See *Waves*.)

Bind (*Vincire*), **Bound, Prisoners** (*Vincti*).—That from His own Divine, the Lord withholds the heavens from things that are false,

and holds them in things that are true, and that He thus gives them intelligence and wisdom, is described (*Ps.* cv. 22) where it is said of Joseph that "He bound princes at his pleasure, and taught his elders" (n. 448*d*).

"To be bound with chains" (*Nahum* iii. 10) signifies to be tied by falsities, so that truths cannot go forth (n. 652*d*).

After the Lord had finished the whole work of redemption, He freed those who in the Word are called "the bound in the pit;" for many of the faithful could not be saved until the Lord had come into the world, and had subjugated the hells; meanwhile they were detained in places called "pits," up to the coming of the Lord; and they were set free by the Lord immediately after His coming (n. 659*d*).

"*Vincire* (to bind)" represents

‘AŞAR, *Ps.* cv. 22 (n. 448*d*); cxlvi. 7 (n. 239*b*, 386*d*);

Isa. xlix. 9 (n. 481);

‘AŞIR, *Zech.* ix. 11 (n. 329*e*, 537*b*);

‘AŞŞIR, *Isa.* xlii. 7 (n. 811*d*);

RATHAQ, *Nahum* iii. 10 (n. 652*d*);

DEO, *Luke* xiii. 16 (n. 811*d*);

Apoc. ix. 14 (n. 569*a*).

— (*Ligare*).—"To bind (‘AŞAR) with cords" (*Ps.* cxviii. 27) is to conjoin (n. 391*e*).

"To open and shut," and "to bind (DEO) and loose" (*Matt.* xvi. 19), mean in general to save (n. 206; compare n. 411*d*, 820*a*).

See also *Matt.* xviii. 18 (n. 206, 411*d*); xxii. 13 (n. 195*b*).

— (*Colligare*).—"Gather up first the tares, and bind (DEO) them in bundles to burn them" (*Matt.* xiii. 30), signifies that the evil, according to the genera and the species of the evil which is in them, are to be gathered up and cast into hell (n. 426; compare n. 849, 911*a*).

— *Bind up* (*Obligare*).—"To bind up (KATADEO) the wounds, and pour in oil and wine" (*Luke* x. 34), signifies to prepare a remedy against the falsities that had injured the life, through the good of love and the truth of faith, by giving instruction (n. 444*c*; compare n. 962).

"Not bound up (CHABHASH), and not mollified with oil" (*Isa.* i. 6), signifies not amended by repentance, nor tempered by good (n. 962).

See also *Isa.* lxi. 1 (n. 612, 684*b*, 811*c*).

Bird, Fowl, Overspreading (*Avis, Volucris*).—By "birds" are signified things rational, things intellectual, thoughts, ideas,

reasonings; and in the opposite sense are signified fallacies from the sensual man, then reasonings from falsities against truths, and also falsities themselves,—worse and more noxious according to the genera and the species of unclean birds; the falsities that destroy truths are especially denoted by birds of prey. It is to be observed that there are many kinds of falsities and that these are denoted by the several kinds of birds which are enumerated in *Moses* (*Lev.* xi. 13, etc.; *Deut.* xiv. 11–20), and which are mentioned in various parts of the Word; as the eagle, the kite, the raven, the screech-owl, the pelican, the heron, the owl, the horned owl, the dragon, and others (n. 1100*a,d*).

By “birds of heaven” are signified things intellectual and rational, in the good sense and in the opposite sense (n. 280*b*, 281*a*, 282, 388*f*, 400*c*, 513*b*).

The Latin word “*avis*” represents several words that are rendered both “bird” and “fowl” in the English versions. The most common of these words is ‘OPH. Passages here quoted, in which other words occur, will be designated.

By “birds” are signified affections for truth, from which is intelligence; by “the winged fowl (TZIPPOR)” (*Deut.* iv. 17) is signified the spiritual understanding of truth, and by “flying towards heaven” is signified the survey which belongs to intelligence in divine things (n. 282; *compare* n. 650*d*).

By “the bird of every wing” (*Ezek.* xxxix. 17, margin) is signified spiritual truth in all its compass (n. 329*d*); also the enjoyment of the good and truth of the spiritual man (n. 388*e*; *compare* n. 650*e*, 1100*c*).

TZIPPOR occurs *Ps.* viii. 8 (n. 513*b*, 650*a*, 1100*b*); cxlviii. 10 (n. 388*e*, 1100*b*);

Isa. xxxi. 5 (n. 282);

Ezek. xvii. 23 (n. 1100*b*); xxxix. 4 (n. 1100*d*);

Hos. xi. 11 (n. 601*a*, 654*e*, 1100*c*).

“The bird (‘AVIT) *Zabuah*” (*Jer.* xii. 9; the authorized version has “speckled bird;” the revised version has “speckled bird of prey,”) signifies reasonings from falsities (n. 650*f*).

‘AVIT occurs also in *Isa.* xviii. 6 (n. 650*e*, 1100*c*); xlv. 11 (n. 1100*c*).

By “the beast of the field” which found shade under “the tree in the midst of the earth” (*Dan.* iv. 12, 14), and “the birds (*Chaldee*, TZIPPOR) of the heavens which dwelt in its branches,” are signified affections for good, and the thoughts and perceptions of truth from those affections (n. 650*d*; *compare* n. 1100*b*).

By “the bird (KANAPH) of abominations” (*Dan.* ix. 27: the authorized version has “overspreading;” the revised version has “wing”)

is signified faith alone, thus separate from charity (n. 684^e).

• **OPH** (Chaldee) is found in *Dan.* ii. 38 (n. 650^d):

OPH (Hebrew) is found in the many passages of the Old Testament to which reference will be given, and which have not been already adduced:

ORNEON (Greek) occurs, *Apoc.* xviii. 2 (n. 1100^a); xix. 17 (n. 1100^c); verse 21 (n. 1100^d):

PETEINON (Greek) is found, *Matt.* xiii. 4 (n. 1100^d).

("Volucris" may be seen, *Ezek.* xxxix. 4, n. 388^c; but "avis" is the reading in n. 1100^d.)

Passages of the Word may be seen, n. 280^b, 281^a, 282, 283^b, 304^b, 329^d, 342^c, 355^b, 357^d, 386^b, 388^{c,e,f}, 601^a, 650^{a-e}, 654^{e,g,i}, 659^e, 684^e, 701^d, 1100^{a-d}.

Birth.—(See **Bear.**)

Bite, Gnaw (*Mandere*).—"To bite (**MASSAOMAI**) the tongues" (*Apoc.* xvi. 10), signifies not to wish to perceive and know genuine goods and truths; for by "tongue" is signified perception of truth, and "to bite the tongue" signifies holding this back (n. 990).

Bitter (*Amarus*), **Bitterness** (*Amaritudo*), **Make bitter** (*Amaricare*).—By "bitter" in the Word is meant undelightful; but this with variety according to the qualities of those concerning whom it is predicated (n. 522).

Sweet becomes bitter, and thus undelightful, by admixture with something foul: thence is the bitterness of wormwood, of gall, and of myrrh (n. 618).

To spirits, there is a bitter taste from the adulterated truth of good; but to men, from the commixture of what is sweet and what is foul (n. 618).

By "bitter," when said of wormwood, is signified that which is falsified by the commixture of truth with the falsities of evil: but there is a bitter which is neither from herbs nor fruits, and which signifies grief of mind and anxiety from many causes (n. 522).

By the "pottage" into which were put bitter gourds (*2 Kings* iv. 38-41), is signified the Word falsified (n. 618).

"Bitter (**MAR**) waters" (*Exod.* xv. 23) are those things which are apparently truths, but which draw [their quality] from falsities (n. 1145; compare n. 618).

Mention is made in *Moses* of "the water of bitterness that causeth the curse" (*Num.* v. 18, 19, 23, 24, 27), that was given by the priest to every woman accused by her husband of adultery. By "adultery" is signified the conjunction of the false and the evil; and this was the reason why, in case of guilt, the water became bitter, by which is

signified the adulteration of good (n. 618; *compare* n. 522).

Where it is said, "Woe unto them that say concerning evil, It is good, and concerning good, It is evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (*Isa.* v. 20), adulterated good and truth are signified by "bitter" (n. 618; *compare* n. 522).

"Grapes of gall" and "clusters of bitterness (*M'ORAH*)" (*Deut.* xxxii. 32) signify evils from dire falsities (n. 433^e, 519^b, 618, 918).

"Strong drink (*sicera*) shall be bitter (*MARAR*) to them that drink it" (*Isa.* xxiv. 9), signifies that they are averse to all things which are in harmony with truths (n. 376^d; *compare* n. 522, 618).

"He hath sated Me with bitterness (*M'ORIM*), he hath made Me drunken with wormwood" (*Lam.* iii. 15), signifies that the Lord found nothing beside falsities and falsified truths in the church which was then with the Jews (n. 519^a).

By "bitterness (*TAMRURIM*)" (*Hos.* xii. 14) are signified perversions of the Word, and thence falsities, from which are things undelightful (n. 624^c).

"Bitter" or "bitterness" (*Apoc.* x. 9, 10) signifies undelightful from adulterated truth; and hence "to make bitter (*PIKRAINO*)" signifies to render undelightful (n. 618; *compare* n. 522).

Bitter-apples (*Colocynthides*).—"By the "pottage" into which the sons of the prophets cast bitter-apples (*PAQU'OTH*), or bitter grapes of the field (*2 Kings* iv. 38-41; the English versions have "wild gourds"), is signified the Word falsified (n. 618).

Bittern.—(*See Cormorant.*)

Bitumen.—"Bitumen (*CHOMER*)" (*Nahum* iii. 14; the English versions have "mortar") is the conjoining falsity from evil (n. 540^b).

Black, Blacken, Blackness, Dark, Darken, Darkness (*Ater, Atrare, Atror*).

In several of the passages to which reference is here given, the English versions of the Scriptures have "mourn," "mourning," and "mournfully."

"Blackness (*PARUR*)" (*Joel* ii. 6) is the false of evil (n. 412^f).

"*Atror*" represents

QADHRUTH, *Isa.* i. 3 (n. 637^b); this word is found in no other passage.

- . The heavens are said to be "black (**QADHAR**)" (*Fer.* iv. 28) when no affection and perception of truth flows-in from the Lord (n. 372*b*; compare n. 304*b*).

"*Atrare*" is the rendering of

QADHAR, *Job* xxx. 28 (n. 714*c*);
Ps. xxxviii. 5 (n. 372*b*); xlii. 9 (n. 372*b*); xliii. 2 (n. 372*b*);
Fer. viii. 21 (n. 372*b*); xiv. 2 (n. 372*b*);
Ezek. xxxi. 15 (n. 372*b*); xxxii. 7 (n. 372*a*, 401*c*, 526*a*);
Joel ii. 10 (n. 400*b*, 401*c*, 526*a*); iii. 15 (n. 401*c*, 526*a*).

"*Atratus*" represents

Q'DHORANNITH, *Mal.* iii. 14 (n. 372*b*); this word is found in no other passage.

- (*Niger, Nigredo, Nigrescere*).—"Black (**MELAS**)" is said of what is not true; and it signifies this for the reason that black has its origin from darkness, or from the withdrawal of light (*see Apoc.* vi. 5, n. 372*a*; verse 12, n. 372*b*, 401*a*).

By "the black (**SHACHOR**) horses" (*Zech.* vi. 2, 6) is signified the quality as to truth, in the beginning, with those among whom the church was to be propagated (n. 355*b*, 364*b*).

The form of the Nazirites "has been made darker than blackness (**SHACHOR**), they are not known in the streets" (*Lam.* iv. 8), signifies that divine truth is in such obscurity that it is not apparent to any one (n. 652*b*).

That "the day becomes dark (**QADHAR**) upon the prophets" (*Micah* iii. 6), signifies that the truth of faith is not seen and known (n. 372*a*).

- (*Denigrari*).—"Our skins like an oven have been blackened (**KAMAR**) because of the storms of famine" (*Lam.* v. 10), signifies that because of the failure of knowledges of good and truth, the natural man is in his evil love (n. 386*c*); also that the natural man is without the light of truth, and consequently is in the darkness of the false (n. 540*a*).

Blasphe-me, Blasphemy (*Blasphemare, Blasphemia*).—(*See Calumniate.*)

Blasphemy is vituperation and invective (n. 119); it is falsification of the Word (n. 778*a*); it is falsification of the Word even to the destruction of divine truth such as it is in heaven (n. 797, 991).

Blasphemy when said of the Word is adulteration and falsification of it (n. 1039).

"To blaspheme (**BLASPHEMEO**) God" (*Apoc.* xvi. 21) signifies to falsify the Word (n. 1027).

"Sin and blasphemy (**BLASPHEMIA**) against the Holy Spirit" (*Matt.* xii. 31), are to deny the Word, also to adulterate

its goods and falsify its truths; "a word against the Son of Man" means to interpret according to appearances the natural sense of the Word, which is the sense of its letter (n. 778*b*).

Various terms, by which are expressed different kinds of blaspheming God and divine truth (n. 778*c*).

"*Blasphemare* (to blaspheme)" is used to interpret

GADHAPH, *Num.* xv. 30 (n. 778*c*);

Isa. xxxvii. 6, 23 (n. 778*c*);

BLASPHEMEO, *Mark* iii. 29 (n. 778*b*);

Luke xii. 10 (n. 778*b*);

Apoc. xiii. 6 (n. 798*a*); xvi. 9 (n. 984); verse 11 (n. 991); verse 21 (n. 1027).

"*Blasphemia* (blasphemy)" is used as the rendering of

BLASPHEMIA, *Matt.* xii. 31, 32 (n. 778*b*);

Jude, verse 9 (n. 735);

Apoc. xiii. 5 (n. 794); verse 6 (n. 797); xvii. 3 (n. 778*c*, 1039).

Blast, Breath (*Flatus*).—(See *Breath*.)

By "the breath," "the spirit," and "the breathing," of the nostrils of Jehovah, is meant the proceeding Divine, by which, when it flows intensely and strongly, the evil are dispersed and cast down (n. 419*c*; compare n. 578).

"*Flatus* (a blast, a breath)" represents

N'SHAMAH, *Gen.* vii. 22 (n. 419*c*);

Ps. xviii. 15 (n. 419*c*);

Isa. xxx. 33 (n. 419*c*, 578);

RÜÄCH, *Exod.* xv. 8 (n. 419*c*).

Blasting (*Uredo*).—By "blasting (**SHIDDAPHON**) and mildew" (*Amos* iv. 9) are signified evil and falsity in what is outmost, or from the corporeal sensual (n. 638*c*).

Bleating.—(See *Hissing*.)

Blemish, Spot (*Macula*).—It was prohibited for any of Aaron's seed with a blemish (or spot, **MUM**) to draw near to the altar, or to enter within the veil (*Levit.* xxi. 17-23); also for any sacrifice to be made, as of oxen, calves, goats, or lambs, in which there was a blemish (*Levit.* xxii. 19-25): the blemishes also are named, by all of which are signified falsities and evils of various kinds (n. 867).

— **Without blemish, Without spot** (*Immaculatus*).—"To be without blemish (**AMOMOS**)" (*Apoc.* xiv. 5) signifies to be free from falsities from evil (n. 867).

Bless, Blessedness, Blessed (*Beatificare, Beatitudo, Beatus*).—That Asher

was so called from a word that means *blessed* or *blessedness*, is evident not only from the meaning of his name in Hebrew, but also from what was said of him at the time of his birth: for Leah said, "In my blessedness (*'IOSHER*)! for the daughters will bless me (*'ASHAR*)" (*Gen.* xxx. 13). By "the daughters," who shall bless, are signified spiritual affections for truth, which make the church; from which affections is all internal blessedness that is heavenly. In this blessedness are they who are in charity towards the neighbor (n. 438).

When grief ceases after temptations, blessedness follows, through truths from good; for angels have all their blessedness through truths from good, or through spiritual affection for truth (n. 484).

They who are in divine truths are in the life of heaven, and consequently in eternal blessedness (n. 484).

By "Blessed (*'ASHRE*) are all they that put their trust in Him" (*Psa.* ii. 12), is signified salvation through love and faith in the Lord (n. 684^b); and that they are saved who have faith in Him (n. 850^a).

Other passages in which *'ASHRE* is rendered by "*beatus*," are *Psa.* cxxvii. 5 (n. 724^c); cxxxvii. 9 (n. 411^f); *Job* v. 17 (n. 388^d).

"The blessed (*MAKARIOS*)" (*Apoc.* xix. 9) are they who are in heaven, and they who are to come into heaven (n. 1225).

"Blessed" (*Apoc.* xvi. 15) signifies to be in a happy state (n. 1006).

By "the dead" and "the dying" (*Apoc.* xiv. 13) who are blessed, are understood those who are to rise again to life hereafter, who are those that live a life of charity (n. 899^a).

That "the blessed" (*Apoc.* i. 3) signifies those in whom heaven is, is evident from the meaning of "one who is blessed," that it is one who is happy forever, and thus one in whom heaven is. The blessedness which is not eternal is indeed called blessedness; but still it is not so, for it passes away; and what passes away, compared with that which does not pass away, is relatively as nothing (n. 12).

— **Benediction, Blessed** (*Benedicere, Benedictio, Benedictus*).—Where "blessed" and "blessing" are said of Jehovah, that is, the Lord, and where the expression "to bless God" is used, by these words are signified acknowledgment, glorification and thanksgiving that from Him are all good and truth, and hence heaven and eternal happiness for those who receive Him (n. 340^a, 344).

By "blessing," when said of man, nothing else is signified than the reception of divine truth and divine good; for in

these is heaven, and eternal happiness (n. 340^b, 465, 466).

"To receive a blessing" (*Ps.* xxiv. 5) is reception of divine truth; and "to receive justice (*or* righteousness)" is reception of divine good (n. 340^b).

"To bless himself" (*Isa.* lxi. 16), is to instruct himself in divine truths, and to apply them to life (n. 340^a): "to bless" (*Matt.* v. 44) signifies to instruct (n. 644^c).

By "blessing" is signified reception of divine truth, and bringing forth fruit therefrom; whence is happiness, and eternal life (n. 465).

"Satisfied with the good pleasure (*or* favor) of Jehovah" (*Deut.* xxxiii. 23) signifies to be filled with the good of love; and to be filled with truths therefrom, is meant by, "full with the blessing of Jehovah" (n. 439).

"To bless with the blessings of heaven from above" (*Gen.* xlix. 25), signifies with goods and truths from what is interior; "with blessings of the deep that coucheth beneath," signifies with knowledges of truth and good, and with confirmatory matters of knowledge from what is exterior; "with blessings of the breasts and the womb," signifies their spiritual affections, and conjunction (n. 448^b, 710^b).

In the opposite sense (as *Isa.* lxvi. 3), "to bless" signifies to have what is evil and false, and to imbue oneself therewith (n. 340^a).

In the passages of the Word to which reference is here made, "*benedicere*" represents the Hebrew *BARAK*, and the Greek *EULOGEO*.

"*Benedictio*" represents the Hebrew *BRACHAH*, and the Greek *EULOGIA*.

"*Benedictus*" represents the Greek *EULOGETOS*.

See passages of the Word, n. 313^b, 328^a, 329^c, 340^{a-d}, 344, 365^f, 412^a, 435^b, 438, 439, 444^a, 448^b, 465, 466, 577^a, 612, 644^c, 654^b, 675^c, 700^f, 701^c, 710^b, 721^b.

Blind (*Caecus, Caecare, Occaecare*), **Blindness** (*Caecitas*).—That the Lord is called "blind (*IVVER*)" (*Isa.* xlii. 19), is because the Lord is as if He saw not and perceived not the sins of men. He is called "blind" and then "Servant" from divine truth; and He is called "deaf" and then "Angel" from divine good; for to be "blind" has reference to the understanding and to perception from it, and to be "deaf" has reference to perception and hence to the will: the meaning therefore is, that He, as it were, does not see; although divine truth is His, from which He understands all things (n. 409^b).

"The blind," whom the Lord cured, signified the spiritually blind, who are they who do not know and understand truths (n. 239, 152).

"To open the eyes of the blind" signifies to instruct those

who are yet ignorant of truths, and still desire them; thus the gentiles (n. 152).

By "the blind from birth" are meant those who were born outside of the church, and hence were not able to know anything of the Lord and to be instructed from the Word (n. 239^b): by "the blind" are meant those who are in ignorance of truth, especially those who are outside of the church (n. 152, 252^a).

The Scribes and Pharisees were called "blind leaders of the blind" because they taught falsities, and because the falsities were believed by the people (n. 537^b).

"*Caecitas* (blindness)" is the rendering of

ŠANVERIM, *Gen.* xix. 11 (n. 653^b);

‘IVVARON, *Zech.* xii. 4 (n. 152, 355^a).

"*Caecus* (blind)" is the rendering of

‘IVVER, *Isa.* xlii. 7 (n. 687^b); verse 19 (n. 409^b);

Jer. xxxi. 8 (n. 721^b);

Lam. iv. 14 (n. 329^f, 652^b);

TUPHLOS, *Matt.* xv. 14 (n. 537^b);

Luke vi. 39 (n. 537^b); vii. 21 (n. 584); xiv. 13 (n. 252^a);

verse 21 (n. 223^c); xviii. 35 (n. 815^b);

John ix. 32 (n. 815^b);

Apoc. iii. 17 (n. 239^a).

"*Occaecare* (to make blind)" is the rendering of

TUPHLOO, *John* xii. 40 (n. 706^b, 1081).

— *Blind, to* (*Occaecare*).—(See *Smear*.)

"To blind (‘AVAR) the eyes of the wise" (*Deut.* xvi. 19), is to prevent their seeing or understanding the truth (n. 152).

"*Occaecare* (to blind)" represents

TUPHLOO, *John* xii. 40 (n. 239^b).

Blood (*Sanguis*).—(See *Victory*.)

"The blood of the Lord" signifies divine truth proceeding from Him (n. 329^{a,b}; compare n. 30, 298^c, 748, 778^c, 810).

"The blood of the Lamb" (*Apoc.* xii. 11) signifies divine truth proceeding from the Divine Human of the Lord (n. 748).

The expression "blood of the new covenant" is used (*Matt.* xxvi. 27), because "blood" signifies divine truth proceeding from the Lord, and "covenant" signifies conjunction (concerning which much more may be seen, n. 701^c).

Blood corresponds to truth, and thence signifies it (n. 962).

By "the blood of the saints" (*Apoc.* xvii. 6) are signified divine truths (n. 1049).

"Bread" signifies the good of love, and "blood" and "wine"

signify truth from that good; each from the Lord (n. 617c).

By "blood" is signified interior truth (n. 617d).

By "wine" and "the blood of grapes" is signified divine truth (n. 475b; compare n. 195c, 374c).

By "blood" in the opposite sense is signified falsity, bringing violence to the truth which is from the Lord (n. 30; compare n. 329f).

"Blood" is falsity (n. 405h).

"To shed blood" signifies to offer violence to charity, and also to the divine truth which is in the Word (n. 645).

"Bloods" (*Ezek.* vii. 23) are evils that offer violence to the good things of love and of charity, and utterly destroy them (n. 304e; compare n. 329f.g).

"Sanguis (blood)" represents

- DAM**, *Gen.* ix. 4, 5 (n. 750g); xlix. 11 (n. 329e, 376c, 475b);
Exod. xii. 7, 13, 22, 23 (n. 329a); xxiii. 18 (n. 329d); xxiv. 6, 8 (n. 329b); xxix. 12, 16 (n. 329c); verse 20 (n. 298c, 329c, 600c); verse 21 (n. 329c); xxx. 10 (n. 329c);
Levit. i. 5, 11, 15 (n. 329c); iii. 2, 8, 13 (n. 329c); iv. 6, 7, 17, 18, 25, 30, 34 (n. 329c); v. 9 (n. 329c); viii. 15, 24 (n. 329c); xiv. 14, 17, 25 (n. 600c); xvi. 14, 15, 18, 19 (n. 329c); xvii. 10, 11, 14 (n. 750g);
Num. xviii. 17 (n. 329c);
Deut. xii. 27 (n. 329c); xxxii. 14 (n. 314b, 374c);
2 Sam. i. 22 (n. 357b);
Ps. v. 6 (n. 329f); lxxii. 14 (n. 329e); cv. 29 (n. 329f);
Isa. i. 15 (n. 329f); iv. 4 (n. 329f); xv. 9 (n. 329f); xxvi. 21 (n. 329g); xxxiii. 15 (n. 329f); xxxiv. 3 (n. 405k); lix. 3, 7 (n. 329f);
Jer. ii. 34 (n. 329f);
Lam. iv. 14 (n. 195c, 239b);
Ezek. vii. 23 (n. 175b, 304e); xvi. 6 (n. 329f); xxxix. 17, 18, 19 (n. 329d, 388f, 617d);
Hos. xii. 14 (n. 624c);
Joel ii. 30 (n. 329f); verse 31 (n. 329f, 401c); iii. 19 (n. 730b);
Micah vii. 2 (n. 918);
Nahum iii. 1 (n. 355e, 403e);
Zech. ix. 7 (n. 556c); verse 11 (n. 329e, 701c);
HAIMA, *Matt.* xvi. 17 (n. 617d); xxvi. 28 (n. 329b, 701c, 778c, 960b);
Mark xiv. 24 (n. 329b, 701c, 960b);
Luke xi. 50, 51 (n. 329g, 391e); xxii. 20 (n. 329b, 701c, 960b);
John i. 12 (n. 151); verse 13 (n. 329g); vi. 53-56 (n. 329b, 617c); xix. 34 (n. 329e);
Apoc. i. 5 (n. 30); v. 9 (n. 328a); vi. 10 (n. 394); verse 12 (n. 329f, 372b, 401a); vii. 14 (n. 476); viii. 7 (n. 503a); verse 8 (n. 512); xi. 6 (n. 645); xii. 11 (n. 329f, 748); xiv. 20 (n. 923); xvi. 3 (n. 329f, 966); verse 4 (n. 329f); verse 6 (n. 975, 976); xvii. 6 (n. 1049, 1050); xviii. 24 (n. 329g, 1193).

Blossom (*Efflorescere*).—(See *Flourish*.)

Because the internal of the church is founded on its externals,

and the internals are thence multiplied and made fruitful, it is said (*Isa.* xxvii. 6), that "Jacob shall cause them to take root that are to come," and that "Israel shall blossom (TZUTZ) and flourish" (פ. 741*d*).

Blot out, Swallow up (*Delere*).—"To blot out (destroy, *or* swallow up, BALA') the way of the paths" (*Isa.* iii. 12), signifies so that truth that leads may not be known (n. 555*d*).

"I will not blot out (EXALEIPHO) his name from the book of life" (*Apoc.* iii. 5), signifies that they shall be in heaven, because they are fitted for it (n. 199).

Blow (*Flare, Sufflare*).—(*See Blast.*)

"*Flare* (to blow)" represents

PNEO, *Apoc.* vii. 1 (n. 419*a*).

"*Sufflare* (to blow)" represents

NAPHACH, *Ezek.* xxii. 20 (n. 540*b*).

Blue (*Caeruleum*), **Hyacinth, Hyacinthine** (*Hyacinthus, Hyacinthinum, Hyacinthinus*).—"Blue (*caeruleum*)," takes from heaven (*or* the sky) its signification of truth (n. 1063).

"Hyacinth" in the spiritual sense signifies celestial love of the true; but in the opposite sense diabolic love of the false (n. 1063).

"*Hyacinthinum*," represents

T^hKHELETH, *Exod.* xxvi. 4, 31, 36 (n. 576); xxvii. 16 (n. 576); xxviii. 6, 15 (n. 576); verse 37 (n. 427*b*);

Num. iv. 6, 7, 9, 11, 12 (n. 576); xv. 38 (n. 576);

Fer. x. 9 (n. 576, 587*b*);

Ezek. xxiii. 6 (n. 576); xxvii. 7 (n. 195*b*).

"*Hyacinthus*" represents

T^hKHELETH, *Ezek.* xxvii. 24 (n. 195*b*);

HUAKINTHOS, *Apoc.* xxi. 20 (n. 717*b*).

"*Hyacinthinus*" represents

HUAKINTHOS, *Apoc.* ix. 17 (n. 576).

Blunt, to be made (*Hebetari*).—That "the teeth are made blunt (QAHAM; the English versions have 'set on edge')" (*Fer.* xxxi. 30; *Ezek.* xviii. 2), signifies to be in the falsity of evil; "to be made blunt" signifies the appropriation of falsity from evil (n. 556*c*).

Blush, Confound, Languish, Be ashamed (*Erubescere*).—The moon and the sun are said "to blush (CHAPHER)" and "to be ashamed" (*Isa.* xxiv. 23), when the truth of faith and the good of love are no longer received (n. 401*d*).

See also *Isa.* xxxiii. 9 (n. 304*b*, 730*b*);

Fer. xv. 9 (n. 401*d*).

"*Erubescere* (to blush)" represents

BOSH (rendered "ashamed," "confounded," "languish" in the English versions), *Isa.* xix. 9 (n. 654 $\frac{1}{2}$); xx. 5 (n. 406 $\frac{1}{2}$); xxiii. 4 (n. 406 $\frac{1}{2}$, 863 $\frac{1}{2}$). •

Boanerges.—Whereas James and John represented charity and its works, they were called by the Lord "Boanerges," that is, "Sons of thunder;" and by "sons of thunder" are signified truths from celestial good (n. 821 $\frac{1}{2}$; *compare* n. 9, 273).

Boar (*Aper*).—"The boar (**CHAZIR**) out of the wood" (*Ps.* lxxx. 13), signifies the evil cupidities of the natural man (n. 388 $\frac{1}{2}$).

Boards.—(*See Tables.*)

Boat (*Navigium*).—(*See Ship.*)

By "a boat (**PLOION**)" is signified doctrine from the Word: wherefore by "its right side," at which they should cast the net (*John* xxi. 6), is signified good of life (n. 600 $\frac{1}{2}$).

See also *Luke* v. 2, 3 (n. 514 $\frac{1}{2}$).

Body (*Corpus*).—(*See Substance.*)

"The body" (*Matt.* vi. 22, 23) is the man (n. 1081).

The life of man is never given separate from a body, but in a body; for the body is the external form of that life which is called the soul, effecting the things of its choice and its requirement in both worlds, the natural world in which men live, and the spiritual in which spirits and angels live (n. 750 $\frac{1}{2}$).

With man there are two lives, namely, the life of the understanding and the life of the will. To these two fountains of life all things of the body correspond: and for this reason they are actuated and they act at their bidding; and this, so that any part of the body which does not suffer itself to be actuated by them is not alive. Hence it is that the whole body throughout is subject to the government of these two lives (n. 622 $\frac{1}{2}$).

Every deed or every act, which to appearance is done from the body, is not done from the body, but by the body from man's will and thought (n. 98).

Cunning, deceit, enmities, hatreds, revenge, and other things of like nature, rend and devour the interiors of the mind, and thence also the interiors of the body (n. 365 $\frac{1}{2}$).

The whole body is said to be "light" (*Matt.* vi. 22) while the understanding is from truths that are from good (n. 313 $\frac{1}{2}$; *compare* n. 152, 274).

When the disciples asked the Lord where the last judgment should be, He said to them, "Where the body is, there shall the eagles be gathered" (*Luke* xvii. 37): by "the

body" is there signified the spiritual world, where all men are together, both good and evil (n. 281*b*).

That "the tombs were opened," and that "the saints that had been dead went forth" (*Matt.* xxvii. 52, 53), represented the resurrection of those who were reserved by the Lord, in places under heaven, even till His coming into the world; and who, after His resurrection, were taken out of these places and raised into heaven; these things also took place, and were seen by those who were in Jerusalem; but still they were representative of the resurrection of those who had been so reserved (n. 900*b*): not that the bodies themselves, that lay in the tombs, arose; but that they appeared, so that both regeneration and resurrection to life from the Lord might be signified (n. 659*d*).

The proprium of the Lord's Divine Human, which is the divine good of divine love, is called His "Body," in the Holy Supper (n. 1082).

By "the body of Moses" (*Jude*, verse 9) is meant the sense of the letter of the Word (n. 735).

"*Corpus* (body)" is the rendering of

PTOMA, *Apoc.* xi. 8 (n. 652*a*); verse 9 (n. 658):

SOMA, *Matt.* vi. 22, 23 (n. 274, 313*c*, 526*b*, 1081); x. 28 (n. 696*d*, 750*d*); xxvii. 52 (n. 659*d*, 899*b*);

Luke xi. 34, 36 (n. 526*b*); xii. 4 (n. 696*d*, 750*d*); xvii. 37 (n. 281*b*);

Jude, verse 9 (n. 735).

Boil.—(*See Sore.*)

Bondage, Servitude, Slavery (*Servitus*).—When the natural man does not think and act under the auspices of the spiritual man, then one is in a state of servitude; this servitude is also signified (*Ps.* lxxxi. 6) by "I removed the shoulder" of Israel "from the burden" of Egypt. Egypt thence is called (*Exod.* xiii. 3, 14) "the house of bondage" (**‘EBHEDH**) (n. 540*b*).

Bonds.—(*See Bands.*)

Bone (*Os*), **Bony** (*Osseus*).—The Divine of the Lord in ultimates was His Human which He made divine even to the flesh and bones which are ultimates. That He made it divine even to the flesh and bones, is evident from the fact that He left nothing in the sepulchre, and that He Himself said to the disciples that He had flesh and bones that a spirit hath not (n. 66).

The Lord disclosed to His disciples that He glorified or made divine His whole Human, even to the natural and the sensual of it. This is signified by "the hands and feet," and

by "the flesh and bones," which they should see and feel; "the hands and feet" signifies the ultimate of man, which is called the natural, "the flesh" its good, and "the bones" its truths; for all things belonging to the human body correspond to spiritual things; flesh to the good of the natural man, and bones to its truths (n. 619*b*; compare n. 513*d*).

Because bones are ultimates with man, for they are the supports of the whole body, they correspond to things ultimate in heaven: "bones" therefore signify the ultimates in the spiritual world; which are also the ultimates of Divine truth, or of the Word (n. 196; compare n. 313*b*).

"Bones" signify truths in their ultimate, thus truths in all their compass; for in the ultimates are all things together, and in fulness (n. 364*b*).

"A bony ass" (*Gen.* xlix. 14) signifies lowest service (n. 445).

"Dry bones" (*Ezek.* xxxvii. 3, 4, 11) are those who have nothing of spiritual life (n. 418*b*, 419*b*; compare n. 659*c*, 665, 666).

"Os (bone)" represents

‘ETZEM, *Jer.* xxiii. 9 (n. 313*b*);

Lam. iv. 7 (n. 196, 364*b*);

Ezek. xxxvii. 1, 4, 7, 11 (n. 418*b*, 419*b*, 665, 666);

OSTEON, *Luke* xxiv. 39 (n. 66, 513*d*, 619*b*).

"Osseus (bony)" represents

GEREM, *Gen.* xlix. 14 (n. 445).

Book (*Liber*).—"What thou seest, write in a book" (*Apoc.* i. 11), signifies that the things revealed are for posterity (n. 57).

By "the book of life" is meant what has been inscribed from the Lord on man's spirit, or, what has been inscribed on his heart and soul; or, what is the same, on his love and faith; and what is inscribed on man by the Lord is heaven (n. 199).

All things and every single thing which a man has thought, has willed, has spoken, has done, and even all which he has seen and heard, are with the man, as it were inscribed on his spirit, even so that absolutely nothing is wanting; this is man's book of life (n. 199).

In ancient times they wrote upon parchments, which were rolled together; and a parchment was called "a book," and "the roll (*or* volume) of a book:" and from this it may be known how the book seen by John was written within and on the back (n. 299).

When "a book" signifies the states of the life of all, then "to open" and "to loose the seals" signifies to know and to perceive those states (n. 303).

"*Liber* (a book)" represents

SEPHER, *Exod.* xxxii. 32, 33 (n. 199, 222a);
Ps. lxix. 28 (n. 199); cxxxix. 16 (n. 199);
Jer. li. 63 (n. 569c);
Ezek. ii. 9 (n. 222b);
Dan. xii. 1 (n. 199):

SEPHAR (Chaldee), *Dan.* vii. 10 (n. 199):

BIBLION, *Apoc.* i. 11 (n. 57); v. 1 (n. 299); verse 2 (n. 303); verse 3 (n. 304a); verse 4 (n. 306); verse 5 (n. 311); verse 7 (n. 319); verse 8 (n. 321); verse 9 (n. 327); vi. 14 (n. 404); xvii. 8 (n. 199, 222a); xx. 12 (n. 199); xxi. 27 (n. 199, 222a):

BIBLOS, *Apoc.* iii. 5 (n. 199); xx. 15 (n. 199).

— **Little book** (*Libellus*).—"To write in a little book (SEPHER)" (*Jer.* xxxii. 44), means to implant in the life (n. 223c).

"The little book (BIBLARIDION)" (*Apoc.* x. 2, etc.) signifies the Word; and because the Word was made manifest to angels and to men, it is therefore said that "the little book was opened" (n. 599; *much more may be seen*, n. 614, 616, 617a, 619b, 620).

Book of Jashar, Book of the Upright.—(See *Jashar*.)

Border, Boundary, End (*Terminus*).—(See *End, Skirts*.)

By "the border" (*Ps.* cv. 33) is signified the ultimate, into which inner things close, and in which they are together (n. 403e; compare n. 365g).

"The border" (*Ps.* cxlvii. 14) signifies all things of heaven and the church; since in the border or in the ultimate are all things in a complex (n. 365f; compare n. 374c).

In the spiritual world there are seas that are boundaries (*concerning which see* n. 406d).

"*Terminus* (border)" represents

GE'BHUL, *Ps.* cv. 33 (n. 403e); cxlvii. 14 (n. 365f, 374c);
Isa. xix. 19 (n. 391d, 654b); lx. 18 (n. 365g);
Jer. xxxi. 17 (n. 695c);
Ezek. xlvii. 13 (n. 448d).

"*Terminus* (bound)" represents

GE'BHULAH, *Deut.* xxxii. 8 (n. 331a).

"*Terminus* (end)" represents

AKRON, *Matt.* xxiv. 31 (n. 724d).

Bore through.—(See *Pierce*.)

Born (*Nasci, Natus*).—(See *Son*.)

"To be born (GENNAO) of God" (*John* i. 13), is to be regenerated through truths of faith, and life according to them (n. 329g).

By "the born of God" are meant those who have been regenerated by the Lord through divine truth, and life according to it (n. 768*b*).

"Born (*VELIDH*) of the house" (*Jer.* ii. 14) signifies those who are in goods (n. 601*b*).

"To slay those born (*VELEDH*)" (*Isa.* lvii. 5) means to extinguish truths (n. 411*f*).

Borne upward, to be, To be High (*Evehî*).—The glorification of the Lord's Human is meant (*Isa.* lii. 13), by "He shall be exalted, exalted, and be borne upward (*GABHAH*) exceedingly" (n. 409*b*).

Borrow (*Mutuo accipere, Mutuo petere, Mutuum accipere*).—"From him that would borrow (*DANEIZO*) of thee, turn thou not away" (*Matt.* v. 42), signifies to instruct, if any one desires to be instructed; for the evil desire this that they may pervert, and may take from others; which, however, they cannot do (n. 556*b*).

"*Mutuo accipere* (to borrow)" represents

SHA'AL, Exod. xii. 35 (n. 193*b*).

— **Lend** (*Mutuo dare*).—"To lend (*DANEIZO*)" (*Luke* vi. 35) signifies to communicate goods and truths of doctrine from the Word (n. 695*b*).

"*Mutuo dare* (to lend)" represents

SHA'AL, Exod. xii. 35 (n. 193*b*).

"*Mutuo dare* (to borrow, to lend,)" represents

LAVAH, Deut. xxviii. 44 (n. 559).

Bosom (*Pectus*).—(See **Breast, Breasts**.)

By "bosom" and by "breast" in the Word is signified spiritual love, which is love in act; and by "the bosom" and "the breast" of the Lord, is signified the divine love itself (n. 821*b*).

Whereas the middle or second heaven corresponds to the breast, therefore by "the breast" is signified the good of spiritual love, which is the good of love towards the neighbor (n. 65; compare n. 600*a*, 606, 952).

"*Sinus* (bosom)" represents

CHEQ, Lam. ii. 12 (n. 750*e*):

KOLPOS, John xiii. 23 (n. 821*b*).

Botany (*Botanica ars*).—They who are skilled in the arts of botany, chemistry, medicine, and pharmacy, come after death into the knowledge of spiritual uses from the vegetable pro-

ductions in the heavens ; and they also bring that knowledge into practice, and have the greatest possible delight in it (n. 1214).

Botch.—(See **Sore.**)

Bottles (*Utres*).—(See **Flagon.**)

The Lord compared the truths of the church to bottles (*or* skins) of wine, because by "wine" is signified truth, and "bottles" are the knowledges that contain it (n. 195^b).

By "old bottles (*or* skins)" (*Matt.* ix. 17) are signified the statutes and judgments of the Jewish Church ; and by "new bottles" the precepts and commandments of the Lord (n. 376^e).

That the Jews so immersed themselves in falsities that there was nothing of truth among them, is described (*Isa.* xxx. 14) by the breaking of the bottle of the potters, so "that there should not be found in the breaking, a sherd to take fire from the hearth, or for drinking water out of a pit" (n. 177).

By "wine" (*Jer.* xiii. 12) is signified what is false ; and by "every bottle," the mind of man, since it is a recipient of the true or the false, as a bottle is of wine (n. 376^f).

"Earthen bottles (*or* pitchers), the work of the hands of the potter" (*Lam.* iv. 2), signify evils of life from falsities of doctrine that are from man's own intelligence (n. 242^d).

"*Utres* (bottles)" represents

NEBHEL, *Isa.* xxx. 14 (n. 177) ;

Jer. xiii. 12 (n. 376^f) ;

Lam. iv. 2, rendered "pitchers" in the English versions (n. 242^d) ;

ASKOS, *Matt.* ix. 17 (n. 376^e).

Bottoms.—(See **Cutting off.**)

Boughs (*Frondes*).—"Boughs" and "leaves" signify the things that belong to knowledges of truth and good, and "fruits" signify the goods of life (n. 109).

(See **Fruit, Leaf.**)

Bound (*Limes*).—(See **Border, End.**)

"Thou hast set a bound (**GE'BUHL**), they do not pass over, they return not to cover the earth" (*Ps.* civ. 9), signifies that falsities and evils are held without, separate from truths and goods, and limited so that they may not flow back and destroy (n. 405^d).

Bow (*Arcus*).—By "the bow" is signified doctrine combating, both in the good and the evil sense ; that is, the doctrine of truth combating against the false, and the doctrine of the false

combating against truth (n. 238, 272, 278^c, 281^b, 355^f, 357^{a-d}, 433^b, 734^b, 866).

"Arrows," "javelins," and "darts," signify the truths of doctrine which fight (n. 357^a, 684^b, 866).

Doctrine from truths is signified by "quiver," as by "bow" (n. 724^c).

By "a bow (**QESHETH**) of brass" (*Ps.* xviii. 34; see revised version), is signified the doctrine of charity (n. 357^b), or the doctrine of the good of life (n. 734^b).

"He that sat on the white horse" (*Apoc.* vi. 2) signifies the Word; the "bow (**TOXON**)" is the doctrine of charity and of faith, from which there is combat against evils and falsities; and from which these are dissipated (n. 356, 357^{a-d}, 358).

In the opposite sense, by "bow" is signified falsity of doctrine (n. 710^c).

Passages of the Sacred Scripture may be seen n. 238, 242^d, 272, 281^b, 354^{a-f}, 356, 357^{a-d}, 365^f, 433^b, 734^b, 1100^b.

Bow, Incline (*Inclinare*).—(*See Bend.*)

"To bow (**NATAH**) the heavens and come down" (*Ps.* cxliv. 5) signifies to visit and judge (n. 405^h).

"*Inclinare* (to bow)" represents

NATAH, *Ps.* xviii. 9 (n. 419^d); **LXXXVI. I** (n. 238).

— **Submit** (*Submittere*).—"The hills of an age (the authorized version has 'the perpetual hills,' the revised has 'the everlasting hills') submitted themselves (**SHACHACH**) (the English versions have 'did bow')" (*Hab.* iii. 6), signifies that the spiritual church, such as there had been with the ancients after the flood, perished (n. 629^b).

Bowels (*Viscera*).—Whereas by "bowels" are signified the interiors of the thought, and these are what are affected with grief, therefore this grief is expressed in the Word by commotion of the bowels (n. 622^b).

"*Viscera* (bowels)" represents

ME'IM, *Gen.* xxv. 23 (n. 710^b);

Ps. xl. 8 (n. 622^b); **LXXI. 6** (n. 710^b);

Isa. xvi. 11 (n. 622^b); **LXIII. 15** (n. 622^b);

Jer. xxxi. 20 (n. 622^b);

Lam. i. 20 (n. 622^b);

Ezek. vii. 19 (n. 622^b, 750^e);

QEREBH, *Ps.* ciii. 1, where the English versions have "all that is within" (n. 622^b);

SPLANCHNA, *Luke* i. 78, where the English versions have "tender" (n. 622^b).

"*Visceribus commoveri* (to be moved with compassion, etc.,)" represents

SPLANCHNIZOMAI, *Matt.* ix. 36 (n. 622*b*);

Mark vi. 34 (n. 622*b*); *viii.* 2 (n. 622*b*);

Luke vii. 12, 13 (n. 622*b*); *x.* 33 (n. 444*c*, 622*b*); *xv.* 20 (n. 622*b*).

(*See Viscera.*)

Bowls (*Scyphi*).—(*See Cup, Vial.*)

"Vials," "chalices," "cups," "bowls," "dishes," are named in the Word for their contents; and they therefore have similar signification with their contents (n. 960*a*).

"*Scyphi* (bowls)" represents

MIZRAQ, *Amos* vi. 6 (n. 376*d*, 448*c*).

— **Cruse** (*Lecythus*).—"Lecythus" represents

GULLAH, rendered "bowl" in the English versions, *Zeph.* iv. 2 (n. 62).

Bowmen, Archers (*Sagittarii*).—"Bowmen," or "those who hold the bow," are those who, from falsities of doctrine, assault truth (n. 357*c*): "the voice of the bowmen" signifies false doctrinals (n. 411*c*).

"*Sagittarii* (bowmen)" represents the two words,

RAMAH (to cast with) **GESHETH** (the bow), *Fer.* iv. 29 (n. 223*b*, 355*d*, 357*c*, 411*e*).

Box tree (*Buxus*).—"The fir tree" (*Isa.* xli. 19) is higher natural truth, "the pine (*taeda*)" is lower natural truth, and the "box tree (**T'ASHSHUR**)" is the understanding of good and truth in the natural (n. 730*c*); by "the fir tree, the pine, and the box tree," are signified those things of the church which are in the natural or external man (n. 375*e*(viii.)).

Boy (*Puer*), **Girl** (*Puella*).—By "boys (**YELEDH**) and girls (**YALDAH**)" (*Zech.* viii. 5) are signified affections for truth and good in which there is innocence (n. 223*b*; compare n. 652*c*); the true and good things of innocence, such as are the truths and goods of the Word, which essentially make the church (n. 863*a*).

"A boy (**YELEDH**)" (*Joel* iii. 3) is the truth of the church, and "a girl (**YALDAH**)" is the good of the church (n. 376*d*).

"The little boy (**NA'AR**)" who shall lead (*Isa.* xi. 6), signifies innocence, and at the same time love to the Lord (n. 780*b*).

"*Puer* (a boy)" also represents

NA'AR, *Lam.* ii. 21 (n. 863*a*); *v.* 13 (n. 655*a*).

By "the infant boy (*or* little child, **PAIDION**)," whom the Lord placed in the midst of the disciples (*Matt.* xviii. 2), is signified the good of innocence (n. 412*b*).

By "boys" is signified charity (n. 270).

Bozrah.—*Bozrah* (**BOTZRAH**) signifies gathering the vintage; and this is said of truth (n. 922*b*).

"Garments from Bozrah" (*Isa.* lxiii. 1) signify the ultimate of the Word, which is the sense of its letter (n. 359).

Bracelet (*Armilla*).—"Bracelets (**TZAMIDH**)," "the necklace," "the ring [for the nose]," "earrings," and "the crown" (*Ezek.* xvi. 11, 12), were insignia by which are signified spiritual things of various kinds. "Bracelets" are the truths and goods of the church (n. 195*b*); "bracelets upon the hands" specifically signify truths from good (n. 242*d*).

"The crown" in battles (2 *Sam.* i. 10) was the ensign of combat, and "the bracelet (**ETZ'ADDAH**) on the arm" was the badge of power, each against things evil and false: by "the bracelet on the arm" is signified the power of truth from good (n. 358).

Braided.—(*See Interlaced.*)

Brain.—(*See Cerebrum, Tail.*)

Bramble (*Rhamnus*).—(*See Brier.*)

By "the bramble (**'ATADH**)" (*Judges* ix. 15), is signified the evil of what is false, appearing like good (n. 638*c*).

Branch (*Palme*).—(*See Bough, Shoot, Berries.*)

"The branches (**SARIGHIM**) thereof are made white" (*Joel* i. 7), signifies that there is no longer any spiritual (n. 403*b*).

"*Palme* (a branch)" represents

KLEMA, *John* xii. 13 (n. 458*b*); xv. 5 (n. 114, 293).

— **Bough** (*Ramus*).—"Branches," which were multiplied (*Ezek.* xxxi. 5), are truths (n. 175*b*).

"To make the branch" (*Ezek.* xvii. 8), is to multiply truths (n. 281*a*).

"A rod of the branches" (*Ezek.* xix. 14) is a falsity of doctrine (n. 504*e*).

"*Ramus* (a bough, a branch)," represents

'AMIR, *Isa.* xvii. 6, where the authorized version has "bough" (n. 532):

BADDIM, *Ezek.* xix. 14 (n. 504*e*, 727*a*):

DALIYYOTH (**DALITH**), *Ezek.* xxxi. 9 (n. 654*b*):

S'IPH, *Isa.* xvii. 6, where the authorized version has "outmost branch" (n. 532):

S^E'APPAH, *Ezek.* xxxi. 1, where the authorized version has "boughs" (n. 388*f*); verse 6, where the authorized version has "boughs" (n. 654*b*):

SAR'APPAH, *Ezek.* xxxi. 5 (n. 175*b*):

'ANAPH, *Ps.* lxxx. 10 (n. 405*c*);

Ezek. xvii. 8 (n. 281*a*); xxxi. 3 (n. 654*b*):

P^E'ORAH, *Ezek.* xxxi. 6, where the authorized version has "branches" (n. 388*f*, 654*b*); verse 13 (n. 388*c*).

— **Little branch** (*Ramusculus*).—By "Thou hast sent forth its shoots even unto the sea, and its little branches (**YONEQETH**) to the river" (*Ps.* lxxx. 11), is described the extension of the spiritual things of the church (n. 569*b*; compare n. 518*b*).

By "the little branch (the authorized version has 'highest branch,' **TZAMMERETH**) of the cedar" (*Ezek.* xvii. 3) are signified knowledges (n. 281*a*).

Brand (*Titio*).—"A brand (**'ODH**) plucked from the fire" (*Zech.* iii. 2), signifies that little truth was left (n. 740*c*).

"A smoking brand" (*Isa.* vii. 4) signifies lust for what is false, and thence burning wrath against the true and good things of the church (n. 559).

Brass, Fine brass (*Aes, Chalcolibanum*).—By "brass" is signified good (n. 275*b*, 430*b*): natural good, or good in ultimates (n. 176, 279*a*, 355*c*, 391*f*, 405*d*, 411*b*, 438, 491, 587*a*, 650*d*): the external of the church, which in itself is natural (n. 70).

The things that belong to the sense of the letter of the Word are signified by "brass," "tin," "iron," and "lead," for the reason that these signify the good and true things of the natural man; for which man are those things of the Word that are contained in the sense of its letter (n. 540*b*).

"Vessels of brass" are matters of knowledge pertaining to natural good (n. 70); the truths of natural good (n. 355*c*); knowledge of good in the natural man (n. 750*e*).

By "walls of brass (**N^E'CHOSHETH**)" (*Jer.* i. 18) is signified the good which defends (n. 219).

By "mountains of brass" (*Zech.* vi. 1) is signified the good of love, in the natural man (n. 355*b*).

By "the brazen serpent" (*Num.* xxi. 4-10) is signified the divine sensual (n. 70, 581*b*).

N^E'CHOSHETH may also be seen, *Deut.* xxxiii. 25 (n. 70, 438);

Isa. lx. 17 (n. 70, 176);

Ezek. i. 7 (n. 69, 70, 279*a*); xxii. 18, 20 (n. 540*b*); xxvii. 13 (n. 70, 355*c*, 750*e*); xl. 3 (n. 70).

The successive states of the church, even until the coming of the Lord, are meant by the "gold," "silver," "brass" and

"iron" of which the statue was composed that was seen by Nebuchadnezzar in a dream. By "the belly and thighs, which were of brass (*N'CHASH*)," is signified the third state of the church, when men were no longer in spiritual good, but in natural good, for "brass" signifies that good (n. 176; *compare* n. 70).

By "the bands of iron and brass" (*Dan.* iv. 15), is signified that the interior truths and goods of the Word are kept closed and bound in ultimates; "iron" signifying truth in ultimates, and "brass" good in ultimates (n. 650d).

"I will make thy horn iron" (*Micah* iv. 13), signifies divine truth mighty and powerful; "and thy hoofs brass (*N'CHUSHAH*)," has a similar signification, "hoofs" signifying truths in ultimates (n. 316b).

"Brass (*CHALKOS*) and iron" (*Apoc.* xviii. 12) signify natural goods and truths, but profaned (n. 1147).

By "fine brass (*CHALKOLIBANON*)," or "brass polished" (*Apoc.* i. 15), is signified natural good (n. 69): by fine brass (*chalcolibanum*) is meant brass polished, and shining as from something fiery; and "brass" in the Word signifies natural good, or ultimate good, which is what is just and sincere in moral life (n. 70, 279a, 1147).

See also *Apoc.* ii. 18 (n. 153).

Breach, Breaking (*Confractio*), **Break** (*Confringere*).—"To break" signifies to destroy (n. 556a, 727b).

"A bruised reed shall He not break (*confringere*, *SHABHAR*)" (*Isa.* xlii. 3) signifies that He will not hurt the sensual divine truth with the simple and with little children (n. 627a).

"*Confringere* (to break)" represents

SHABHAR, *Job* xxix. 17 (n. 556c);

Ps. iii. 7 (n. 556a); *cv.* 33 (n. 403e);

Isa. xiv. 5 (n. 727b, 1029d);

Jer. ii. 13 (n. 483b); *viii.* 21 (n. 911b); *xi.* 16 (n. 638c);

RA'AI, *Isa.* xxiv. 19 (n. 304b, 697).

"To be broken (*SUNTRIBO*)" (*Apoc.* ii. 27) signifies to be dispersed (n. 177).

By "the breaking (*confractio*, *SHĒBHER*) of the daughter of my people" (*Lam.* iv. 10) is signified the vastation of the church (n. 555d; the English versions have "destruction").

"Devastation" (*Isa.* li. 19) signifies that there is no longer good, and "breaking" that there is no longer truth (n. 386b; the authorized version gives "destruction" in the text, and "breaking" in the margin, as the proper meaning of *SHĒBHER*).

"They are not grieved for the breach of Joseph" (*Amos* vi. 6), signifies that it does not at all affect them that the internal

of the church, or its spiritual, perishes (n. 376*a*; *compare* n. 163, 448*c*: the authorized version has "affliction" in the text, but "breach" in the margin).

"For the breach of the daughter of my people have I been broken" (*Jer.* viii. 21), signifies grief that there are no longer good and truth (n. 911*b*: in place of "breach" and "broken" the English versions here have "hurt").

See also *Isa.* lx. 18 (n. 365*g*); *Jer.* vi. 1 (n. 449*d*).

— (*Fractura*).—(See **Break**.)

Reformation of doctrine, through truths, is signified (*Isa.* xxx. 26) where it is said that "Jehovah will bind up the breach (SHĒBHER) of His people" (n. 962; *compare Ps.* lx. 4, n. 304*c*).

That they had so immersed themselves in falsities that there was nothing of truth left among them, is described (*Isa.* xxx. 14) by the breaking (SHĒBHER) of the potter's bottle, so that there was not found among the pieces a sherd to take fire from the hearth, or for drinking water out of a pit (n. 177).

— (*Ruptura*).—That there is "no breach (*or* breaking-in, PERETZ)" (*Ps.* cxliv. 14) signifies coherency (n. 652*c*).

"The breaches of the house of Israel" (*Ezek.* xiii. 5) are the lapses of the church (n. 734*d*).

By "breach (PARATZ)" (*Ps.* lx. 1) is signified the falling away of the church, and the consequent perversion of truth and irruption of falsity (n. 400*c*).

"The breaches (B'QI'Ā) of the house of David" (*Isa.* xxii. 9) are signified falsities making their irruption (n. 453*b*).

That "Jehovah will smite the great house with sprinklings (*or* scatterings), and the little house with breaches (*or* clefts)" (*Amos* vi. 11), signifies much perversion and falsification of truth with the learned, and some with the unlearned (n. 519*a*).

Bread (*Panis*).—(See **Nourishment, Holy Supper**.)

In the supreme sense, "bread" signifies the Lord as to divine good (n. 376*e*; *compare* n. 513*c*, 899*b*).

By "bread" is meant the divine good of the Lord's divine love (n. 329*a*, 412*b*).

By "the bread which cometh down from heaven" is meant spiritual food, which is from the Lord alone (n. 899*b*); "bread" is to be taken as meaning all spiritual food (n. 329*a*, 555*b*); spiritual food is instruction in truths and goods, whence are intelligence and wisdom (n. 537*b*).

"Bread" signifies the good of love; things that pertain to spiritual nutrition are expressed in the sense of the letter by

such things as belong to natural nutrition (n. 71; *compare* n. 433^e, 480, 513^c, 600^b, 655^a).

By "bread" are signified good and truth which nourish the soul (n. 675^b).

By "the bread of the increase," which Jehovah will give (*Isa.* xxx. 23), is signified good of love and of charity, which is produced by means of truths of the Word vivified by divine influx (n. 644^c; *compare* n. 650^b).

By "the meat-offering," (the revised version has "meal-offering," which was of fine flour, and thus was bread, is signified celestial good (n. 491).

By "bread and water" in the Word are signified all good of love and truth of faith (n. 364^c; *compare* n. 701^c).

By "bread and wine" are signified goods and truths in the spiritual man (n. 340^d).

"To break bread" signifies in the Word to hold one's good in common with another (n. 617^d).

By "the bread of straitness" (*Isa.* xxx. 20) are signified temptations as to the good of love (n. 600^b).

In the passages of the Old Testament to which reference is here made, "*panis* (bread)" represents **LECHEM**. In those of the New Testament, it represents **ARTOS**.

Passages of the Sacred Scripture may be found in articles n. 71, 146, 175^b, 195^b, 295^c, 304^c, 324^{b,e}, 329^{a,b}, 340^d, 349^b, 376^e, 386^{b-d}, 391^h, 403^c, 412^b, 430^b, 433^e, 475^a, 513^e, 537^b, 555^b, 600^b, 617^{a,c}, 644^c, 650^b, 655^a, 701^c, 727^a, 730^b, 899^b, 911^c, 1054, 1159.

Breadth (*Latitudo*), **Broad**, **Wide** (*Latus*).—"Great" is predicated of what is good, and "broad" of what is true (n. 514^c).

By "breadth" is signified the truth of the church, by "length" its good, and by "height" both the truth and the good as to degree. This is the signification of these three dimensions for the reason that heaven is said to be broad from south to north, and is said to be long from east to west; and its height is reckoned from the third heaven which is highest, to the first which is lowest (*concerning which, more may be seen*, n. 629^a).

By "breadth" is signified truth of doctrine from the Word. "To make the feet to stand in a broad place (*latitudo*, **MERCHABH**)" (*Ps.* xxxi. 8), signifies to cause to live according to divine truths (n. 666).

See also *Hab.* i. 6 (n. 355^e).

"The breadth of the earth" signifies the truths of the church; and in the opposite sense, falsities (n. 304^d).

"*Latitudo* (breadth)" is the rendering of

RACHABH, *Isa.* xxxiii. 21 (n. 514^c):

ROCHABH, *Isa.* viii. 8 (n. 304^d);

Ezek. xl. 5, 6, 11, 13 (n. 629a);
Zeck. ii. 4 (n. 629a);
PLATOS, *Apoc.* xxi. 16 (n. 430b).

"*Dare latitudinem* (to give breadth to, *or* to enlarge,)" represents

RACHĀBH, *Deut.* xxxiii. 20 (n. 278c, 435b).

"*Latus* (broad)" represents

RACHĀBH, *Ps.* civ. 25 (n. 514c);

RACHĀBH, *Isa.* xxx. 23 (n. 644c).

Break, Deal (*Frangere*); **Broken** (*Fraċtus*).—"To break (*or* deal) bread for the hungry" (*Isa.* lviii. 7), signifies to communicate from charity, and to instruct those who are in ignorance and at the same time in the desire to know truths (n. 386d; *compare* n. 295c).

By "the broken in heart" (*Isa.* lxi. 1) are signified those who grieve because truths with them are few (n. 811c).

"*Frangere* (to break, to deal)" represents

PARAS, *Isa.* lviii. 7 (n. 295c, 386d).

"*Frangere* (to break)" and "*fraċtus* (broken)" represent

SHABHAR, *Lev.* xxvi. 26 (n. 675b);

I *Kings* xxii. 48 (n. 514b);

Ps. xxxvii. 15 (n. 357c); xlvi. 9 (n. 357d); lxxvi. 3 (n. 357d, 365f, 734b);

Isa. xiv. 25 (n. 304d); verse 29 (n. 386b, 817d); xxiv. 10 (n. 376d); lxi. 1 (n. 811c); lxvi. 9 (n. 721a);

Jer. ii. 13 (n. 537b); xxiii. 9 (n. 313b); xlviii. 25 (n. 316d); xlix. 35 (n. 357d);

Lam. i. 15 (n. 922b);

Ezek. iv. 16 (n. 727b); vi. 4 (n. 811a); xxix. 7 (n. 627b, 654i);

Dan. viii. 7 (n. 316c, 817e);

Hos. ii. 18 (n. 357d).

"*Fraċtus* (broken)" is the rendering of

CHATH, **I** *Sam.* ii. 4 (n. 357d, 386d, 783).

"*Frangere*" is the rendering of

KLAZO, *Matt.* xxvi. 26 (n. 329b).

— (*Irritum reddere*).—"A broken (**PARAR**) covenant" (*Isa.* xxxiii. 8) signifies no conjunction with the Lord (n. 280b).

— **Break apart** (*Diffingere*).—(See **Breach**, **Tear off**, **Throw down**.)

"*Diffingere* (to break apart, to break, to rend)" represents

PATZAM, *Ps.* lx. 2 (n. 304c, 400c).

— **Break forth** (*Eruptere*).—(See **Open**.)

That "waters shall break forth (**BAQA'**) in the wilderness" (*Isa.* xxxv. 6), signifies that truths shall be opened where they were not before (n. 455b, 518a).

"To break forth (**PARATZ**; the revised version has 'spread abroad') on the right hand and on the left" (*Isa.* liv. 3), signifies enlargement as to the good of charity and as to the truth of faith (n. 600b, 768b).

— **Break through** (*Perrumpere*).—(See *Pierce*.)

"*Perrumpere* (to break through)" represents

PARAR, *Ps.* lxxiv. 13, where the English versions have "divide;" and where the revised version reads "break up," in the margin (n. 483b).

— **Break forth** (*Personare*).—(See *Roaring*.)

Various kinds of affections, from which are confession and glorification of the Lord, are expressed by various kinds of sounds, as (*Ps.* xcvi. 4) by "sounding," "breaking forth," "shouting" and "singing" (n. 323b; compare n. 304d,f, 326c): confessions from joy, springing from the good of love, are signified (*Isa.* xlix. 13) by "Break forth, ye mountains, in song" (n. 405b).

Goods, and truths from them, with man, are what exult, shout, sing, sing psalms; that is, they rejoice, and from this the heart of man rejoices (n. 326c).

"*Personare* (to break forth in song)" represents

PATZACH, *Ps.* xcvi. 4 (n. 323b, 326c);
Isa. xlix. 23 (n. 304f); xlix. 13 (n. 304d, 405b).

Breakfast, Early meal (*Prandium*).—By the early meal and by the supper was represented and thence was signified spiritual consociation (n. 391b).

Breast (*Pectus*).—(See *Bosom*.)

By "bosom" and by "breast" in the Word is signified spiritual love, which is love in act; and by "the bosom" and "the breast" of the Lord is signified the divine love itself. Those, therefore, in heaven are in the province of the breast, who are in spiritual love (n. 821b).

Whereas the middle or second heaven corresponds to the breast, therefore by "breast" is signified the good of spiritual love, which is the good of love towards the neighbor (n. 65; compare n. 600a, 606, 952).

See also articles n. 176, 329e, 411b.

"*Pectus* (breast)" represents

CH'DHIN (Chaldee), *Dan.* ii. 32 (n. 176);
STETHOS, *John* xxi. 21 (n. 821b);
Apoc. xv. 6 (n. 952).

— **Breasts, Paps** (*Mamillae*).—By "the breasts (**SHODH**)" (*Isa.* lx. 16) is signified spiritual love (n. 65; n. 175a has "uber").

By "breasts (**MASTOS**)" (*Apoc.* i. 13), when attributed to the Lord, is meant divine good proceeding from Him (n. 65).

— (*Über*).—"Breasts (**SHODH**)" (*Isa.* lxvi. 11) signify spiritual love (n. 365g; compare n. 721a).

"Milk" (*Isa.* lx. 16) is the enjoyment belonging to the good of love; "breasts" have a similar meaning, because milk is from them (n. 175a; n. 65 has "*mamilla*").

By "blessings of the breasts (**SHADH**) and of the womb" (*Gen.* xlix. 25) are signified spiritual good things and celestial good things (n. 340c).

"A miscarrying womb (*vulva*)" (*Hos.* ix. 14) signifies falsities from evil, in place of truth from good; "dry breasts (**SHADH**)" have a similar meaning; but "the womb (*vulva*)" signifies truths from the good of love, and "breasts" truths from the good of charity; here, however, falsities from evil, opposite to those truths (n. 710a).

Breastplate (*Pectorale*).—(*See Urim and Thummim.*)

The breastplate of judgment was fashioned of precious stones, under which were the names of the twelve sons of Israel, that they might thereby receive responses from heaven, which showed themselves in the breastplate, and from it, by variegations of the colors shining forth from the stones (*see more*, n. 717b).

"*Pectorale* (the breastplate)" is the rendering of

CHOSHEN, *Exod.* xxviii. 26, 28–30 (n. 717b).

— (*Thorax*).—"Breastplates," or "coats of mail," are safeguards against things evil and false (n. 557).

"Breastplates (**THORAX**), as it were breastplates of iron" (*Apoc.* ix. 9), are persuasions against which truths do not avail (n. 557).

"Breastplates, fiery, blue, and sulphurous" (*Apoc.* ix. 17), signify reasonings that fight from the cupidities of the love of self and the love of the world, and from the falsities that come from these cupidities (n. 576).

Breath, Blast, Exhalation (*Halitus*).—(*See Soul, Spirit.*)

"The breath (*or* blast, **N'SHAMAH**) of God" (*see Job* iv. 9) (n. 183c).

From exhalations concealed within the earth, gold attracts its element, silver its element, copper and iron theirs; and this by some property of an unknown kind of heat, distinctly, together, and instantaneously (n. 1084).

— **Breathing, Respiration** (*Respiratio*).—By "the wind" is meant

the breath : and by it is signified divine truth, and spiritual life to those who receive it (n. 419^b; compare n. 418^b).

"Breathing (RIVACHAH)" (*Lam.* iii. 56) is said concerning truths (n. 419^c).

Respiration, belonging to the lungs, corresponds to the life of truth, or the life of man's understanding : the heart and its motion correspond to the life of good, or the life of man's will (n. 419^a).

— **Breathe on.**—(*See Inspiration.*)

— **Breathe out** (*Exhalare*).—"To cause the soul to breathe out (NAPHACH)" (*Job* xxxi. 39; see margin), signifies to make void the spiritual life (n. 374^c).

Breeches (*Caligae*).—By "clean linen" is signified genuine truth : Aaron and his sons therefore had "breeches (MIKHN'SAYIM)" and other garments of linen (*Lev.* xvi. 4; *Ezek.* xlv. 18), in which they ministered (n. 951).

— (*Femoralia*).—The "breeches (MIKHN'SAYIM) of linen" which Aaron had, signified covering truths (n. 1009).

See *Exod.* xxviii. 42 (n. 240^c, 951, 1009); xxxix. 28 (n. 1009).

Breeding.—(*See Place.*)

Bricks (*Lateres*), **Brickkiln** (*Lateritia fornax*).—By "bricks (LEBHENAH)" (*Isa.* lxxv. 3) are signified false things from man's own intelligence (n. 324^d) : also falsities which are fashioned, and do not cohere with truths (n. 540^b) ; thus falsities of doctrine (n. 659^a).

"A brickkiln (MALBEN)" (*Nahum* iii. 14) is doctrine compacted from figments (n. 540^b).

Bride (*Sponsa*), **Bridegroom** (*Sponsus*).—(*See Marriage, Nuptials.*)

By "the Bridegroom" (*Matt.* xxv. 1) is meant the Lord as to conjunction with heaven and the church through love and faith (n. 252^b; compare n. 840, 1189).

When the Lord is called "the Bridegroom" and "Husband," then heaven and the church are meant by "the Bride" and "Wife" (n. 1120; compare n. 1189).

"*Sponsus* (bridegroom)" represents

CHATHAN, *Isa.* lxi. 10 (n. 1189); lxii. 5 (n. 1189);

Fer. vii. 34 (n. 223^c, 660, 1189); xvi. 9 (n. 1189); xxv. 10 (n. 274, 660, 1189); xxxiii. 11 (n. 660, 1189);

Joel ii. 16 (n. 1189);

NUMPHIOS, *Matt.* ix. 15 (n. 1189); xxv. i. 5, 6, 10 (n. 252^b, 274, 675^a);

John ii. 9 (n. 376e); iii. 29 (n. 1189);
Apoc. xviii. 23 (n. 274, 1189).

“*Sponsa* (bride)” represents

KALLAH, *Isa.* lxi. 10 (n. 1189); lxii. 5 (n. 1189);
Jer. vii. 34 (n. 223c, 660, 1189); xvi. 9 (n. 1189); xxv. 10
 (n. 274, 660, 1189); xxxiii. 11 (n. 660, 1189);
Joel ii. 16 (n. 1189);
NUMPHE, *John* iii. 29 (n. 1189);
Apoc. xviii. 23 (n. 274, 1189); xxi. 2, 9 (n. 1189); xxii. 17
 (n. 1189).

Bridle (*Frenum*).—By “horses” is signified the understanding; and by their “bridles,” is signified guidance, and control (n. 923).

“A misleading bridle (*or* a bridle that causeth to err)” (*Isa.* xxx. 28) properly means withdrawal from the understanding of truth (n. 923).

“*Frenum* (a bridle)” is the rendering of

METHEGH, *Isa.* xxxvii. 29 (n. 923);
RESEN, *Isa.* xxx. 28 (n. 923);
CHALINOS, *Apoc.* xiv. 20 (n. 923).

Brier (*Sentis*), **Place of Briers** (*Senticetum*).—(See **Thistle**, **Refractory**.)

By “the brier (*sentis*, **SHAMIR**)” (*Isa.* v. 6) are signified falsities of evil (n. 644b).

See also *Isa.* xxxii. 13 (n. 730b).

“*Sentis* (the brier)” also represents **CHOACH**, which is rendered “bramble” and “thistle” in the English versions.

“A place of brambles (*senticetum*, **SHAMIR**)” (*Isa.* vii. 24) signifies the false from evil, and “a place of thorns” evil from the false (n. 357c; compare n. 304c).

See also *Isa.* x. 17 (n. 504d).

Brigandine.—(See **Mail**, **coats of**.)

Bright, **Brightness**.—(See **Shining**.)

Bright-white.—(See **Shining-white**.)

Brimstone (*Sulphur*).—By “brimstone” is signified love for the false from evil; properly, lust for destroying truths of good belonging to the church by means of falsities of evil (n. 888).

“*Sulphur* (brimstone)” represents

GÖPHRITH, *Gen.* xix. 24 (n. 578, 653b);
Deut. xxix. 23 (n. 578);
Job xviii. 15 (n. 578);
Ps. xi. 6 (n. 578, 960a);
Isa. xxx. 33 (n. 578); xxxiv. 9 (n. 578);
Ezek. xxxviii. 23 (n. 644d);

THEION, *Luke* xvii. 29 (n. 578);

Apoc. ix. 18 (n. 578, 579); xix. 20 (n. 578); xx. 10 (n. 578);
xxi. 8 (n. 578).

"*Sulphureus* (sulphurous, of brimstone,)" represents

THEIODES, *Apoc.* ix. 17 (n. 576).

Bring, Bring to, Introduce (*Introducere*).—"I will bring them (80) upon the mountain of holiness" (*Isa.* lvi. 7), signifies that they shall be gifted with the good of love (n. 391e).

"To bring the afflicted that are cast out to the house" (*Isa.* lviii. 7), signifies to amend and restore those who are in falsities, and thence in grief (n. 386d).

— **Bring again** (*Reducere*).—(*See Return.*)

"To bring again the captivity of the people" (*Hos.* vi. 11), signifies to liberate from falsities (n. 811d).

By "bringing back the people from captivity" (*Amos* ix. 14) signifies the establishment of a new church (n. 405c).

"*Reducere* (to bring again, to bring back, to turn again, to turn back, to return,)" represents

SHUBH, *Ps.* xiv. 7 (n. 811c); liii. 6 (n. 811c);

Jer. xxix. 14 (n. 811c); xxx. 18 (n. 811c);

Hos. vi. 11 (n. 811d);

Amos ix. 14 (n. 405c, 811c);

Zeph. iii. 20 (n. 811c).

— **Brought back** (*Reduces*).—"Those brought back (*or* returned, SHUBH) from war" (*Micah* ii. 8, where the English versions have "men averse from") are those who have shaken off falsities (n. 395d); who have been in temptations, and have fought against falsities (n. 555b).

— **Bring back, Bring again, Draw back** (*Retrahere, Retractio*).—

"Bringing back (SHUBH) the shadow which went down in the steps of Ahaz before the sun" (*Isa.* xxxviii. 7, 8), signifies extension of time that would precede the end of the Jewish Church (n. 706c).

— **Bring down, Let down, Let loose** (*Demittere*).—(*See Cast down, Put away, Sink.*)

"To bring down (VARADH) into the pit" (*Ezek.* xxviii. 8) signifies immersion in falsities (n. 315c; compare n. 537b).

"*Demittere*" is the rendering of

SHALACH, *Gen.* xlix. 21 (n. 439).

Of NACHATH, *Ps.* xviii. 34, "*demittere se*" is the rendering in n. 734b; this agrees with Schmidius: in n. 357b, the reading is "*ponere*."

— **Bring out, Lead out** (*Educere*).—Liberation from things evil and false is meant (*Ps.* lxvi. 12) by "But thou broughtest

us out into a broad place" (*latitudo*; the English versions have "wealthy place") (n. 355*g*).

"To bring out Israel from their midst" (*Ps.* cxxxvi. 11) signifies to open the spiritual man, and so to regenerate (n. 401*d*).

Reformation by the Lord through divine truth, is signified (*Ps.* cxxxv. 7) by, "He bringeth forth the wind out of His treasures" (n. 419*d*; *compare* n. 644*c*).

"*Educere* (to lead out, to bring out,)" represents

YATZA', *Deut.* iv. 20 (n. 540*b*);

1 *Kings* viii. 51 (n. 540*b*);

Ps. lxxviii. 16 (n. 411*c*);

Jer. xi. 4 (n. 540*b*).

— **Bring through** (*Transire*).—(*See Pass.*)

— **Bring forth, Bear** (*Parere*).—(*See Beget.*)

By "generations," "births," and "nativities," in the Word, are meant spiritual generations, births, and nativities, which are effected through truths and a life according to them (n. 721*a*).

"To bring forth" signifies to bring forth spiritually; for the reason that the man who is being regenerated, is, as it were, conceived, carried in the womb, born, and educated, in a manner like that in which one is conceived from his father, carried in the womb by his mother, born, and afterwards educated (n. 721*a*).

"To be in travail," "to bring forth," and "to generate," signify to procreate such things as are of the church (n. 721*b*).

"To bring forth" signifies production and fructification (n. 724*a*).

"To bring forth" signifies to fructify truths by doing them; whence comes reformation (n. 721*b*).

"To bring forth" signifies to fructify and to produce in act the truths of the Word; which is, to live according to them, and so to be reformed (n. 721*c*).

"To bear sons" signifies to bring forth truths from the marriage of truth and good (n. 721*c*).

"To bear seven" (*Jer.* xv. 9) is to be gifted with all the truths of the church (n. 401*d*; *compare* n. 257, 386*d*, 721*a*).

In the passages of the Old Testament to which reference is here given, "*parere* (to bring forth, to bear,)" represents YALADH. In those of the New, it represents TIKTO.

Passages of the Sacred Scripture may be found in articles n. 257, 275*a*, 381, 386*d*, 388*f*, 401*d*, 406*c*, 412*f*, 711, 721*a-c*, 722, 724*a*, 758.

— **Travail, To be in labor** (*Parturire*).—"The earth" is the

church; and it is said "to be in travail" (*Ps.* cxiv. 7; the English versions have "tremble") when the church is being established, or when the man of the church is being generated anew (n. 405c).

"*Parturire* (to be in travail)" represents

CHUL, *Ps.* cxiv. 7 (n. 405c, 411c, 483a, 721c);
Isa. xlii. 8 (n. 412f, 721c); xxiii. 4 (n. 275a, 406c, 721a); xxvi.
 18 (n. 721a); xlv. 10 (n. 721b); li. 2 (n. 721b); lxvi. 7
 (n. 721c); verse 8 (n. 304f);
Ezek. xxx. 16 (n. 721b);
Micah iv. 10 (n. 721b);
YALADH, *Isa.* xxi. 3 (n. 721c);
Jer. vi. 24 (n. 721c); xxii. 23 (n. 721c); xxx. 6 (n. 381);
 xlix. 24 (n. 721c); l. 43 (n. 721c);
Hos. xlii. 13 (n. 721c);
ODINO, *Apoc.* xii. 2 (n. 711, 721c).

"*Parturiens primogenitum*" represents

BAKHAR, *Jer.* iv. 31, where the English versions have "bringeth forth her first child" (n. 721c).

"*Dolor parturientium*" represents

CHIL, *Exod.* xv. 14 (n. 721c), where the authorized version has "sorrow," but the revised has "pangs."

— **Bring up, Nourish** (*Educare*).—"If they have brought up (**GADHAL**) sons" (*Hos.* ix. 12), signifies if they have even produced truths (n. 282).

"I have not brought up (**GADHAL**) young men, made virgins to grow up" (*Isa.* xxiii. 4), signifies that there is neither understanding of truth nor affection for truth (n. 275a, 721a, 863a).

That "they who were brought up (**AMAN**) upon purple have embraced dunghills" (*Lam.* iv. 5), signifies that they who derived genuine goods from the Word have only falsities of evil (n. 652b, 653b).

Broad, make.—(See *Enlarge*.)

Broad places.—(See *Quarters*.)

Broiled (*Assus*).—The Lord, by eating, showed and proved that His whole Human even to its ultimates was glorified, that is, was made divine; for He ate in their presence of a broiled (**OPTOS**) fish and of a honey-comb (*Luc.* xxiv. 42): "a broiled fish" signifies the truth of the natural and sensual man, and "a honey-comb" signifies the good of the same truth (n. 619b).

Brook (*Torrents*).—(See *River, Streams*.)

"*Torrents* (a brook, a torrent,)" represents

NACHAL, *Job* xx. 17 (n. 619a).

Broom, Besom (*Scopa*).—That no truth at all will be left, is signified (*Isa.* xiv. 23) where it is said, "It shall be swept with the besom (*MAT'ATE*) of destruction" (n. 724^e).

"*Purgata scopis* (made clean with brooms, swept,)" represents

SAROO, *Matt.* xii. 44 (n. 1160).

Brothels (*Lupanaria*).—From the brothels in the hells are exhaled stenchs which excite vomiting (n. 986 ; compare n. 1005).¹

Brother (*Frater*).—They who performed the good works of charity are called by the Lord "brethren" (*Matt.* xxv. 40). He is their Father from the divine love ; but Brother from the Divine that proceeds from Him : they who are recipients of this proceeding Divine are called "sons of God ;" and from this Divine received in themselves they are brothers. The goods of charity, therefore, are what are the Lord's brethren, in the spiritual sense. It is therefore a tenet that is to be noted, that the Lord did not call them brethren from His being a Man as they were men, according to the opinion received in the Christian world ; and from this it follows that it is therefore not allowable for any man to call the Lord, Brother ; for He is God even as to the Human ; and God is not brother, but Father (*concerning which more may be seen*, n. 746^d).

In heaven there are no other affinities than those which are spiritual, and thus there is no other brotherhood ; for they are not made brothers there from any birth : and besides, they who were brothers in the world do not there know each other [from this], but each one knows another from the good of love ; they who are most closely conjoined by good recognize each other as brothers ; and others, according to their conjunction by good, recognize each other as kinsmen and as friends. From this it is that by "brother" in the Word is signified the good of love (n. 46).

All are brothers who acknowledge the Lord and are in the good of charity from Him (n. 746^f).

Where it is said, "brother and companion," by "brother" is signified good, and by "companion" its truth (n. 746^c).

By "man and brother" are signified truth and good, and in the opposite sense the false and evil (n. 746^c).

In all the passages of the Old Testament to which reference is here given, "*frater* (a brother)" represents 'ACH. In all of the New Testament, it represents ADELPHOS.

Passages in which "*frater* (a brother)" occurs, may be found in the following articles:—n. 46, 47, 315^d, 355^c, 365^f, 366, 375^e(viii.), 386^b, 391^e, 397, 433^{a,e}, 438, 443^b, 444^b, 577^a,

654^h, 693, 710^b, 724^b, 730^b, 734^{c,d}, 740^b, 746^{a-f}, 750^g,
1155, 1156.

Brought low.—(See *Bend*.)

Bruise, Beat (*Contundere*).—That “He was pierced for our prevarications, and bruised (DAKHA) for our iniquities, the chastisement of our peace was upon Him” (*Isa.* liii. 5) signifies the cruel temptations which the Lord underwent in the world, that He might subdue the hells, and reduce all things in them and in the heavens to order (n. 365^e).

“A bruised (RATZATZ) reed shall he not break” (*Isa.* xlii. 3), signifies that the Lord will not hurt sensual (*or* sensuous) divine truth with the simple and with little children (n. 627^a).

See also *Isa.* xxxvi. 6 (n. 627^b).

“They shall beat (KATHATH) their swords into ploughshares, and their spears into pruning hooks” (*Isa.* ii. 4), signifies that then, from the agreement of all, combats will cease (n. 734^b).

See also *Ps.* lxxxix. 23 (n. 684^c);

Micah i. 7 (n. 587^c):

Also *Judges* v. 22 (n. 355^f), where HALAM is found.

— **Break, Break in pieces** (*Conterere*).—“Jehovah willed to bruise (DAKHA) Him” (*Isa.* liii. 10), signifies the increasing grievousness of temptations (n. 768^b): it signifies the temptations of the Lord, which were most grievous because they were against the hells; for by temptations the loves of the proprium are broken, and thus the body is bruised and weakened (n. 900).

“Thou shalt thresh the mountains and bruise (DAQAQ) them” (*Isa.* xli. 15; the English versions read “beat them small”), signifies the destruction of evils that spring from the love of self (n. 405^b).

“Thou shalt bruise (RA'A) the nations with an iron sceptre” (*Ps.* ii. 9; the English versions have “break”), signifies to chastise and subdue evils which are in the natural man (n. 177).

“It devoured and brake in pieces (*Chaldee, D'QAG*)” (*Dan.* vii. 7), signifies that it perverted and destroyed (n. 556^a).

“He shall break the earth in pieces” (*Dan.* vii. 23) signifies to destroy the church utterly (n. 697).

“*Conterere* (hast sore broken)” is the rendering of

DAKHAH, *Ps.* xliv. 19 (n. 714^c).

In *Apoc.* ii. 27, n. 727^b, “*conterere*” is the rendering of SUNTRIBO; but in n. 177 we find “*confringere*,” which properly means to break or crush.

Brutish, Stolid (*Stolidus*).—" *Stolidus* (stolid)" represent

BA'AR, rendered "foolish" in the authorized version, and "brutish" in the revised, *Ps.* lxxiii. 22 (n. 167, 298*b*).

Bucket (*Situla*).—" *Situla* (bucket)" represents

DELI, *Isa.* xl. 15 (n. 406*d*).

Buckler (*Clipeus*).—(See *Weapons of War*.)

All arms or weapons of war are significative of such things as pertain to spiritual warfare. By "a buckler," as it protects the breast, is signified protection against falsities that destroy charity, which is the will of good (n. 734*b*).

By "buckler" in the opposite sense is signified the false, destroying truth (n. 357*d*).

" *Clipeus* (a buckler)" represents

MAGHEN, 2 *Sam.* 21 (n. 375*e*(ii.)); but it will presently be seen that the rendering is not uniform;

TZINNAH, *Ps.* v. 12 (n. 295*c*); xxxv. 2 (n. 734*b*); xci. 4 (n. 283*b*); *Ezek.* xxxix. 9 (n. 257, 357*d*).

— **Shield** (*Parma*).—"To cover beneath the wing" (*Ps.* xci. 4), signifies to guard by divine truth, which is the spiritual Divine; "to trust beneath the abyss (*sub abyssso*; but see *A.C.*, n. 1788, and elsewhere, where we find '*sub alis*,' beneath the wings)" signifies scientific truth, which is the spiritual-natural Divine: because truth is thus signified, and "to cover" signifies protection by it, it is therefore said, "Truth is a buckler (*clipeus*, TZINNAH) and a shield (*parma*, SOCHERAH)" (n. 283*b*).

— (*Scutum*).—By "a shield," because it guards the head, is signified safe-keeping against falsities that destroy the understanding of truth (n. 734*b*).

That arms or weapons of war, as shields and bucklers, were anointed, was for the reason that they were significative of truths fighting against falsities. And truths from good are what avail against them, and not truths apart from good (n. 375*e*(ii.)).

The dissipation of all the combat of falsities of evil against good and truth, in general the dissipation of all dissension, is signified (*Ps.* lxxvi. 3) where it is said, "There brake He the lightnings (*or* fiery shafts; see revised version) of the bow, the shield, and the sword, and the battle" (n. 365*f*).

" *Scutum* (a shield)" represents

MAGHEN, 2 *Sam.* xxii. 3 (n. 316*b*);

Ps. xviii. 2 (n. 316*b*); lxxvi. 3 (n. 357*d*, 365*f*, 734*b*); lxxxiv. 11 (n. 401*e*);

Isa. xxi. 5 (n. 375*e*(ii.));

Ezek. xxxix. 9 (n. 257).

In all these passages "shield" is the rendering in the English versions, excepting only *Ps.* xviii. 2; here the authorized version has "buckler," but the revised has "shield;" and in this passage Swedenborg's rendering is not uniform; he has "*clipeus*," *A.C.*, n. 1788, and elsewhere.

Bud.—(See *Flourish, Shoot.*)

Build (*Aedificare*).—By "building (**BANAH**) a house" (*Deut.* xx. 5) is signified establishing the church (n. 734c).

"He shall build my city" (*Isa.* xlv. 13), signifies that the Lord will restore the doctrine of truth (n. 706c, 811c).

"To build Jerusalem" (*Dan.* ix. 25) is to establish the church (n. 375e(vi.), 652c, 684e).

"Build thou the walls of Jerusalem" (*Ps.* li. 18), signifies to re-establish the church, by teaching in truths of doctrine (n. 391e).

"That saith of the cities of Judah, Ye shall be built" (*Isa.* xlv. 26), signifies the re-establishment of the church and of doctrine (n. 538a).

"To build houses and inhabit them" (*Isa.* lxxv. 21), signifies to fill the interiors of the mind with the goods of heaven and the church, and thereby to be in the fruition of heavenly life (n. 617b).

"They that are far off shall come and build in the temple of Jehovah" (*Zech.* vi. 15), signifies that they who before were remote from the truths and goods of the church will draw near to the church (n. 355b).

"*Aedificare* (to build)" represents

BANAH, in the following passages also:—*Exod.* xx. 25 (n. 585b);
Jos. vi. 26 (n. 700d);
1 Kings vi. 7 (n. 585b);
Ps. lxxxix. 4 (n. 684c); cii. 16 (n. 294b); cxviii. 22 (n. 417b);
 cxxii. 3 (n. 392e, 431b);
Isa. v. 2 (n. 918); xxv. 2 (n. 223b); xlv. 28 (n. 220b);
Jer. xxiv. 6 (n. 403d); xxx. 18 (n. 724c);
Ezek. xvi. 25, 31 (n. 652c); xxvii. 5 (n. 514a);
Zech. viii. 9 (n. 220b, 695c).

When the House of Jehovah was building, it was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house. That nothing of their own intelligence should approach the truths of doctrine and of religion, and the worship therefrom, and be therein, was represented by the stones' being entire and not hewn (n. 585b).

After Solomon had built his own house, "he built (**ASAH**) also a house for Pharaoh's daughter," whom he had taken to wife (*1 Kings* vii. 8); by which was represented that knowledge, upon which all intelligence and wisdom is founded, is signified by "Egypt" (n. 654f).

"Upon this rock I will build (**OIKODOMEO**) My church" (*Matt.* xvi. 18), signifies that it is built upon divine truth which is from the Lord, or upon truths from good (n. 411*d*).

OIKODOMEO, rendered "*aedificare*," occurs in the following passages also :—*Matt.* vii. 24, 26 (n. 212); xxi. 33 (n. 922*c*); verse 42 (n. 417*b*);
Mark xii. 10 (n. 417*b*);
Luke xvii. 28 (n. 840); xx. 17 (n. 417*b*).

Builders (*Aedificantes, Architecti*).—By "the builders (**BANAH**)" (*Ps.* cxviii. 22) who rejected the corner stone, are meant those who are of a church which has rejected the Lord, and with Him all divine truth (n. 417*b*).

There remained with these "builders (**OIKODOMEO**)" (*Matt.* xxi. 42) nothing but vain traditions, from the sense of the letter of the Word, in which the very truths of the Word were falsified and the goods adulterated (n. 417*b*).

Bull.—(*See Mighty.*)

Bullock (*Juvencus*).—(*See Calf.*)

That "a calf" or "a bullock" signifies the good of the natural man, is because things from the herd signified affections of good and truth in the external or natural man, and things from the flock affections of good and truth in the internal or spiritual man (n. 279*a*; *compare* n. 650*a*).

"Bullocks" (*Ps.* li. 19) signify natural-spiritual good, which is the good of charity (n. 391*e*).

"*Juvencus* (bullock)" represents

PAR, *Ps.* li. 19 (n. 391*e*);
Hos. xiv. 2 (n. 279*a*).

Bulwark (*Antemurale*).—By "bulwark (**CHEL**)" (*Isa.* xxvi. 1) are signified truths guarding (n. 223*b*).

"To set the heart to the bulwark (**CHELAM**)" of Zion (*Ps.* xlviii. 13), signifies to love the outer truths that guard the celestial church against falsities (n. 453*b*).

The outer man, with the things therein, which are natural scientifics and enjoyments, is like a bulwark or rampart to the inner man; for it is without and before the inner man, and protects it (n. 365*f*).

Bunch.—(*See Back.*)

Bundle (*Fasciculus*).—That the evil, according to the genera and species of evil in them, are to be gathered together and rejected to hell, is meant (*Matt.* xiii. 30) by "the gathering of the tares into bundles (**DESME**)" (n. 426; *compare* n. 911*a*).

Burden (*Omus*).—The term "burden (**BAROS**)" is used (*Apoc.* ii. 24),

because there is resistance from man's proprium, which is loving oneself more than God, and the world more than heaven (n. 172).

"Not to bring a burden (*MASSA*) through the gates of the city Jerusalem" (*Fer.* xvii. 24), means not to give admission to what is from man's proprium, but to that which is from the Lord (n. 208*b*).

— **Burdens** (*Sarcinae*).—"Lying down (*or* couching down) between the burdens (*MISHPETHAYIM*)" (*Gen.* xlix. 14; the revised version here has "sheep-fold"), signifies life amid works (n. 445).

By "burdens" (*Judges* v. 16; here both the English versions have "sheep-folds") are signified knowledges and scientifics in the natural man (n. 434*c*).

Burial (*Sepelilio, Sepultura*), **Bury** (*Sepelire*).—By "burial (*sepultura*)" is meant awakening and resurrection into life, and also regeneration (n. 659*c*; compare n. 659*d, f*).

Whereas "burial (*sepelilio*)" when said of man, signifies resurrection, and also regeneration, therefore in respect to the Lord it signified the glorification of His Human (n. 659*d*).

Burial signifies awakening into eternal life, or resurrection, for the reason that where the death of man is named in the Word, for death the angels have a perception of man's passing from one world into the other; and where burial is mentioned, they have a perception of his resurrection into life (n. 659*a*).

"To be buried," "burial," and "the sepulchre," signify regeneration and resurrection (n. 687*c*).

"Not to be buried" signifies that there is not resurrection into life, but into damnation, by which is meant spiritual death (n. 659*a*).

That the sons of Jacob did not bury the bodies of those whom they killed in battle, was not from divine commandment, but from the cruelty inborn in that people (n. 650*g*).

"*Sepelire* (to bury)" represents

QABHAR, *Gen.* xv. 15 (n. 659*d*); xxiii. 4, 6, 8, 11, 19 (n. 659*d*).

Burin.—(See *Point*.)

Burn (*Adurere*), **Burning** (*Adustio*).—(See *Fire, Kindle, Incense, Expurgation*.)

By "burning (*κτ*) instead of beauty" (*Isa.* iii. 24) signifies folly instead of intelligence; "burning" signifies the insanity

which is from the pride of one's own intelligence, which is foolishness; and "beauty" signifies intelligence (n. 637^b).

By "walking through the fire and not being burned (KAVAH)," and by "the flame not kindling upon them" (*Isa.* xliii. 2), is signified that evils, and the cupidities arising from them, shall do no hurt (n. 504^e).

— **Burning up** (*Combustio*).—"Burning (PUROSIS)" (*Apoc.* xviii. 18) signifies the damnation and punishment of the evils flowing from the loves of earthly and corporeal things (n. 1173).

Because the church would become vastated and destroyed by the falsities of evil and the evils of the false, it is therefore said (*Deut.* xxix. 23) that "the whole land should be brimstone, and salt, and burning (S'REPHAH);" "the land" signifying the church (n. 578; compare n. 653^b).

"*Combustio* (burning)" represents

S'REPHAH, *Deut.* xxix. 23 (n. 578, 653^b);

Fer. li. 25 (n. 405^e, 411^c, 1029^e);

PUROSIS, *Apoc.* xviii. 9 (n. 1131); verse 18 (n. 1173).

— **Burn up, Burn together** (*Comburere*).—"To be burned (BA'AR)" (*Isa.* i. 31) signifies to perish from falsities of evil (n. 504^e).

Whereas man's proprium imbibes all evil and falsity, and through these destroys all good and truth, it is therefore said (*Isa.* i. 31), "The strong shall be as tow, and his work as a spark, so that they are both burned together (BA'AR):" to perish from the falsities of evil is signified by "being burned together" (n. 504^e).

Since "sons" in the Word signify the truths of the church, and "daughters" signify its goods, it may be evident what is signified by "burning (YATZATH)" them (*Fer.* xlix. 2) (n. 504^e).

That evil cupidities would deprive knowledges of all spiritual life, and that there would no longer be any truth in clearness, nor even any remnant of it in obscurity, is signified (*Ezek.* xx. 47) where it is said that "All faces from the south to the north shall be burned (YATZATH) therein" (n. 504^e; compare n. 412^f).

See *Fer.* xlix. 2 (n. 504^e).

That "the earth shall be burned up (NASA') before Him, and the world and all that dwell therein" (*Nahum* i. 5), signifies that the church as to all its truths and goods will perish by infernal love (n. 741^d).

"Fire" (*Nahum* i. 5) signifies the loves of self and the world;

and "to melt" and "to be burned (*NASA*)" signify to perish by them (n. 400*b*; *compare* n. 405*g*).

"To set on fire and burn (*NASAQ*)" (*Ezek.* xxxix. 9), signifies to consume by evils (n. 257). "To burn (*NASAQ*) the weapons" signifies to extirpate falsities of every kind (n. 357*d*).

"To be burned (*SARAPH*) with fire" (*Deut.* xiii. 16) is to perish by the evil of what is false (n. 131*b*; *compare* n. 504*e*, 652*d*).

That every thing of the doctrine of the false shall be destroyed, is signified (*Ps.* xlv. 9) by "burning (*SARAPH*) the chariot in the fire" (n. 357*d*).

SARAPH is used in the following passages also:—

Exod. xii. 10 (n. 504*b*);

Deut. vii. 25 (n. 587*d*); xiii. 16 (n. 131*b*, 504*e*, 652*d*);

Ps. lxxiv. 8 (n. 504*e*);

Jer. vii. 31 (n. 504*e*); xliii. 12 (n. 811*a*);

Ezek. xxiii. 47 (n. 315*b*);

Micah i. 7 (n. 695*d*).

By "burning (*KATAKAIQ*)" (*Matt.* xiii. 30) is signified to deliver up to hell, and by "gathering into the barn" is signified to conjoin to heaven (n. 911*a*; *compare* n. 374*d*, 426, 849).

That "the chaff shall be burnt up (*KATAKAIQ*) with unquenchable fire" (*Matt.* xiii. 30), signifies that every kind of falsity, from an infernal origin, will be destroyed, and thus those who are in it (n. 374*d*; *compare* n. 426, 849, 911*a*).

KATAKAIQ is used also in *Matt.* iii. 12 (n. 374*d*);

Apoc. viii. 7 (n. 506, 507); xvii. 16 (n. 1083); xviii. 8 (n. 1126).

— **Kindle** (*Ardere*).—By "burning (*BA'AR*) pitch" (*Isa.* xxxiv. 9) is signified all evil springing up from the love of self (n. 304*b*).

BA'AR may also be seen, 2 *Sam.* xxii. 9 (n. 539*b*);

Ps. xviii. 8 (n. 539*b*).

By "Fire shall be burning (*YAGADH*) upon the altar continually, it shall not be extinguished" (*Lev.* vi. 13), from representation, is signified that the divine love of the Lord is perpetual and eternal (n. 496).

It is said, "A fire has been kindled in Mine anger, and shall burn even to the lowest hell" (*Deut.* xxxii. 22), although Jehovah has no fire of anger, still less any that burns to the lowest hell (n. 405*h*).

"Lamps of fire burning (*KAIOMENOS*) before the throne" (*Apoc.* v. 4), are the divine truth united to divine good, proceeding from the Lord's divine love (n. 274).

"To burn as a lamp" (*Apoc.* viii. 10) signifies to be falsified,

from one's own love; "to burn" is said of one's own love, because "fire" signifies that love (n. 517).

"A mountain burning with fire" (*Apoc.* viii. 8) is the love of self, and the love of one's own intelligence from it (n. 510).

— **Kindle, To be angry** (*Exardere, Exardescere*).—A last judgment by the Lord is signified (*Ps.* ii. 12) by, "His anger will soon be kindled (**BA'AR**)" (n. 850a; compare n. 684b; see also n. 817e).

Whereas the Jewish nation did not wish well to others, but to themselves, thus not to the gentiles, therefore Jonah who represented that nation was exceedingly angry (**CHARAH**) (*Jonah* iv. 1, 9) because Jehovah spared Nineveh (n. 401h).

CHARAH is used also in *Ps.* xviii. 7 (n. 304c).

— **Burn up** (*Exurere*).—"Exurere (to burn up)" is the rendering of

CHARAR, *Isa.* xxiv. 6 (n. 280):

SARAPH, *Isa.* i. 7 (n. 962):

KAUMATIZO, *Matt.* xiii. 6 (n. 401g).

— **Burn up, Devour** (*Deflagrare*).—"The flame hath burned up (**LAHAT**) all the trees of the field" (*Joel* i. 19), signifies that the pride of their own understanding consumed all understanding of the truth of doctrine from the sense of the letter of the Word (n. 730b).

See also *Joel* ii. 3 (n. 730b).

— **Set on fire, Kindle, Inflame** (*Incendere*); **Burning** (*Incendium*).—"The women coming shall set it on fire (**OR**)" (*Isa.* xxvii. 11), signifies that the cupidities of the false wholly consume the church (n. 555d).

"To set on fire (**BA'AR**)" (*Ezek.* xxxix. 9) signifies to consume by evils (n. 257; compare n. 357d).

"To follow strong drink (*sicera*), wine inflameth (**DALAQ**) them" (*Isa.* v. 11), signifies to bring forth doctrinals from themselves (n. 376g).

"I will kindle (**VATZATH**) a fire in the houses [of the gods] of Egypt, that he may burn them and carry them away captives" (*Jer.* xliii. 12), signifies that the loves of self and the world will destroy all things of the natural man by evils and falsities (n. 811a).

"Made into a burning of fire (*in incendium facta*, **SEREPHAN**)" signifies that all the goods were turned into evils (n. 504e).

— **Burning** (*Ustio*).—"A burning (**MIKHVAH**)" (*Lev.* xiii. 24, 25, 28) among the appearances in leprosy (n. 962).

— **Burnt-offerings, Whole burnt-offerings** (*Holocausta*).—(See **Sacrifice**.)

"Burnt-offerings and sacrifices" were significative of all representative worship from the good of love and from the truths therefrom; "burnt-offerings" signified worship from the good of love, and "sacrifices" specifically worship from truths from that good (n. 314c; compare n. 391e).

Whereas "burnt-offerings and sacrifices" were significative of celestial and spiritual things, "burnt-offerings" of celestial, and "sacrifices" of spiritual, therefore the law was given (*Lev.* i. 2, 3; chap. iii. 1, 6) that burnt-offerings should be made of males without blemish, whether from flock or from herd, but that sacrifices [of thank offerings, or peace offerings,] might be either of males or of females (*concerning which more may be seen*, n. 725b).

See also articles n. 324b,d, 444b, 504b.

"*Holocausta* (burnt-offerings)" is the rendering of

KALIL, *Deut.* xxxiii. 10 (n. 324d):

YOLAH, *Exod.* xxix. 42 (n. 314c); xxx. 9 (n. 324b);

Lev. i. 3 (n. 725b); iii. 5 (n. 725b);

Num. xxviii. 3, 6, 19, 23, 24, 27 (n. 314c); xxix. 2, 6 (n. 314c);

Ps. lxvi. 13, 15 (n. 324d);

Isa. xliii. 23 (n. 324d); lvi. 7 (n. 391e);

Jer. xvii. 26 (n. 324d); xxxiii. 18 (n. 444b).

Bush (*Rubus*).—(See **Courses**.)

"The bush (*SENEH*)" in which the Lord appeared to Moses (*Exod.* iii. 2) signifies the divine love of truth (n. 295c).

See also *Deut.* xxiii. 16 (n. 295c).

Butler (*Pincerna*).—By "butler (*SHAQAH*)" (*Gen.* xl. 20, 21) is signified truth of doctrine; the signification is like that of "wine" (n. 655a).

Butter (*Butyra, Butyrum*).—By "butter (*butyrum, CHEMAH*)" (*Isa.* vii. 22, where it tells of the Lord), is signified the good of celestial and spiritual love (n. 304e); "to eat butter" signifies the appropriation of spiritual divine good (n. 617b); by "butter" is signified the enjoyment of spiritual good (n. 619a).

"Butter of the herd and milk of the flock" (*Deut.* xxxii. 14), signify the good of truth, external and internal (n. 314b; compare n. 374c, 376c).

See also *Job* xx. 17 (n. 619a).

To make "his mouth smooth as butter (*butyra, MACHAMA'OTH*)" (*Ps.* lv. 21), signifies good counterfeited through the affections; "butter" signifies the good of external affection (n. 537b).

Buttocks (*Nates*).—By “the buttocks (*sheth*) uncovered” (*Isa.* xx. 4) are meant evils of the love of self (n. 2406).

Buy (*Emere*), **Buyer** (*Emptor*).—(See *Redeem*.)

“To buy” signifies to procure and to appropriate (n. 242a).

“To buy and sell” signifies to procure to oneself knowledges of truth and good from the Word, and to communicate them to others; or, what is the same, to learn and to teach (n. 840).

By “those buying and selling in the temple” (*Matt.* xxi. 12) are signified those who make gain out of holy things (n. 840).

By those “bought from the earth” are signified those who, being instructed, have received in the church the things which the Lord has taught in the Word. Those who have been estranged through falsities, are said to have been “sold.” Those who have been led back from falsities to truths, are called “the redeemed,” and the Lord is called “the Redeemer” (n. 860).

“And there shall be no buyer” (*Deut.* xxviii. 68) signifies those altogether worthless (n. 514c).

“*Emere* (to buy)” is the rendering of

QANAH, *Fer.* xxxii. 44 (n. 223c):

SHABBAR, *Isa.* lv. 1 (n. 376b, 840):

AGORAZO, *Matt.* xiii. 44, 46 (n. 840, 863a); xxi. 12 (n. 840); xxv. 9, 10 (n. 840);

Luke xiv. 18, 19 (n. 1162); xvii. 28 (n. 840); xxii. 36 (n. 840);

Apoc. iii. 18 (n. 242a); xiii. 17 (n. 840).

“*Emptor* (a buyer)” is the rendering of

QANAH, *Deut.* xxviii. 68 (n. 514c).

— (*Comparare*).—“*Comparare* (to procure, to buy,)” is the rendering of

KARAH, *Hos.* iii. 2 (n. 314d).

Cain.—By “Cain” are signified knowledges of truth and good separate from a life according to them, and thus from celestial love; and by “Abel” is signified celestial love: or, what is the same, by “Cain” is signified truth separate from good, and by “Abel” good conjoined to truth. And because truth is the first [element] of the church, (for every church is formed by truths; for from truths, or from knowledges of truth and good, every truth has its beginning,)

therefore Cain was the firstborn. Separation of truth from good is signified by "Cain's killing Abel." But whereas truths are the first [elements] of the church, for life must be taught by truths, therefore a mark was placed on Cain, that no one should slay him (n. 817*b*; compare n. 329*g*, 427*a*).

Cake (*Collyra*).—(See *Mass*.)

Whereas evils and falsities are not separated from the goods and truths that are from the sense of the letter of the Word, but cohere with them, it is therefore said (*Hos.* vii. 4), "The raiser ceaseth from kneading the mass until the leavening;" "the leavening" signifies separation; thus the meaning here is, that there was not separation. The signification is similar (verse 8) where it is said that "Ephraim became a cake ('UGGAH) not turned" (n. 540*a*).

— (*Placenta*).—By "cakes ('UGGAH)" (*Num.* xi. 8) is signified the good of celestial love (n. 146).

"To make cakes (KAVVANIM) to the queen of the heavens" (*Jer.* vii. 18), signifies to cherish infernal evils of every kind (n. 555*d*).

Calamity, Destruction (*Exitium*).—"To scatter" and "to bring calamity ('EDH)" (*Jer.* xlix. 32) signify devastation (n. 417*b*).

Calamus.—(See *Spices, Cane, Flag, Reed, Rod, Rush*.)

Caleb.—By Caleb were represented those who are to be intromitted into the church: hence by his "seed" (*Num.* xiv. 24) is signified the truth of the doctrine of the church (n. 768*d*).

Calf (*Vitulus*), **Heifer** (*Vitula*).—By "a calf (*vitulus*)" or "bullock" is signified the good of the natural man, specifically the good of its innocence and charity; and because it is the good of the natural man, it is also the good of the ultimate heaven, for this heaven is spiritual-natural (n. 279*a*).

"The calves of the peoples" (*Ps.* lxxviii. 30) are the good things of the church (n. 439; compare n. 627*b*).

"To kiss the calves" (*Hos.* xiii. 2) signifies to become merely natural (n. 587*c*).

That Abram divided "a heifer, a she goat, and a ram," and set each part over against another (*Gen.* xv. 9, 10), was in accordance with the ritual of covenants, made between two parties (n. 701*d*).

"*Vitulus* (a calf, of either gender)," represents

'EGHEL, I *Kings* xii. 28, 32 (n. 279*b*);

Ps. lxxviii. 30 (n. 439, 627*b*);

Jer. xxxiv. 18, 19 (n. 279*a*);

Ezek. i. 7 (n. 279a);
Hos. viii. 6 (n. 279b); xiii. 2 (n. 587c);
Amos vi. 4 (n. 279a);
Mal. iv. 2 (n. 279a);
PHAR, *Hos.* xiv. 2 (n. 279a);
MOSCHOS, *Luke* xv. 23 (n. 279a);
Apoc. iv. 7 (n. 279a).

“*Vitula* (a heifer)” represents

‘**EGHLAH**, *Gen.* xv. 9 (n. 279a; in n. 701d, we find “*vitulus*”);
Jer. xlv. 20 (n. 279b).

Call (*Vocare*), **The called** (*Vocati*).—(See **Name**.)

“He calleth all by name” (*Isa.* xl. 26), signifies that He knows the quality of all (n. 453b; compare n. 746e).

In the natural sense men may be called “teachers” and “fathers” (*Matt.* xxiii. 8, 9), but in a representative way; that is to say, it is true that teachers of the world teach truth, yet not from themselves, but from the Lord; and that fathers of the world are good, and lead their children to what is good, yet not from themselves, but from the Lord: consequently, although they are called teachers and fathers, still they are not so, but the Lord alone is Teacher and Father (n. 746e).

Who are “the called (**KLETOS**) the chosen, and the faithful” (*Apoc.* xvii. 14) (n. 1074).

“*Vocare* (to call)” represents

QARA, *Isa.* xl. 26 (n. 453b); xliii. 1 (n. 328c); lxii. 12 (n. 328c);
KALEO, *Matt.* xxi. 13 (n. 410c); xxiii. 8, 9 (n. 746e);
Luke xiv. 12, 13 (n. 695b);
Apoc. xvii. 14 (n. 1074).

Call to remembrance.—(See **Commend**.)

Calm (*Compescere*).—That the Lord “calmed the wind” signifies the natural state of life, that precedes; which state is unpeaceful and as it were tempestuous (n. 514d).

Calumniate (*Calumniari*).

The Latin verb “*Calumniari*” includes within it the meaning of the Hebrew noun **RAKHIL** (slander), *Jer.* ix. 4 (n. 746c).

It seems to represent **GADHAPH** in *Isaiah* xxxvii. 23 (n. 778c), which is rendered by “*blasphemare* (to blaspheme)” in other verses of the same chapter: it is possible, however, that there is here a transposition of words.

Camel (*Camelus*).—“Camels” are confirmatory scientifics (n. 417b); they are things that belong to the natural man (n. 654s); they are also knowledges of truth (n. 799b).

By “the troop (*or* multitude) of camels (**GAMAL**)” (*Isa.* lx. 6), are meant all who are in knowledges of truth and good (n. 242d; compare n. 324c).

GAMAL is found also in *Isa.* xxx. 6 (n. 654g);

Jer. xlix. 32 (n. 417b);

Zech. xiv. 15 (n. 584, 650e).

By "the camels' (KAMELOS) hair" with which John the Baptist was clad (*Matt.* iii. 4; *Mark* i. 6), are signified the ultimates of the natural man, such as are the exteriors of the Word (n. 619c); John was so clad because he represented the Word (n. 543d).

Camp (*Castra*), **Encamp** (*Castrametari*), **Encampment** (*Castrametatio*).—

By the camp of the sons of Israel were represented heaven and the church (n. 324b, 922a).

"Without the camp" signifies hell (n. 922a).

The encampment of the sons of Israel around the tent of meeting represented and thence signified the arrangement of angelic societies (n. 447; compare n. 434c).

"*Castra* (camp)" is the rendering of

MACHANEH, *Lev.* x. 5 (n. 324b); xiii. 46 (n. 922a);

Num. ii. 3, 9, 10 (n. 447); verses 10, 16 (n. 434c); verses 18, 24 (n. 449b); v. 2, 3, 4 (n. 922a);

Deut. xxiii. 12 (n. 922a).

"*Castrametari* (to encamp)" represents

CHANAH, *Num.* iii. 38 (n. 422d);

Deut. i. 33 (n. 730d).

Cana of Galilee (*Cana Galilaeae*, *Kana Galilaeae*).—It is to be known that all the miracles wrought by the Lord, like all the miracles from Him that are mentioned in the Old Testament, were significative of such things as belong to heaven and the church; that is, that these things were contained inwardly within them, and that consequently His miracles were divine. So with the miracle at Cana of Galilee; by "the nuptials" there is signified the church, and "in Cana of Galilee" signifies among the gentiles (*see the explanation*, n. 376e).

Canaan.—All the tracts in the Land of Canaan, with the cities in them, were representative. In relation to the quarters, they correspond to regions in the spiritual world, and to the cities of the regions there: but there was the difference that men on earth cannot be arranged in their quarters according to the good of love and the light of truth, as spirits and angels can in the spiritual world; wherefore in the Land of Canaan and in its cities the places were themselves representative, and not persons (n. 700f).

By "the Land of Canaan" in the spiritual sense is meant the church (n. 304g, 374c, 403b,c, 430b, 433e, 475b, 514b, 518b,c, 569b, 619a, 638b, 644b, 650f, 701d, 730d); and not only

the church, but also heaven (n. 141*b*, 433*d*, 503*b*, 659*d*, 730*d*); and also the spiritual mind which is in the man of the church (n. 569*b*).

There were three rivers, besides the sea, which were boundaries of the Land of Canaan. These were the river of Egypt, the river Euphrates, and the river Jordan (*for the signification of which, see n. 569*a*; compare n. 518*b,c**).

The Land of Canaan represented, and hence in the Word it signifies, the church; the region beyond the Jordan the external church, and the region this side of Jordan the internal church, and the river Jordan itself the limit between them (n. 434*c*; *compare n. 700*c**).

Because the Land of Canaan signified the church, since the church was there, and because the church there was a representative church, therefore all things therein were representative (n. 304*g*; *compare n. 644*b**); and this from the earliest times (n. 700*d*).

The sons of Israel were natural, and could hardly become spiritual; but still it was their part to represent the things that belong to the spiritual church. It was for this reason that they were led into Egypt, and afterwards into the desert, and at length into the Land of Canaan; by which were represented the rise, the progress, and at length the establishment of the church with man (n. 654*e*).

By the struggle of Jacob with the angel (*Gen. xxxii. 25-32*), is described the persistency with which they insisted on possessing the Land of Canaan, by which is meant that the church should be instituted with them (n. 710*b*).

"The lip of Canaan" (*Isa. xix. 18*) signifies the genuine truths of the church (n. 223*c*; *compare n. 374*c*, 548, 654*b**).

When the Land of Canaan was held in possession by idolatrous nations, the signification of the places and cities in that land was changed to the opposite (n. 700*d*).

By "the nations in the Land of Canaan" are signified falsities from the cupidity of evil and from reasonings (n. 650*g*).

By "the kings of Canaan" (*Judges v. 19*) are signified falsities of evil (n. 447).

Canaanite (*Cananaeus*).—"To drive out the Hivite, the Canaanite, and the Hittite" (*Exod. xxiii. 28*) signifies the flight of falsities which are from evils (n. 650*f*; *compare n. 815*b**).

Candle (*Candela*).—By "candles (*LUCHNOS*)" which are to give light (*Luke xii. 35*; the authorized version has "lights," the revised has "lamps"), are signified truths of faith from the good of love (n. 252*a*).

By "lighting a candle" (*Luke* xv. 8) is signified deep search within oneself, from affection (n. 675*b*).

Candlestick (*Candelabrum*).—By "lamp" or "candlestick" is signified heaven, also the church (n. 1188). (*See Lamp.*)

By "the fire of the altar" was signified celestial divine love, and by "the fire of the candlestick (*MENORAH*)," which was flame, was signified spiritual divine love (n. 504*a*).

"*Candelabrum*" represents

MENORAH, *Exod.* xxv. 31 (n. 504*a*); xxxvii. 17–20 (n. 504*a*); xl. 24 (n. 504*a*);
Lev. xxiv. 4 (n. 504*a*);
Num. viii. 2–4 (n. 504*a*);
Zech. iv. 11 (n. 638*b*).

"Seven golden candlesticks (*LUCHNIA*)" (*Apoc.* i. 12) signify the new heaven and the new church (n. 62, 63, 89, 91, 96, 97, 106).

By "candlestick" in the broad sense is signified the Lord's spiritual kingdom, and hence the spiritual church; and because the principal thing of that church is truth of doctrine, and truth of faith, therefore also these are signified by "candlesticks" (n. 638*a*).

In the spiritual heaven appear candlesticks, in much magnificence, by which their heaven is represented (n. 62).

Cane (*Canna*).—(*See Reed, Rush.*)

That measurement was made with "a reed" (*Apoc.* xi. 1), is because by "a reed" or "cane" is signified divine truth in the ultimate of order (n. 627*a*).

That men must beware of the false scientific, that is of the scientific falsely applied, proceeding from the natural man separate from the spiritual, is meant (*Psa.* lxxviii. 30, see revised edition) by, "Rebuke the wild beast of the reed," or the cane (n. 627*b*).

Canker-worm (*Melolontha*).—(*See Grasshopper.*)

By "the locust," "the canker-worm (*VELEQ*)," "the grasshopper," and "the palmer-worm" (*Joel* i. 4; ii. 25), are signified falsities and evils laying waste or consuming the truths and goods of the church (n. 573*b*; compare n. 543*c*).

Capacity.—(*See Faculty.*)

Capernaum (*Kapernaum, Capernaum*).—"Capernaum" signifies those who are being instructed by the Lord concerning the truths and goods of the church, but who nevertheless reject and deny them (n. 653*b*).

See *Matt.* iv. 13 (n. 447).

Caphtor.—"The remnant of the isle of Caphtor" (*Jer.* xlvii. 4) has a similar signification with "the helper that remaineth" (n. 406*d*).

Captains.—(*See Superintendents*.)

Captains of thousands (*Chiliarchi*).—By "Captains of thousands (*CHILIARCHOS*)" are signified external goods, which are goods of the natural man (n. 408; *compare* n. 355*a*, 783. The English versions have "chief captains").

Captivity (*Captivitas*), **Captive** (*Captivus*), **To be led captive** (*Captivari*).—(*See Exile*.)

There is spiritual captivity when the mind is so closed that it does not perceive good, and understand truth: there is deliverance from captivity when the mind is opened (n. 355*g*).

"Captivity" is removal from spiritual affection for truth and from intelligence (n. 270); it is seclusion from divine truths, that is, from the understanding of the truths in the Word; then, also, destruction through falsities of evil and evils of the false (n. 811*a, b*).

The "captivity (*GALUTH*)" which the Lord will set free (*Isa.* xlv. 13), signifies the falsities of ignorance in which the gentiles are (n. 706*c*; *compare* n. 811*c*): this spiritual captivity is with those who are remote from goods and truths, but still are in the desire for them (n. 376*b*).

SH^cBHUTH may be studied in the following passages:—*Ps.* xiv. 7 (n. 811*c*, 850*b*);

Jer. xxx. 18 (n. 724*c*, 799*b*, 811*c*); xlviii. 47 (n. 811*b*);

Hos. vi. 11 (n. 811*d*);

Amos ix. 14 (n. 376*b*, 405*c*, 811*c*);

Zeph. iii. 20 (n. 811*c*):

SH^cBHI may be seen in the following passages:—*Deut.* xxi. 11 (n. 555*c*);

Ps. lxxviii. 18 (n. 811*c*); lxxviii. 61 (n. 811*a*);

Isa. xx. 4 (n. 406*b*, 811*b*); xlv. 2 (n. 811*b*); xlix. 24, 25 (n. 811*c*);

Jer. xv. 2 (n. 811*b*); xxii. 22 (n. 811*b*); xliii. 11 (n. 811*a*); xlv. 27 (n. 811*c*);

Lam. i. 18 (n. 270, 811*a*);

Ezek. xii. 11 (n. 811*a*);

Dan. xi. 33 (n. 811*b*);

Amos ix. 4 (n. 811*a*);

Hab. i. 9 (n. 811*a*):

SHIBHYAH, *Deut.* xxxii. 42 (n. 811*b*):

AICHMALOSIA, *Apoc.* xiii. 10 (n. 810).

— (*Captivus*).—In many passages of the Word it is said that "they that are captive" are to be led back: and by "captives" are meant the gentiles, who are so called because they have been secluded from truths (n. 811*c*).

By "a captive woman, beautiful in form" (*Deut.* xxi. 11), is signified what pertains to religion with the nations who have a desire or affection for truth (n. 555c).

"*Captivus* (a captive)" represents

SHABBAH, *Ps.* lxxviii. 18 (n. 811c);

Obad. verse 11 (n. 811b);

SH'BI, *Num.* xxxi. 12 (555c);

Deut. xxi. 10 (n. 555c);

Isa. lii. 2 (n. 811d).

— (*Captivari*).—That "they shall be led captive (*AICHMALOTIZO*) among all nations" (*Luke* xxi. 24), signifies that evils will prey upon the goods and truths of the church (n. 632).

"*Captivari*" is the rendering of

SHABBAH, *Isa.* xiv. 2 (n. 811d); *Jer.* i. 33 (n. 811c).

Carbuncle (*Carbunculus*).—"Stones of the carbuncle (*EQDACH*)" (*Isa.* liv. 12) signify the resplendence of the truths of doctrine, from good (n. 401e).

Carcass, Dead body (*Cadaver*).—"To give the dead bodies (*N'BHELAH*) of the servants of God as food unto the bird of the heavens, and the flesh of the saints to the wild beast of the earth" (*Ps.* lxxix. 2), signifies to destroy all truths by falsities and goods by evils (n. 388c).

Whereas by "wild beasts" and by "birds" are signified falsities from cupidity of evil and from reasonings, and by "the nations in the Land of Canaan" are signified evils and falsities of religion and worship, therefore the sons of Jacob did not bury the dead bodies of those of the nations that they killed in war, but left them to the birds and the beasts to be devoured: but this was done not by divine commandment, but from the inborn cruelty of that people; thus from permission, so that such things might be represented (n. 650g).

Hence it was formerly accounted amongst things horrible and profane, and it is likewise so regarded at the present day, to leave dead men on the surface of the earth, unburied, even after battles (n. 1100d).

N'BHELAH, occurs in the following passages also:—*Deut.* xxi. 23 (n. 655a);

Jer. vii. 33 (n. 1100d); xvi. 4 (n. 386b, 650g, 659e, 1100d);

xix. 7 (n. 650g, 1100d); xxxiv. 20 (n. 650g, 1100d); xxxvi.

30 (n. 481).

They are called "thrust through" (*Nahum* iii. 3; the English versions have "slain") who have perished from falsities; and "carcasses (*PEGHER*)," who have perished from evils (n. 335e).

They are called "carcasses" in the Word who have perished by evils, and "their stink" (*Isa.* xxxiv. 3) signifies their damnation (n. 405*h*).

Because Samson was a Nazirite, and by the Naziriteship represented the Lord as to His ultimate natural, he tore in pieces the lion, and afterwards found in the carcass (*G'VIIVYAH*) a swarm of bees, and honey (*Judges* xiv. 8, 9): by which was signified that after the dissipation of faith separate from charity, the good of charity succeeds in its place (n. 619*c*).

Care, to take (*Curam habere*).—That the Samaritan took the wounded man to the inn, and said, "Take care (*EPIMELEOMAI*) of him" (*Luke* x. 34, 35), signifies to those who were instructed in the doctrine of the church from the Word, and who would be able to heal him more fully than could be done by one who was still in ignorance (n. 375*e*(viii.), 444*c*).

Careful, Carefulness.—(*See Anxiety, Solicitous, Solitude.*)

Carmel, Fruitful field (*Carmelus*).—By "Carmel" (*Jer.* iv. 26) is signified the spiritual church, which is in truths from good (n. 730*b*, 223*b*): that "Carmel (the English versions have 'the fruitful field') was a desert," signifies that the church was without good and truth (n. 1100*c*).

"The top of Carmel" (*Amos* i. 2) signifies the truths of the church, for the reason that in Carmel there were vineyards, and "wine" signifies the truth of the church (n. 601*b*).

The good of the church is meant (*Isa.* xvi. 10) by "Carmel," and the truths therefrom by "vineyards" (n. 376*c*).

"The glory of Lebanon" (*Isa.* xxxv. 2) signifies the divine truth, and "the honor of Carmel and Sharon" signifies the divine good, which are received (n. 288*b*).

By "Lebanon" (*Isa.* xxxiii. 9) is signified the church as to the rational understanding of good and truth; by "Sharon," "Bashan" and "Carmel," the church as to knowledges of good and truth from the natural sense of the Word (n. 730*b*).

By "the glory of the forest and Carmel" (the English versions here have "fruitful field") (*Isa.* x. 18), is signified the truth of the church and the good of truth (n. 750*e*).

That the enjoyment from spiritual and celestial love, which is the very joy of the heart, is about to perish, is signified (*Jer.* xlviii. 33) where it is said that "gladness and joy shall be taken from Carmel" (n. 919: here the authorized version has "plentiful field;" the revised version has "fruitful field").

Carriages.—(*See Arched carriages.*)

Carry.—(*See Bear.*)

Carry away (*Deferre*).—"And he carried me away (**ΑΠΟΦΕΡΟ**) in the spirit into the wilderness" (*Apoc.* xvii. 3), signifies into a place, appearing in vision, which corresponded to the state of the religious system understood by "Babylonia" (n. 1037).

— **Carried away, to be** (*Transportari*).—"Transportari (to be carried away captive)" represents

GALAH, *Jer.* xx. 4 (n. 811b).

Cart (*Plaustrum*).—(See **Chariot**.)

"A cart (**גְּחָלָהּ**)" (1 *Sam.* vi. 7, 8) signifies doctrine of natural truth, and "a new cart" signifies this doctrine undefiled and not polluted by falsities of evil (n. 700e).

Case.—(See **Caul**.)

Cassia (*Kesia*).—"Myrrh" signifies good of the ultimate degree, "aloes" good of the second degree, and "cassia (**קִטְצִי'וֹת**)" good of the third (n. 684b).

See also *Ps.* xlv. 8 (n. 195c).

Cast.—(See **Founder**.)

Cast (*Conjicere*).—That in the consummation of the age the evil are to be cast into hell, is signified (*Matt.* xiii. 50) where it is said that "the angels shall cast (**ΒΑΛΛΟ**) them that do iniquity into the furnace of fire" (n. 540a).

See also *Apoc.* ii. 10 (n. 122); verse 22 (n. 163); xiv. 19 (n. 920).

— (*Jacere*).—"To cast (**ΥΑΔΗΑΔΗ**) the lot" signifies to dissipate (n. 376d).

"*Jacere* (to cast)" represents

ΥΑΔΗΑΔΗ, *Joel* iii. 3 (n. 376d, 863a);

Nahum iii. 10 (n. 652d).

— **Cast away, Cast off**.—(See **Neglected**.)

— **Cast down, Cast out** (*Dejicere*).—"Dejicere (to cast down, to cast out, etc.)" is the rendering of

ΥΑΔΗΑΔΗ, *Zech.* i. 21 (n. 316b);

ΥΑΡΑΔΗ, *Ps.* lv. 23 (n. 537b);

Isa. xliii. 14 (n. 514c);

Jer. xlix. 16 (n. 410b);

Zech. x. 11 (n. 727b);

ΝΑΒΗΛ, *Isa.* i. 30 (n. 504e);

ΝΑΤΑΗ, *Ezek.* xxxi. 12 (n. 388c, 654g);

ΝΑΦΑΛ, *Ps.* xxxvii. 14 (n. 357c);

Dan. viii. 10 (n. 316c, 535);

ΣΑΜΑΤ, *Ps.* cxli. 6 (n. 411f);

ΒΑΛΛΟ, *Apoc.* vi. 13 (n. 403a); xii. 9 (n. 535); xviii. 21 (n. 1183).

— **Cast out** (*Expellere*).—By “the outcasts (**DACHAH**) of Israel” (*Isa.* xi. 12) are meant those who are not in truths, but are still in the desire of learning them (n. 433*b*).

“*Expellere* (to cast out, etc., etc.)” represents

GARASH, *Exod.* xxiii. 28 (n. 650*f*); verse 30 (n. 388*b*);

Ps. lxxx. 8 (n. 405*c*, 654*e*);

DACHAH, *Isa.* xi. 12 (n. 433*b*); *lvi.* 8 (n. 650*e*);

YARASH, *Job* xx. 15 (n. 519*b*);

NADHACH, *Isa.* xxvii. 13 (n. 654*e*);

Jer. xlix. 36 (n. 418*b*).

— **Cast out** (*Dispellere*).—(See **Throw down**.)

“*Dispellere* (to cast out)” is the rendering of

DUĀCH, *Jer.* li. 34 (n. 714*c*).

— **Cast out, Scatter** (*Ejicere*).—“To cast (**PA'AH**) into the farthest corners” (*Deut.* xxxii. 26) signifies to deprive of all good and truth (n. 417*b*).

“*Ejicere*” represents

GARASH, *Isa.* lvii. 20 (n. 275*b*);

EKBALLO, *Luke* xx. 12, 14 (n. 315*d*).

— **Cast forth, Cast down** (*Projicere*).—“To cast down to the earth” (*Dan.* viii. 12) signifies to destroy (n. 316*c*).

“Thou are cast forth from thy sepulchre” (*Isa.* xiv. 19), signifies that he was condemned to hell (n. 659*e*).

“*Projicere* (to cast forth, to cast down,)” represents

SHALAKH, *Isa.* ii. 20 (n. 587*c*); xiv. 19 (n. 659*e*); xxxiv. 3 (n. 405*h*);

Ezek. xix. 12 (n. 727*a*);

Dan. viii. 12 (n. 316*c*);

BALLO, *Mark* xi. 23 (n. 405*i*);

Apoc. xii. 9 (n. 739*a*, 742, 746*a*); verse 13 (n. 757).

Cataracts (*Cataractae*).—By “the cataracts (**RUBBAH**)” which were opened from on high (*Isa.* xxiv. 18), is meant an inundation of evil and the false (n. 400*b*: the English versions have “windows;” “cataracts” agrees with the Septuagint).

Catch (*Rapere*).—(See **Prey**.)

“To be caught up (**HARPAZO**) to God and to His throne” (*Apoc.* xii. 5), signifies safe-keeping by the Lord (n. 628).

“To catch (**TARAPH**) the prey and devour men” (*Ezek.* xix. 6), signifies to destroy truths, and to consume all affection for them (n. 280*b*).

Caterpillar.—(See **Grasshopper**.)

Cattle, small (*Pecudes*).—(See **Sheep, Flocks**.)

“The flocks of small cattle (*or* sheep, **TZON**) are made desolate”

(*Joel* i. 18), signifies failure of spiritual truth and good, belonging to faith and charity (n. 650e).

"*Pecudes* (small cattle)" is the rendering of

SEH, *Isa.* xliii. 23 (n. 324d).

Caul, Case (*Clausura*).—The separation of truth from good through falsity and evil, is signified (*Hosea* xiii. 8) by "rending the caul (**SEGHOR**) of the heart" (n. 388d).

Cause (*Causa*).—There is no effect without a cause; whatever exists in effect is from a cause. Every thing of the spiritual world is a cause, and every thing of the natural world is an effect; in the spiritual alone is the effective force (n. 1206).

Ends are in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural world (n. 1082).

There is this trine, namely, end, cause and effect, in every heaven from creation: the end is the good of love, truth from that good is the cause, and use is the effect (n. 1082).

Inasmuch as all means savor of the end, and in their essence are such as their ends are, therefore they are also called intermediate ends (n. 182).

The end, mediate causes, and effects, are called also the principal end, the intermediate ends, and the ultimate end (n. 1186).

The spiritual by influx establishes what is correspondent to itself in the natural, so that the end may become the cause, and the cause become the effect; and thus that the end, by the cause, in the effect may present itself so to be seen and felt (n. 1082).

There is indeed an existence of one thing from another by progression even in the natural world also, but this by causes from the spiritual world; for where the cause of the effect is, there also is the cause of the effect when it is efficient; for every effect becomes an efficient cause, in order, even to the last, where the effective force rests (n. 1206).

There are two mediate causes in Nature, by which every effect, or production and formation there, is accomplished: these mediate causes are light and heat (*concerning which, see* n. 1206).

(*See Effect, End.*) (*See Rashly.*)

Cave, Den (*Caverna, Spelunca*).—"Caves (*caverna*, **M^{ARAH}**)" (*Ezek.* xxxiii. 27) are confirmations from scientifics (n. 388d).

— (*Spelunca*).—The several particulars that are recounted concerning the cave (*spelunca*, **M^{ARAH}**) Machpelah (*Gen.* xxiii., xxv., xxxv., xlix., l.), were significative of resurrection to life (n. 659d).

Entrances to the hells appear like holes in rocks, and like openings leading to dens (*spelunca*) such as belong to wild beasts of the forest (n. 410c).

By "the cave (*ME'ARAH*) Makkedah" (*Josh.* x. 27) is signified dire falsity from evil (n. 655a).

By "a den of robbers" (*Jer.* vii. 11) is signified evil of life from falsities of doctrine (n. 410c).

ME'ARAH, is rendered "*spelunca*" in the following passages also:—

Gen. xix. 30 (n. 410c);

Judges vi. 2 (n. 410c);

Isa. ii. 19 (n. 410b); xxxii. 14 (n. 410c, 730b).

They who are in the hells of those who act craftily against innocence appear like vipers, and they who act craftily against the good of love appear like basilisks; and as "a sucking child," or an infant at the breast, signifies the good of innocence, it is therefore said (*Isa.* xi. 8), "The sucking child shall play on the hole of the viper;" and as "a weaned child," or an infant that has been taken from the breast, signifies the good of love, it is therefore said, "and the weaned child shall put his hand on the basilisk's den (*ME'URAH*)" (n. 410c; *compare* n. 314b).

When the wicked are in "the caves (*SPELAION*) and the rocks" (*Apoc.* vi. 15; see revised version), the anguish and torment which they suffered from the influx of the light of heaven then cease (n. 411a).

See also *Matt.* xxi. 13 (n. 410c).

Cease (*Cessare*).—"Cessare (often rendered cease)" represents

CHADHAL, *Judges* v. 6 (n. 652b);

Ps. xxxvi. 3 (n. 866);

Isa. i. 16 (n. 475b);

SHABHACH, *Ps.* lxxv. 7 (n. 706d);

SHABHATH, *Lev.* xxvi. 6 (n. 304g);

Ps. xxxvi. 3 (n. 866);

Isa. xxiv. 8, 9 (n. 323b); xxx. 11 (n. 412f);

Jer. xxxi. 36 (n. 768d);

Ezek. xxvi. 13 (n. 326b); xxxiv. 25 (n. 388b, 650f, 701c);

Dan. ix. 27 (n. 684e);

Hos. vii. 4 (n. 540a).

Cedar (*Cedrus*).—"Cedrus (a cedar)" is the rendering of

'ARZAH, in *Zeph.* ii. 14 (n. 650f);

'EREZ, in all other passages here referred to.

"The cedar" is the intellectual (n. 388c); it is the truth of the church (n. 304b); it is the truth of the spiritual church (n. 372b); it is the truth of spiritual good (n. 458b).

By "the magnificent (or goodly) cedar" (*Ezek.* xvii. 23) is signified the spiritual church (n. 283b).

By "a cedar in Lebanon" is signified the rational man, or the rational of man (n. 518*b*, 175*b*, 388*f*, 514*b*, 650*f*, 654*f*); the rational which is from spiritual origin (n. 654*b*): "cedars of Lebanon" are things rational which are from truths (n. 638*c*); they are internal truths of the spiritual church, which are from good (n. 405*e*).

"The cedar of shittah" signifies genuine truth (n. 294*b*; compare 375*e*(viii.)); it is the higher rational truth (n. 730*c*). (See *Shittah*, *Shittim*.)

"Cedars of God" (*Ps.* lxxx. 10) are spiritual truths (n. 405*c*).

"The high cedar" (*Ezek.* xvii. 22) is the spiritual-rational church, such as was the church with the ancients after the flood (n. 1100*b*).

By "wood of cedar" is signified rational good (n. 1145).

By "cedars of Lebanon," in the opposite sense, is signified interior pride, from man's own intelligence (n. 410*b*).

By "cedars of Lebanon, high and lifted up" (*Isa.* ii. 13), are signified those who boast from their own intelligence (n. 514*b*).

Celestial.—(See *Heaven*.)

— **Celestial sense** (*Sensus caelestis*).—The celestial sense of the Word is for the third heaven (n. 1066).

(See *CELESTIAL SENSE*, under the head *Word*.)

— **Celestial-spiritual sense** (*Sensus caelestis spiritualis*).—All things of the Word involve two internal senses besides the supreme sense which is a third; one of these is the proximate sense, and is called spiritual-moral; the other is more remote, and is called the celestial-spiritual sense (n. 1012).

(See *CELESTIAL SPIRITUAL SENSE*, under the head *Word*.)

Censer (*Acerra*, *Thuribulum*).—(See *Incense*, *Frankincense*.)

"Frankincense" in the Word signifies spiritual good; so, too, "the censer (*thuribulum*)" which held it; the container is taken for the thing contained (n. 491).

The censers that were in use with the nation of Judah and Israel, were of brass; and offering incense from those censers, represented worship from spiritual good, and at the same time conjunction with natural good; for "brass" signifies natural good (n. 491).

By "a golden censer (*thuribulum*)" (*Apoc.* viii. 3), is signified spiritual good from celestial good, for "gold" signifies celestial good (n. 491).

"*Thuribulum* (a censer)" represents

MACHTAH, *Levit.* x. 1 (n. 324*b*); xvi. 12 (n. 496);

Num. xvi. 38, 39 (n. 496; in n. 324^b the rendering is "*acerra*"):

LIBANOTOS, *Apoc.* viii. 5 (n. 491, 496).

Centre of gravity (*Centrum gravium*).—The centre of gravity in the spiritual world is determined with man from the love in which he is; downwards if his love is infernal, and upwards if heavenly (n. 159).

Cerebellum.—(See **Cerebrum**.)

Cerebrum, Cerebellum.—The cortical or cineritious substance (n. 775).

The medullary substance (n. 775).

The nerves, through which the cerebrum, the cerebellum and the spinal marrow form the whole body (n. 775).

Things of the body, all and every one, are ruled by the brains (n. 775).

The understanding and the will, called by the single term mind, and consequently intelligence and wisdom, have their seat in the brains, and they are there in their first principles (n. 775).

Their derivations are such that the brains are present every where (n. 775).

The cerebellum was formed to receive good which is of the will, and the cerebrum for receiving truth which is of the understanding (n. 316^c).

By "brain" is signified intelligence and wisdom, the same as by "head" (n. 559; compare n. 553).

(See **Tail**.)

Cerulean.—(See **Blue, Hyacinthine**.)

Chaff, Stubble (*Palea*).—By "the chaff (*ACHURON*)" which should be burned with unquenchable fire (*Matt.* iii. 12), is signified the false of every kind, from infernal origin, which should be destroyed. It thus signifies those who are in it (n. 374^d).

"*Palea* (stubble)" also represents

QASH, *Jer.* xiii. 24 (n. 419^d).

— (*Gluma*).—"A threshing instrument having teeth, to thresh the mountains and beat them small, and to make the hills as chaff (*MOTZ*)" (*Isa.* xli. 15), signifies the destruction of evils that arise from the love of self and of the world (n. 405^h).

Chain (*Catena*).—(See **Bands, Bonds**.)

How doctrine is fashioned and compacted, so that falsities

may cohere and appear as truths, is signified (*Isa.* xl. 19) by the words, "He casteth chains (*RETHUGOTH*) of silver" (n. 587*b*).

By being "bound in chains (*ZIQQIM*)" (*Nahum* iii. 10), signifies to be tied by falsities so that truths cannot go forth (n. 652*d*).

"*Catena* (chain)" is the rendering of

HALUSIS, *Apoc.* xx. i (n. 740*c*).

— **Necklace** (*Torques*).—"A chain (*RABHIDH*) upon the neck" (*Ezek.* xvi. 11) signifies conjunction of inner true and good things with outer, or of spiritual things with natural (n. 242*d*; compare n. 195*b*).

Chaj, Chajah.—In the Hebrew language *chaj* (*CHAY*) means *life*; *wild beast* is expressed by the same term; the wife of Adam is called *Chavah* (*CHAVVAH*), from the same word; the "four animals," or "living creatures," which were cherubs, are called *chajah* (the feminine of *chaj*), in the plural (*CHAYYOTH*) (n. 388*e*).

Chaldea (*Chaldaea*), **Chaldeans** (*Chaldaei*).—By "Chaldea" is meant a church in which all the truths of faith have been destroyed and at last profaned (n. 1029*e*); by "the land of the Chaldeans," the profanation and destruction of truth (n. 304*d*); "Chaldea, a land of traffic," is profanation of truth (n. 141*b*); by "the daughter of the Chaldeans" is signified falsification of truth (n. 526*b*).

By "the Chaldeans" are meant those who by falsities destroy truths (n. 514*c*).

By "Chaldeans" are signified truths of the Word profaned because applied to the loves of self and the world (n. 827*b*); hence by "images of the Chaldeans" are signified doctrinals made to favor those loves (n. 827*b*).

(See also articles n. 131*a*, 355*e*, 374*b*, 403*d*, 513*c*, 573*b*, 587*c*, 653*b*, 654*l*, 687*b*, 811*a*.)

Chalice, Cup (*Calix*).—Containing vessels have similar signification with their contents; as "chalices (*calix*)," "bowls," "cups," with the wine or other liquid in them (n. 960*a*).

By "the cup (*calix*, *κός*) of wine" (*Fer.* xxv. 15) is signified falsity which is from hell (n. 960*a*).

"The dregs of the cup" (*Isa.* li. 17) are mere falsities from which are evils (n. 724*d*).

"*Calix*" is the rendering of

κός, in the following passages also:—*Ps.* xi. 6 (n. 960*a*); *xvi.* 5 (n. 960*b*); *lxxv.* 8 (n. 960*a*); *cxvi.* 13 (n. 960*b*); *Isa.* li. 22 (n. 724*d*, 960*b*);

Jer. xvi. 7 (n. 960*b*); xxv. 17 (n. 406*d*, 960*a*); verse 28 (n. 960*a*); li. 7 (n. 960*a*);

Lam. iv. 21 (n. 960*a*);

Ezek. xxiii. 31-33 (n. 960*a*):

§APH, *Zech.* xii. 2 (n. 960*a*).

By "the cup (*calix*, **POTERION**) of the anger of God" (*Apoc.* xiv. 10), is signified the false of evil (n. 376*g*).

"*Calix*" also represents

POTERION, *Matt.* xxvi. 37, 39, 42 (n. 960*b*).

— **Cup** (*Poculum*).—The container has the same signification with the contents; thus "the cup (*poculum*)" has similar meaning with "wine," and the "platter" similar meaning with "food" (n. 960*a*, *b*).

"My cup (*poculum*, **KOS**) runneth over" (*Psa.* xxiii. 5) signifies the intelligence which is from truths (n. 375*e*(viii.)); compare n. 727*a*, 960*b*).

By "the chalice (*calix*)" or "cup (*poculum*, **POTERION**)" of the anger of God, is signified the false of evil (n. 376*g*).

(Passages of the Word may be seen n. 375*e*(viii.), 376*g*, 727*a*, 794, 887, 960*a*, *b*, 1022, 1045, 1116.)

Chalkstone (*Calx*).—"Chalkstones (**GIR**) that are scattered" (*Isa.* xxvii. 9), are falsities that do not cohere (n. 391*d*).

Chamber (*Conclave*).—"To water" (*Psa.* civ. 13) is said concerning truths, "mountains" are the goods of love, and "chambers (**LIYYAH**)" are the heavens from which they are (n. 405*d*).

"Without shall the sword bereave, and from the chambers (**CHEDHER**) terror" (*Deut.* xxxii. 25), signifies that the false and evil, which are from the internal, shall lay waste both the natural and the rational man (n. 863*a*).

"The chambers of kings" (*Psa.* cv. 30) signify interior truths (n. 1000): similar is the signification (*Exod.* viii. 3) of "bedchamber" (n. 1000).

— (*Triclinia*).—"He layeth the beams of His chambers (**LIYYAH**) in the waters" (*Psa.* civ. 3), signifies that the Lord forms the heavens and the church from divine truths: "waters" signify divine truths, "the chambers of Jehovah" signify heaven and the church, and "to lay the beams" signifies to form (n. 594*b*): "to lay the beams of His chambers in the waters," signifies to fill those who are in the ultimate heaven and those in the church with knowledges of what is true and good (n. 283*b*).

Change (*Mutare, Mutatio*).—(See **Variations**).

It is to be observed that before any change takes place, all

things are pre-arranged, and prepared for the coming event ; for all things are foreseen by the Lord, and according to this foresight they are disposed and provided for (n. 258).

In the spiritual world when the good are to be separated from the evil, and the good are to be protected lest they be hurt by the evil, then the good are taken out of the societies there, and the evil are left ; and when the good have been taken away, then, in the societies in which the good and the evil were together, a signal change takes place as to the things which pertain to the church (n. 674).

— (*Immutatio, Immutatus*).—Change of the state of the church (n. 534).

Channels (*Alvei*).—(See *Aqueduct*.)

“The channels (*Ἀφίῃ*) of the waters” (2 *Sam.* xxii. 16 · *Ps.* xviii. 15) are the truths of the church (n. 741*d*).

By “the channels (*or* watercourses) and valleys” (*Ezek.* vi. 3) are signified exterior or natural things of the church (n. 405*g*).

Chant.—(See *Sing*.)

Character.—(See *Mark*.)

Charge, those placed in.—(See *Superintendent*.)

Chariot (*Currus*).—(See *Arched Carriages*.)

“The chariots of God” (*Ps.* lxviii. 17) are truths of doctrine (n. 336*b*).

“To make the clouds His chariot” (*Ps.* civ. 3), signifies the doctrine of truth from the literal sense of the Word (n. 283*b*) ; from ultimate divine truths (n. 594*b*).

By “riding on horses,” when said of Jehovah, that is, the Lord, is signified the divine wisdom which is in the Word ; and by “chariots” are signified doctrinals therefrom (n. 518*d*).

By “a chariot” is signified doctrine (n. 187*b*, 283*b,c*, 329*d*, 355*a*, 539*b*) ; doctrine of truth (n. 36, 208*b*, 278*b*, 355*c*, 357*a*, 650*c*, 684*b*, 700*f*) ; truth of doctrine (n. 223*b*, 336*b*) ; doctrine from the Word (n. 504*b*, 617*d*).

By “chariots” are signified doctrinals (n. 131*a*, 175*a*, 405*d*, 518*d*, 1155) ; doctrinals, or truths of doctrine (n. 558) ; doctrinals of truth (n. 652*b*) ; doctrinals of truth and good (n. 418*b*).

“Wheels” signify the truths of doctrinals, for the reason that “chariot” signifies doctrine (n. 283*c*).

In the opposite sense, by “chariots” are signified doctrinals

of the false (n. 281*b*, 355*d,e*, 357*d*, 654*k*); falsities of doctrine (n. 654*g*, 734*c*, 863*a*).

By "the wheel of the chariots" (*Exod.* xiv. 25) is signified the faculty of reasoning (n. 654*k*).

"*Currus* (a chariot)" is the rendering of

MERKABAH, *Jer.* iv. 13 (n. 281*b*, 355*d*);

Nahum iii. 2 (n. 355*e*);

Hab. iii. 8 (n. 355*a,c*, 518*d*);

Hagg. ii. 22 (n. 355*e*);

Zech. vi. 1 (n. 355*b*, 405*d*):

ḤĠĠĠĠĠ, *Ps.* xlv. 9 (n. 357*d*):

REKHEBH, *Deut.* xx. 1 (n. 734*c*);

2 *Kings* ii. 12, 12 (n. 355*c*); vi. 17 (n. 355*c*); xiii. 14 (n. 355*c*);

Ps. lxviii. 17 (n. 336*b*); lxxvi. 6 (n. 187*b*, 355*c*);

Isa. xxi. 7 (n. 278*b*); xxxi. 1 (n. 654*g*); lxvi. 20 (n. 175*a*, 355*c*, 1155);

Jer. xvii. 25 (n. 208*b*, 223*b*); xlv. 9 (n. 734*c*); l. 37 (n. 355*d*);

li. 21 (n. 355*e*, 863*a*);

Ezek. xxvi. 7, 10 (n. 355*d*); xxxix. 20 (n. 329*d*, 355*a*, 617*d*, 650*e*);

Nahum ii. 4 (n. 652*b*):

RĠKHUBH, *Ps.* civ. 3, 36 (n. 283*b*, 594*b*).

Charmers.—(See *Enchantment*.)

Chase out, Excommunicate (*Excommunicare*).—"To chase out (NADHADH) the world" (*Job* xviii. 18), is to eject from the good of the church (n. 741*d*).

Chasten, Chastise (*Castigare*), **Chastisement** (*Castigatio*).—(See *Discipline*.)

Temptations are signified (*Job* v. 17) by, "God chastiseth (YAKHACH)" (n. 386*c*; the English versions have "correcteth").

"To reprove and chasten (PAIDEUO)" (*Apoc.* iii. 19), when said of those who procure good, and through this receive truths, signifies to admit into temptations (n. 246).

The cruel temptations of the Lord are meant (*Isa.* liii. 5) where it is said that "He was wounded for our prevarications, and bruised for our iniquities," and that "the chastisement (MUṢAR) of our peace was upon Him" (n. 365*e*).

By "admitting chastisement (*castigationem admittere*, YAṢAR)" (*Jer.* vi. 8; the English versions have "be instructed"), is signified to receive discipline (n. 750*f*).

Chastity (*Castitas*).—What are the good works of chastity (n. 1002).

Chobar.—(See *article* n. 277*a*.)

Chemosh (*Chemosch*).—By "the people of Chemosh" (*Jer.* xlviii. 46) are meant those who are in natural truth (n. 811*b*).

Cheres.—"Cheres" (*Isa.* xix. 18), which in the Hebrew language signifies the sun and its beams, is the good of charity and the faith therefrom (n. 654^b).

"Cheres" means brilliancy, such as is that of the sun (n. 391^d).

The reading **CHERES**, which Swedenborg here recognizes and explains, is suggested in the margin of the English Bible; it is approved by Gesenius. The *textus receptus* has **HERES**, rendered "destruction."

Cherub, Cherubim (*Cherubi*).—(See *Animal, Chajah, Wild beast*.)

By "cherubs (**K'RUBH**)" in the Word are meant guard and protection, lest the holy things of heaven should be violated, and that the Lord may not be approached except by love; and hence they signify the sense of the letter of the Word, for that sense guards and protects (n. 1088, 717^c, 739^b; compare n. 131^b, 152, 179, 277^{a,b}, 282, 283^{a-d}, 284, 285, 313^a, 362, 422^c, 594^d, 595, 600^b, 630^c, 700^a).

The "four animals," or cherubs, in the supreme sense are the Lord as to providence and guard, that He may not be approached except by the good of love; and in the respective sense they are the inmost or third heaven, because that guard is especially in the inmost heaven (n. 152, 277, 313^a, 322, 348, 353, 362, 458^a, 529, 594^d, 630^c).

By "the wings of the cherubim" is signified the spiritual Divine, which is divine truth instructing, regenerating, and protecting (n. 283^c); so many eyes are ascribed to them, because the divine providence of the Lord, which is signified by "cherubim," consists in ruling from divine wisdom all things in the heavens and on earth; for the Lord from divine providence sees all things, disposes all things, and foresees all things (n. 152).

(See also articles n. 370, 504^a.)

Chief (*Primarius*).—By "the chief (*or* first, **PROTOS**) robe," with which the returned prodigal was to be clothed (*Luke* xv. 22) are signified general and primary truths (n. 279^a).

Chief captains.—(See *Captains of thousands*.)

Children (*Liberi*).—(See *Son, Daughter*.)

Truths from celestial good, and what grow out of them, are signified (*Job* v. 25) by "offspring (**TZE'ITZA'IM**) which shall be as the herb of the earth," (n. 659^e).

That "children (**TEKNON**) shall rise against their parents and put them to death" (*Mark* xiii. 12), signifies that falsities of evil shall fight against the good and true things of the church and shall destroy them (n. 315^d; compare n. 366, 724^b).

The love of self, and the love of the world therefrom, are the "father and mother" (*Matt.* xix. 29; *Mark* x. 29, 30;

- Luke* xiv. 26), and the cupidities thence arising and their evils and falsities, are "the children," who are to be forsaken and who are to be held in hatred (n. 724b).
- **Offspring, Increase, Young** (*Fetus*).—By "the fruit of the belly," and by "the fruit of the earth," by "corn," "new wine (*mustum*)" and "oil," by "the young (*or* increase) (*SHEGHER*) of the cattle and of the rams of the flock" (*Deut.* vii. 13) are meant multiplications of truth and fructifications of good, thus spiritual blessings (n. 340c).
- That "the cow and the bear shall feed, and their young ones (*VELEDH*) shall lie down together" (*Isa.* xi. 7) denotes the power and the lust of the natural man to falsify the truths of the Word,—that they shall not harm the good of the natural man and its affection (n. 781d).
- "The child (*TEKNON*)" that the woman was about to bring forth (*Apoc.* xii. 4) signifies the doctrine of the church (n. 722, 893).
- That "the child was caught up to God and His throne" (*Apoc.* xii. 5) signifies the safe keeping of the doctrine by the Lord, because it was for the New Church (n. 728).
- **With child** (*Gravida*).—One who "is with child (*HARAH*)" (*Fer.* xxxi. 8) is one who has received truths; one who "trav-aileth" is one who does them (n. 721b).
- **To be with child** (*Gerere in utero, Gestare ventre*).—They are said "to be with child (*or* to carry in the womb) (*EN GASTRI ECHOUSAI*)" (*Matt.* xxiv. 19) who receive the good of love; and they are said "to give suck" who receive the truths of that good (n. 710a).
- "Woe unto them that are with child, and to them that give suck" (*Luke* xxi. 23) signifies that then good and truth cannot be received (n. 693).
- **Having many children** (*Multiprolis*).—"The barren that beareth seven" (1 *Sam.* ii. 5) signifies those who are outside of the church, and do not know truths because they have not the Word; thus the nations (*or* gentiles) to whom all will be given. "She that hath many children (*RABBATH BANIM*)" signifies those who have them, and from whom they would be taken away (n. 257).
- **Little child, Early childhood**.—(*See Infant*.)
- Chinks** (*Rimae*).—With those who do not apply to their lives the knowledges of truth and good that are in the Word, the spiritual mind is not opened: the light of heaven is indeed immitted through it into the natural by the direct way, but only through chinks round about (*see more*, n. 406a).

What is signified in the Word by "dens," "caverns," "hollows," "holes," "clefts" and "chinks" of rocks and mountains (n. 410a,b).

Chisel, Tool (*Cælum*).—By "chisel," "hammer," "axe," and "iron" (*Exod.* xx. 25; *1 Kings* vi. 7; *Joshua* viii. 30, 31), is signified truth in its ultimate; and this especially is falsified from man's proprium (n. 585b; compare n. 391f).

"*Cælum* (a chisel)" represents

CHEREBH, *Exod.* xx. 25; it is rendered "tool" in the English versions (n. 391f, 585b).

Chittim, Kittim, Hittite (*Chitthim, Chitthæus*).—By "ships from the coast of the Hittites" (*Num.* xxiv. 24; the English versions have "Chittim" and "Kittim;") are signified the knowledges of truth and good which were possessed by those of the Ancient Church (n. 514c).

By "the land of Chittim" (*Isa.* xxiii. 1) is signified what is idolatrous (n. 304d).

"It shall drive out the Hivite, the Canaanite and the Hittite" (*Exod.* xxiii. 28), signifies the flight of falsities which are from evils (n. 650f).

Choice (*Electio*).—(See *Pleasure*.)

"To cut down the tallness of the cedars thereof, and the choice (MIBHCHAR) of the fir trees thereof" (*Isa.* xxxvii. 24, margin), signifies the attempt to destroy both the internal and the external goods and truths of the church (n. 405e).

"*Selectio*" is the rendering of

MIBHCHAR, *Isa.* xxii. 7 (n. 208b; but *A. C.* n. 2851 has "*electio*").

— (*Praestans*).—" *Praestans vitis* (a choice vine)" is the rendering of

SOREQAH, *Gen.* xlix. 11 (n. 376c).

Choose (*Eligere*).—(See *Elect*.)

By "whom Thou choosest (BACHAR)" (*Ps.* lxxv. 4) are signified those who are in love towards the neighbor, or in charity (n. 630c).

It is known how "to refuse evil and choose good" (*Isa.* vii. 14, 15), so far as divine good, spiritual and natural, is appropriated: these are signified by "butter and honey" (n. 617b; compare n. 304e, 619a).

See also *Deut.* xvii. 15 (n. 6544);

Ps. lxxviii. 68 (n. 850c);

Esai. xl. 20 (n. 587b, 1145).

Chosen.—(See *Elect*.)

Christ (*Christus*).—(See **Lord**.)

"The Anointed," "the Messiah," and "the Christ," like "the King," signify the Lord as to divine truth proceeding from His divine good (n. 313, 375^e(vi.), 684^a, 695^{b,c}, 734^e).

By "the Christ" is meant the Lord as to divine truth, and thus as to the Word and as to doctrine from the Word (n. 730^b).

By "the Christ" is meant the same as by "God" in the Old Testament, and by "the Son of God" in the New; namely, the Lord as to the Divine Human, and also as to divine truth (n. 684^a).

Peter's confession, "Thou art the Christ, the Son of the living God" (*Matt.* xvi. 16), signifies that He is the divine truth (n. 411^d).

The name "Lord" and the name "Jesus Christ" are not uttered in the spiritual world as they are on earth; but instead of those names, a name is formed from the idea of all things that are known and believed concerning Him (n. 102^a).

All who pervert the Word and teach falsities are false Christs; for "the Christ" signifies the Lord as to divine truth; whence "false Christs" signify divine truths falsified (n. 624^b, 684^a, 730^b, 734^e).

(See passages of the Word n. 683, 735, 745, 746^e, 820^a, 960^b.)

Chrysolite (*Chrysolithus*).—By the "twelve precious stones" of the foundations of the walls of the city New Jerusalem (*Apoc.* xxi. 20), among which is mentioned the chrysolite (**CHRUSOLITHOS**), are signified divine ultimate truths, which are the truths of the sense of the letter of the Word, upon which the doctrine of that church is founded (n. 717^b).

Chrysoprase (*Chrysoprasus*).—"The chrysoprase (**ΚΑΔΗΚΟΠΗ**)," like "hyacinthine-blue" (*Ezek.* xxvii. 16), signifies celestial love of truth (n. 195^b; compare n. 717^{b,c}). (In this verse the authorized version has "agate" in the text, but "chrysoprase" in the margin.)

"*Chrysoprasus*" represents

NOPHEKH, *Exod.* xxviii. 18, where the English versions have "emerald" (n. 717^b);

Ezek. xxviii. 13, where the English versions have "emerald," but the authorized version has "chrysoprase" in the margin (n. 717^c);

CHRUSOPRASOS, *Apoc.* xxi. 20 (n. 717^b).

Church (*Ecclesia*).—The church is the Lord's heaven on the earths (n. 252^a, 1179).

There are two kingdoms into which the heavens are distin-

guished ; namely, the celestial kingdom and the spiritual. In the celestial kingdom are those who are in the good of love to the Lord, and in the spiritual kingdom those who are in the good of charity towards the neighbor. But the two kingdoms are not only in the heavens, but also on the earths ; and on the earths they are called the celestial church and the spiritual. Besides those who are in these two kingdoms, there are no others who are of the church (n. 331*a*).

There is a complete correspondence of heaven with the church by which they make a one (n. 90).

The church of the Lord is with men in the natural world, and the natural is the ultimate into which the Divine closes, and upon which it as it were makes its stand. It is from this that the church in the earths is also called "the footstool for the Lord's feet" (n. 606).

There are two things which make the church ; namely, good and truth, both of them from the Lord (n. 331*a*).

Good is what makes the church ; and this good flows in immediately out of the spiritual man into the natural ; and without this influx the church is not in man (n. 440*b*).

Conjunction of good and truth makes the church in man while he lives on earth, and it afterwards makes heaven in him (n. 292).

Doctrine and worship therefrom make the church (n. 799*b*).

To know and understand the truths and goods of faith, or doctrinals and the Word also, does not make the church ; but to give ear, that is to understand and do (n. 108).

The church, like heaven, is in man, and not outside of him ; hence the man who is in truths from good is a church (n. 20).

The church is in man, and it is from men in whom the church is (n. 400*b*) ; every church is constituted of those who are of the church, and not by others, though born where the church is (n. 159).

The Lord's church is of all those, wheresoever they are, who are a church ; that is, who are in truths from good (n. 20 ; *compare* n. 21, 58, 90), or in faith from charity (n. 19, 108) ; others are not of the church (n. 108).

Every man with whom the church is to be implanted must first be instructed in scientifics (*or* matters of knowledge) ; for without the instruction of the natural man by scientifics, which also include various experiences from things of the world and associations therein, man cannot become rational ; and if he does not become rational he cannot become spiritual (n. 654*c*).

The church is built upon truths from good (n. 411*a*).

The church itself with man is in his internal or spiritual man

- or mind, thus interiorly with him ; but the things which are in the external or natural man or mind all correspond to the things which are of the church itself (n. 629a).
- By the external church is meant worship from good and truth in the natural man ; and by the internal church is meant the good of love and faith, which is in the spiritual man, from which is worship (n. 400b).
- They who are in the external church are in the good of life according to truths of doctrine ; and they who are in the internal church are in truths of doctrine, according to which the life is (n. 392e).
- Concerning the initiation of the church in man, which takes place in the natural or external man ; then concerning its establishment, which takes place in the spiritual man (n. 281a).
- All things which are of the church refer themselves to these general divisions,—to doctrine, to a life according to doctrine, and to faith according to the life ; then to temptations, which are combats against evils and falsities (n. 256).
- If the successive states of the church on our earth are considered, it is plain that they have been similar to the successive states of the man who is being reformed and regenerated : that he may become a spiritual man, he is first conceived, next is born, then grows up and is afterwards led on further and further into intelligence and wisdom. The church from the most ancient times, even to the end of the Jewish Church, increased as a man who is conceived, is born, and grows up, and is then instructed and taught ; but the successive states of the church since the end of the Jewish Church, or from the time of the Lord even to the present day, have been as those of a man who grows in intelligence and wisdom, or who is being regenerated (n. 641).

In ancient times, and also in the most ancient, the church was in Asia, and extended through many kingdoms there (n. 21).

THE MOST ANCIENT CHURCH.

The establishment of the first church on this earth is treated of in the first chapter of *Genesis*. That there was no church before, because men were without good and truth, is signified by "the earth's being void and empty" (the revised version has "waste and void") ; and that they were in dense ignorance and also in falsities before, is signified where it is said that "there was darkness on the faces of the deep." Their first illumination is signified by its being said that

"the spirit of God moved itself upon the faces of the waters, and God said, Let there be light, and there was light" (n. 294c).

The Most Ancient Church, which was a celestial church, is meant by "Adam and his wife." Because the men of that church were in love to the Lord, they had divine truths inscribed upon them; and thence from influx they knew the corresponding things in the natural man, which are called scientifics (*concerning which more may be seen*, n. 617c).

Inmost divine truths were revealed to those who were of the Most Ancient Church (n. 948).

Whereas truth is the first of the church, for every church is formed by truths, (for from truths, or from knowledges of truth and good, every church has its beginning,) therefore Cain was first born, and was named "A man of Jehovah" (n. 817b).

The intelligence and wisdom of this church are meant by "the garden in Eden" (n. 725a; *compare* n. 280c).

Whereas they were in love to the Lord, the men of this church were most wise, having almost immediate communication with angels of heaven, through whom they had wisdom from the Lord; and whereas they were in love to the Lord, and had revelations from heaven, and forthwith committed to life the divine things revealed to them, they were therefore in a similar state with the angels of the third heaven; wherefore the third heaven consists primarily of the men of this church (n. 739b).

It is to be observed that it was in no wise forbidden them to procure for themselves knowledges from heaven concerning good and evil, for through these knowledges their intelligence and wisdom were perfected; neither was it forbidden to procure to themselves knowledges of good and evil from the world, for their natural man thence had science: but they were forbidden to view these knowledges by the posterior way, because to them it was given to see by the prior way all the things that appeared in the world before their eyes (*concerning which ways much more may be seen*, n. 739b).

It was granted to the men of this church to know all the affections of the natural man, in order that he might have dominion over them: by "dominion over the beasts" (*Gen.* i. 26, 28) is meant the dominion of the spiritual man over the natural (n. 650c).

It was forbidden them to view knowledges from the world by the posterior way, which is done when conclusions are drawn from them concerning celestial things, and thus in inverted order. This was done by those of the Most

Ancient Church when they began to love worldly things above celestial, and to be elated and to glory on account of their wisdom. From this their posterity became sensual, and then their sensual part, which is meant by "the serpent," seduced them; and the sensual does not wish to advance by any other than the posterior way: this therefore is what is signified by "the tree of the knowledge of good and evil," of which it was forbidden them to eat (n. 739*b*; *compare* n. 280*c*, 581*a*).

The men of the Most Ancient Church were in spiritual understanding and perception of all things which they saw with their eyes; and thence from the objects in the natural world they perceived the spiritual things which corresponded to these objects. And whereas the Lord foresaw that this spiritual perception would perish with their posterity, and with this perception also the cognizance (*cognitio*) of correspondences by which mankind have conjunction with heaven, therefore the Lord provided that certain ones who lived among the most ancient people should collect the correspondences into one, and bring them together into a codex. This codex, because it was to serve the churches that were to come for knowledge and for the cognizance of spiritual things in natural, was preserved by the Lord for the use of these churches (n. 728; *compare* n. 670). (*See Enoch.*)

By "the statue" seen by Nebuchadnezzar in a dream were represented the successive states of the church. By "the head of gold" was represented and signified the Most Ancient Church, which was in celestial wisdom and thence in intelligence above the churches that followed (n. 577*a*; *compare* n. 411*b*).

The Most Ancient Church, the most excellent of all on this earth (n. 725*a*), is described (*Deut.* xxxiii. 15) by "the mountains of the east" (n. 448*b*; the English versions have "the ancient mountains").

This church, which was a celestial church, is meant (*Deut.* xxxii. 7, 8) by "the days of eternity" (*or* "the days of old"), "when the Most High gave to the nations their inheritance, when He separated the sons of man" (n. 431*b*).

By "Noah's Flood" in the spiritual sense is described the end of the Most Ancient Church, and also the last judgment upon the men of that church (n. 650*c*; *compare* n. 595, 633*b*, 644*d*).

Those who lived before the flood, who were called Nephilim, were in persuasive [power] above others; and unless the Lord, when He was in the world, had subjugated them, and cast them into a hell and closed it, no mortal could have been saved; for they had infested and almost mur-

dered whomsoever they met in the spiritual world (n. 544).
(See *Nephilim, Persuasive*.)

"To the people of an age" (*Ezek. xxvi. 20*; the revised version reads, "To the people of old time"), signifies to those in hell who were there from the Most Ancient Church just before the Flood: they are called "the people of an age," because they were of old and were in dire falsities beyond others (n. 538a).

(See also articles n. 277a, 364b, 401e, 513b, 948.)

THE ANCIENT CHURCH.

By "Noah and his sons" is signified the new church, which is to be called the Ancient Church, and its establishment after the devastation of the Most Ancient Church (n. 644d).

By "the beasts" introduced into the ark with Noah, are meant the affections of the natural man corresponding to spiritual affection, which pertained to those of this church (n. 650c).

By "the rain of forty days" (*Gen. vii. 4, 12*) is signified the ruin of the Most Ancient Church by falsities of evil; but the beginning of a new church is signified by "the drying of the earth" after those forty days, and by "its germinating anew;" "the dove" which was sent out (*Gen. viii. 6, 12*) signifies the good of charity which was the essential of the new church (n. 633b).

The Ancient Church was a spiritual church (n. 431b).

The spiritual church is that which is in love towards the neighbor, and in worship from that love (n. 799a).

All light in heaven is spiritual, and is in its essence divine truth proceeding from the Lord. It may hence be evident that by "the bow in the cloud" or the rainbow (*Gen. ix. 12-17*) is signified spiritual divine truth translucent through natural divine truth; which translucence is effected by those who are being reformed and regenerated by the Lord through divine truth and through a life according to it; the translucence in the heavens also appears as a rainbow: "the sign of covenant" signifies the presence and conjunction of the Lord with them (n. 595).

Inmost divine truths were revealed to those who were of the Most Ancient Church; but more external truths were revealed to those who were of the Ancient Church (n. 948).

A codex, into which correspondences were brought together by certain persons who lived among the most ancient people, was preserved by the Lord for the use of the churches that were to come (n. 728; compare n. 670). (See *Enoch*.)

That the ancients also had a Word, both prophetic and his-

torical, which is now lost, appears in *Moses* (*Num.* xxi. 14, 27), where its prophetic parts are mentioned, which are there called "Enunciations," and the historical parts also, which are called "the Wars of Jehovah" (n. 734c): the "Book of the Upright" (*Jos.* x. 13) was a prophetic book (n. 401d). (See *Jashar*.)

What is said by the apostle Jude concerning Michael (verse 9), he took from ancient books that were written by correspondences (n. 735).

The *Book of Job* is a book of the Ancient Church, full of correspondences, according to the mode of writing of its time (n. 740c); but the spiritual sense there collected from correspondences, does not treat of the holy things of heaven and the church, like the spiritual sense in the *Prophets*; wherefore that book is not among the Books of the Word (n. 543d): but still it is a remarkable and useful book (n. 740c).

In ancient times the church existed in many kingdoms of Asia; as in the Land of Canaan, in Syria and Assyria, in Arabia, Ethiopia, Egypt [then an Asiatic power], Chaldaea, in Tyre and Sidon, and elsewhere (n. 422d; compare n. 391h).

The Ancient Church, which extended through a great part of the continent of Asia, was divided, like our church at the present day, into many churches. In it was the Ancient Word (n. 1177).

In the ancient churches and afterwards in the Jewish church all things were representative, and thence significative (n. 721b); for in every thing belonging to their worship, and in every statute, spiritual and celestial things which are the internals of the church were represented, and in the supreme sense the Lord Himself was represented. These representatives continued with many even to the coming of the Lord, and thence there was knowledge concerning His coming (n. 422d).

Washings were instituted in the ancient churches, and afterwards baptizing in place of them, which nevertheless were only representative and significative rites (n. 475b).

Whereas mourning in the ancient churches was significative of spiritual mourning, which is on account of the deprivation of truth, therefore in their mourning this deprivation was represented by their rending their mantles or cloaks (n. 395d; compare n. 401c).

The Ancient Church, which was a representative church, had no knowledge of sacrifices; and when they were instituted by Eber, it looked upon them as abominable (n. 391h).

All the churches that have existed on this earth, in process of time, have degenerated into two enormous errors; into

- one that has adulterated all the goods of the church, and into another which has falsified all its truths. So it was with the Ancient Church (n. 817^a; *compare* n. 879).
- Among those who were of the Ancient Church were the Egyptians; but because they applied representatives to magical arts, this church became extinct with them (n. 391^b).
- From those who were of this church were derived the religious systems of many nations; which yet, in process of time became, with many, more or less idolatrous (n. 1177).
- The Ancient Church which followed the flood, and was a spiritual church, is meant (*Deut.* xxxii. 7, 8) by "the years of generation and generation," when the Most High set the bounds of the peoples according to the number of the sons of Israel (n. 431^b): the same chapter (verses 10–14) treats of the establishment of the Ancient Church, and of the first reformation of those who were of that church; comparison is made with an eagle, because "the eagle" signifies intelligence (n. 281^b; *compare* n. 314^b, 329^e, 374^c, 376^c, 411^c).
- This church is described by "the hills of an age" (*Deut.* xxxiii. 15), because "hills" signify charity towards the neighbor (n. 448^b).
- By "ships from the coast of Kittim" (*Num.* xxiv. 24) are signified knowledges of truth and good which were held by those of the Ancient Church (n. 514^c).
- Concerning the Ancient Church, here called "Jerusalem," it is said that "she was adorned with gold and silver" (*Ezek.* xvi. 13), by which is signified the love of good and truth, in the men of that church (n. 619^b; *compare* n. 617^b).
- By "the mother who was as a vine" (*Ezek.* xix. 10) is signified the Ancient Church, which was in the good of life and thence in truths; that the church is now without goods and truths, is signified by "Now she is planted in the desert, in a land of drought and of thirst" (n. 504^e).
- By "Israel" and by "the fathers" (*Hos.* ix. 10) are not here meant the fathers of the tribes from the sons of Jacob, but those who were of the Ancient Church, because they were in good (n. 403^c).
- By "the wife of youth" (*Mal.* ii. 14) is signified the Ancient Church, against which the Jewish Church is said to have "dealt treacherously:" and because both were representative churches, and in that respect alike, and so to be conjoined, it is therefore said "when she is thy companion and the wife of thy covenant" (n. 701^e).
- In the statue seen by Nebuchadnezzar in a dream, by "the breast and arms," which were of silver, is signified the Ancient Church, which was a spiritual church, or a church in which reigned the good of charity towards the neighbor and truth from good (n. 411^b).

By "Simeon" in the opposite sense, is signified faith without charity, and by "Levi" the opposite of the good of charity ; that "Simeon and Levi slew Hamor, his son Sechem, and the whole city" which was the wider family (*gens*) of Hamor (*Gen.* chap. xxxiv.), signifies that that in the church which these two represented extinguished the truth and good of the Ancient Church, which yet survived with the nation of Hamor (n. 443^b).

HEBREW CHURCH.

In the statue seen by Nebuchadnezzar, by "the belly and thighs," which were brass, is signified the church that succeeded the spiritual Ancient Church, and which may be called spiritual-natural : in it reigned the good of faith, and truth from that good (n. 411^b).

The Hebrew Church came after the Ancient. Outmost or ultimate divine truths were revealed to the Hebrew Church, and afterwards to the Israelitish (n. 948).

The Hebrew Church was instituted by Eber. Sacrifices were first begun by Eber, and were afterwards in use with his posterity (n. 391^h).

ISRAELITISH CHURCH, JEWISH CHURCH.—(See *Israel, Jacob, Judah*.)

The sons of Jacob were wholly natural and external men, and not internal and spiritual (n. 608^b).

Those who constituted the Israelitish Church were evil from the beginning to the end (n. 619^b).

The Jewish Church, like the ancient churches, was a representative church (n. 727^a ; compare n. 608^b).

The Jewish Church is said to have "dealt treacherously" with the Ancient Church (*Mal.* ii. 14) ; and because both were representative churches, and in that respect alike, and so to be conjoined, it is therefore said, "when she is thy companion and the wife of thy covenant" (n. 701^e).

In the Israelitish Church, all things that were commanded were representative of celestial and spiritual things, and not the least thing was otherwise (n. 329^a, 608^b).

Outmost or ultimate divine truths were revealed to the Israelitish Church, but with this church at length all divine truth perished ; for at last there was nothing in the Word that was not adulterated (n. 948).

The Jews represented the Lord's celestial kingdom, or the celestial church ; but the Israelites represented His spiritual kingdom, or the spiritual church (n. 405^g).

Worship in the Jewish Church consisted principally in sacrifices (n. 391^e).

As all the representatives of the Israelitish Church and of the Jewish had respect to the Lord, therefore He also in Himself represented, and perfected the representatives (n. 654*d*).

Whereas the sons of Jacob were external men above all others, and thence prone to idolatries, and also to magic, therefore it was so severely forbidden them to make to themselves sculptured things, images and figures having any similitude to things existing in the heavens, upon the earth, and in the sea ; but nevertheless, as the church among them also was representative, the tabernacle was built, in which were placed the chief representatives of celestial things ; and afterwards the temple was built, in which also all things were representative ; and it was allowed them to cherish all these things as holy, provided they would acknowledge the tabernacle and afterwards the temple as the dwelling place of Jehovah. These things were given to them, that they might not turn aside to the idolatry and magic which then existed with various nations in Asia (n. 827*a*).

There were two things which in the supreme sense were significative of the Lord's Divine Human, namely, the altar and the temple ; the altar signified the Divine Human as to divine good, and the temple as to divine truth proceeding from that good (n. 391*b*) : "burnt-offerings" signified worship from the good of love, and "sacrifices" worship from truths which are from that good (n. 391*e*) : all things that were first born were holy to Jehovah, because the first born signified good from the Lord, and in the supreme sense the Lord Himself as to the Divine Human from which is all good (n. 28) : by washings were represented purifications from falsities and from evils, and thence regeneration (n. 475*a*) : by wars, spiritual wars, which are those of truths against falsities and of falsities against truths (n. 131*a* ; compare n. 64, 357*b*, 375*e*(ii.), 386*c*, 650*a*, 671, 684*e*, 734*a-e*, 802*a*) : their "mourning" was significative of mourning because of the desolation of truth and the devastation of good in the church, and in particular it was also significative of repentance, and thus mourning in heart on account of evils (n. 637*b*) : and so on.

In the statue seen by Nebuchadnezzar, by "the legs and the feet," which were part of iron and part of clay, is signified the Israelitish and Jewish Church, which was an external church in which there was not an internal ; "clay" there signifies good adulterated, and "iron" truth such as it is in the external sense of the Word (n. 411*b*).

The whole period of the duration of the Jewish Church was represented by the degrees of Ahaz ; by the retraction of the shadow from the going down towards the rising, is meant an extension of that period : because Hezekiah was

an upright king, the period was prolonged; for because of his uprightness, the iniquity of that nation would not so speedily reach its consummation (n. 706c).

The quality of the Jewish Church and of the Israelitish Church, many things respecting the perversion and falsification of all the truth which they had from the Word through their traditions and their applying it to themselves, and that they were devastated and utterly destroyed by falsities and evils, may be seen in many passages:—

Isa. xxviii. 22–26 (n. 374c);
Jer. xiii. 4–7 (n. 410c, 569c); xxv. 29–31 (n. 601b);
Ezek. xix. 10–14 (n. 727a); xxiii. 2–17 (n. 141b); xxiii. 47
 (n. 315b);
Hos. iii. 1, 2 (n. 374d);
Zech. ix. 10–14 (n. 357a);
Mark xii. 2–9 (n. 315d);
Luke xx. 10–15 (n. 315d).

“The evil” and “the unjust” (*Matt.* v. 45) signify in an internal sense those of the Jewish Church (n. 401e).

That the Jewish Church dispersed the divine truth which is in the sense of the letter of the Word, but that they were not able to disperse the divine truth which is in the internal sense, is signified (*John* xix. 24) by, “They parted My garments among them, and upon My vesture they cast the lot” (n. 64).

“The builders” who rejected the Corner Stone (*Matt.* xxi. 42), are those of the Jewish Church, which rejected the Lord, and with Him all divine truth (n. 417b).

By “the fig-tree” (*Matt.* xxi. 18, 19; *Mark* xi. 12, 13) is meant the church with the Jewish nation: that with that nation there was not any natural good, but only falsified truth, which in itself is the false, is signified by “the Lord’s coming to the fig-tree and finding nothing on it but leaves” (n. 403e; compare n. 386e).

That they who were born and educated into the external things which belonged to the Jewish Church could not at once be brought into the internal things which belong to the Christian Church, is signified (*Luke* v. 39) by, “No one drinking old wine straightway desireth new, for he saith, the old is more useful” (n. 376e).

When the Lord came into the world, then the representing externals were abolished, because it was the Lord Himself that the representatives of the church shadowed forth and signified; and because they were external, and as it were coverings within which was the Lord, therefore when He came those coverings were taken away, and He became manifest, with heaven and the church, in which the Lord is all in all (n. 700g; compare n. 624e, 641).

More respecting the Representative Churches (n. 324^e, 412^c, 431^a, 532, 608^b, 617^e, 700^g).

THE CHRISTIAN CHURCH.

It was foretold in the *Prophets* that, when there should be nothing of the church left with the Jews, the Lord would come into the world, and would Himself establish a new church (n. 355^a). And it is declared in many passages that this new church would be established with the nations (*or* gentiles): see

Isa. xli. 5, 18 (n. 304^d); xli. 19 (n. 375^e(viii.)); liv. 2, 3 (n. 600^b, 768^b); liv. 12 (n. 401^e);
Jer. iii. 18 (n. 433^c); l. 19, 20 (n. 433^c);
Ezek. xxxix. 18-21 (n. 388^f);
Zech. vi. 1 (n. 405^d); ix. 10 (n. 355^a).

John the Baptist was sent before the Lord, to prepare the people for His reception, by baptism; for baptism represented and signified purification from evils and falsities, and also regeneration by the Lord through the Word: and unless this representation had preceded, it would not have been possible for the Lord to manifest Himself in Judea and in Jerusalem, to teach and to abide there. For the Lord was the God of heaven and the God of the earth under a human form, who could not possibly be together with a nation which was in mere falsities as to doctrine and in mere evils as to life. Wherefore unless a representative of purification from falsities and evils, by baptism, had prepared that nation for the reception of the Lord, it would have perished with diseases of every kind at the presence of the Divine (n. 724^b). (*See John the Baptist.*)

The Lord came into the world that He might put on the Human, and glorify it, that is, make it divine even to the ultimate, or even to flesh and bones, that He might thus rule all things. If the Lord had not done this, the human race on this earth would have perished in eternal death (n. 41). (*See Lord.*)

When the end of a church is at hand, then interior things of the Word, of the church, and of worship, are revealed and taught. The reason of this is, that so the good may be separated from the evil; for these interior things, which are celestial and spiritual, are received by the good, but are rejected by the evil, and thence comes separation. Moreover, the interior things of the Word which are revealed in the end of a church, are serviceable to the new church, which then also is being established, for doctrine and for life. That this is the case, may be plain from the

fact that, when the end of the Jewish Church was at hand, the Lord Himself opened and taught the interior things of the Word, and especially revealed those things which were predicted therein concerning Himself; and when these were opened and revealed, the externals of the church were abrogated, which consisted principally of sacrifices, and of rituals and statutes, which shadowed forth the Lord, and which represented and thence signified the interiors of the church which were being revealed by Him: that this would so be done, was foretold in various passages in the *Prophets* (n. 641; *compare* n. 624^e, 670, 700^g).

Since representatives were the ultimates of heaven and the church, and all prior things (which are things rational, spiritual and celestial,) enter into ultimates and are in them, therefore the Lord was in ultimates by representatives. Hence it was that the Lord's whole life in the world was representative (n. 654^d).

The disciples of the Lord, all together, represented the church; and each one of them represented some constituent of the church: Peter represented the truth of the church; James, its good; and John, good in act, or works; the rest of the disciples represented the truths and goods which have their derivation from these (n. 411^d).

After the end of the Israelitish Church interior divine truths were revealed by the Lord for the Christian Church (n. 948).

The truths which the Lord disclosed were especially those concerning Himself, concerning love to Him, concerning love towards the neighbor, and concerning faith in Him, which before lay stored up in the interiors of the Word, being in its representatives, and thence were stored in the several particulars of the church and of worship. These truths, however, were not received immediately, nor till after a notable lapse of time; the cause of which delay was, that they could not be received before all things in the spiritual world were reduced to order (*concerning which much more may be seen*, n. 670): reasons why the Christian Church, after the Lord left the world, grew so slowly in Europe, and did not reach its full for more than an age (*or* century) (n. 732).

The Lord foretold to the disciples the states of the church, successively declining even to its devastation and consumption (n. 870).

Every church in its beginning is in the love of doing goods, and in the love of knowing truths; but in process of time it is so devastated as to goods and as to truths that there is no longer any good or any truth in the church. It is

devastated first by the love of having empire by means of holy things, in succession over the souls of men, and at length over heaven, and over the Lord Himself: this is described in the *Apocalypse* by "Babylon," and by "the harlot" sitting upon the scarlet beast. It is devastated secondly by faith separated from charity and thus from the goods of life; and at length by faith alone, in which there is nothing of truth: this is described in the *Apocalypse* by "the dragon" and by his "two beasts" (n. 879; compare n. 817^a, 1029^e).

With those who are described by "Babylon," all the good of the church is adulterated, and hence also all its truth, for the one thing follows the other; this takes place with the Papists, who have made dominion over the holy things of heaven the essential of the church (n. 879). (*See Babylon.*)

Whereas doctrine from the Word makes the church, therefore when doctrine disagrees with the Word it is no longer a church, but a religious system which counterfeits a church (n. 786).

With those who are described by "the dragon," all the truth of the church is falsified, and thence also all its good, for the one thing follows the other; this takes place with the Reformed, who have adopted faith alone as the essential of the church (n. 879). (*See Dragon, Beast, Philistia.*)

In the prophecy of *Daniel* (chap. ix. 24-27), "The Messiah shall be cut off," signifies that they would recede from the Lord; which was done principally by those of Babylon by the transfer of the Lord's divine power to the popes, and thus by their not acknowledging the Divine in His Human. "Nevertheless there shall be a covenant, one week" (verse 27), signifies the time of the Reformation, when the Word was again to be read, and there would be acknowledgment of the Lord, that is, of the Divine in His Human. "But in the midst of the week he shall cause the sacrifice and the meat-offering to cease" signifies that still interiorly with the Reformed, there would be no truth and good in worship (*concerning which more may be seen*, n. 684^e).

In *Matthew* (chap. xxiv.) the consummation of the age is treated of; and thus the successive vastation of the Christian Church (n. 684^e). (*See Consummation of the Age.*)

The Lord is not acknowledged when there is not an acknowledgment of His Divine in His Human; for so the Lord is not acknowledged as God, but only as a man who has not power to save (n. 807).

Because they separate His Human from His Divine, they distinguish the Lord as it were into two persons, which they call natures, so that the Lord is one as the Son of God from eternity, and another as Mary's son. Such has been

the idea concerning the Lord from the first establishment of the church. The Lord was so divided in the church from its beginning, because they understood not the Word. That from its beginning the church has not acknowledged the Divine of the Lord in His Human, is what is signified (*Apoc.* xiii. 8) where it is said, that "the Lamb hath been slain from the foundation of the world" (n. 807; *compare* n. 49, 52, 114).

The last judgment does not come before there is a consummation; that is, till there is no longer any good and truth remaining with the man of the church (n. 624a).

When the last judgment was accomplished upon those who were of the Christian Church, then all those who were in faith separate from charity both in doctrine and life were cast into hell; and all were preserved who were in faith from charity (n. 817e). (*See Last Judgment.*)

The English Church is mentioned (n. 885); the Evangelical (n. 376a); the French (n. 1070, 1071); the Lutheran (n. 885); the Papal (n. 26, 376a); the Reformed (n. 26, 684e); the Moravian assembly (n. 893).

Popery, Lutheranism, Calvinism, Melancthonism, Moravianism, Arianism, Socinianism, Quakerism, are named as heresies (n. 1176).

THE NEW CHURCH, THE CHURCH OF THE NATIONS, THE NEW JERUSALEM.

When the end of a church is at hand, the Lord then provides that a new church shall succeed, because the world cannot continue to exist without a church in which the Word is, and in which the Lord is known; for without the Word, and from it a knowledge and acknowledgment of the Lord, heaven cannot be conjoined to the human race; and consequently the Divine that proceeds from the Lord cannot flow-in with new life; and without conjunction with heaven and thereby with the Lord, man would not be man, but beast. Because of all this, a new church is always provided by the Lord when the old is being ended. The very beginning only of a new church is meant; and not yet its establishment (n. 665).

That a church is to be established by the Lord which will worship Him, is meant where it is said that "To Him hath been given dominion, and glory, and a kingdom," that "His dominion is the dominion of an age that will not pass away;" and the church to be established by Him is meant by "the kingdom given to the people of the saints"

(*Dan.* vii. 13, 14, 27). That this would come to pass when the church becomes "Babylon," that is, becomes so devastated that there is no longer any good or truth remaining in it, is for the reason that then comes the end of it [Babylon]; thus when there is no longer any church therein: this end is meant (verse 26) by "the end" of Babylon. Not that their idolatrous worship in the world is to be destroyed, with themselves; for this is to continue; not however as the worship of any church, but as the worship of paganism; wherefore also after death these same persons come amongst the pagans, and no longer among Christians. But from those who have not adored the pope, nor saints and graven images, but the Lord, a new church is being gathered by the Lord (n. 1029c).

There is implanted within every one from heaven (and this by continual influx therefrom), the desire to see what he holds divine, and this indeed under the human form. This desire is implanted in the simple-minded and also with the well disposed nations (*or* gentiles). Whereas this conception, implanted within every one from heaven, has been almost wholly rejected among the learned of the world, and approach to the Divine thereby precluded, on this account a new church is being established among the nations which have not extirpated the idea, and faith with it (n. 52; *compare* n. 49, 175a, 724d): the Church of the Nations will receive divine truth, and will acknowledge the Divine Human of the Lord (n. 52).

It has now pleased the Lord to reveal many arcana of heaven, especially the internal or spiritual sense of the Word, which had before been wholly unknown; and with this He has taught genuine truths of doctrine; which revelation is meant in *Matthew* (xxiv. 3, 30, 37) by "the coming of the Lord." The reason for a revelation in the end of a church is, that through it separation may be effected of the good from the evil; likewise the establishment of a new church; and all this, not only in the natural world where men are, but also in the spiritual world where spirits and angels are; for the church is in both worlds, and revelation takes place in both, and separation by it, as also the establishment of a new church (n. 641).

When the Most Ancient Church, which was before the flood, reached its end, then the representatives of celestial things, which were with the most ancient people, were gathered into one by those who were called Enoch, and were reserved for the use of the new church that came after the flood: these things were separated from the evil by being taken into heaven; and so they were kept safe, and this even till the old church reached its last, when the new church

was to be established. When the end of the Jewish Church was at hand, the Lord Himself came into the world, and opened the interiors of the Word. The truths which the Lord disclosed were interior truths, and in themselves spiritual, which afterwards served the new church for doctrine and life; these were not however received at once, but after a notable lapse of time. The case is the same at this day. This church, which is called Christian, has at the present day reached its end; wherefore arcana of heaven and the church have now been revealed by the Lord, to serve a new church, which is meant in the *Apocalypse* by "the New Jerusalem," for doctrine of life and of faith: and this doctrine also has been taken up into heaven, lest it should be hurt by the evil before the establishment of the new church: this therefore is what is signified by its being said that "the two witnesses ascended into heaven" (*Apoc.* xi. 12); and also (*Apoc.* xii. 5) that "the boy was caught up to God, and to His throne" (n. 670).

Inmost divine truths were revealed to those who were of the Most Ancient Church: more external divine truths were revealed to those of the Ancient Church; but outermost or ultimate divine truths to the Hebrew Church, and afterwards to the Israelitish, with which church at last all divine truth perished. After the end of the Israelitish Church, interior divine truths were revealed by the Lord for the Christian Church; and now, still more interior truths for the church which is coming: these interior truths are what are in the internal or spiritual sense of the Word. From all this it is plain that there was a progression of divine truth from inmosts to ultimates, thus from wisdom to mere ignorance; and that now there is taking place a progression of divine truth from ultimates to interiors; thus from ignorance again to wisdom (n. 948).

The successive states of the church since the end of the Jewish Church, or from the time of the Lord even to the present day, have been as those of a man who is growing in intelligence and wisdom, or is becoming regenerate. So far as interior things are revealed, man may become wiser; for to become more interior is to become wiser, and to become wiser is to become more interior (n. 641).

They who are to be in the New Jerusalem will all acknowledge the Divine Human of the Lord. This is His "new name" (n. 224).

It is to be observed that there are two principal things belonging to the church; namely, to acknowledge the Divine of the Lord in His Human, and to make truths from the Word to be of one's life: and no one can be in one of these,

without being at the same time in the other ; for all truths which become of the life are from the Lord, and this with those who acknowledge the Divine in His Human (n. 209).

By "the seven candlesticks and the seven churches" (*Apoc.* i. 20) are signified all those who will be in the new heaven and the new church (n. 91) : "the seven churches" are all those who are in truths from good, and in faith from charity (n. 58).

Who are to be understood by each church, may be seen as follows :—Who by the Church in Ephesus (n. 93–110) ; the Church in Smyrna (n. 112–128) ; the Church in Pergamum (n. 130–148) ; the Church in Thyatira (n. 150–180) ; the Church in Sardis (n. 182–201) ; the Church in Philadelphia (n. 203–225) ; the Church in Laodicea (n. 227–255).

"The woman encompassed by the sun" (*Apoc.* xii. 1) signifies the church with those who are in love to the Lord, and thence in love towards the neighbor. That by this "woman" is signified the new church which is to be established by the Lord after the end of that which is now in the Christian world, may be evident from the things which follow in the same chapter ; namely, that "she brought forth a male, a son," that the dragon wished to devour, and that was caught up to God ; and that the woman "fled into the wilderness," and that the dragon also wished to destroy her there : by "a male, a son (man child)" is meant the truth of doctrine in that church, and by "the dragon" are meant those who are opposed to the truths of that doctrine. The church which is here meant by "the woman," is the same church with "the New Jerusalem," which is described in the *Apocalypse* (chap. xxi.), and is called (verse 9) "the Bride, the Lamb's Wife" (n. 707 ; compare n. 711, 713, 724a, 725a, 728, 730a, 732). (See *Dragon*.)

In very many passages in the *Apocalypse* obstacles are treated of, which must be removed that the new heaven and the new church may be established. See what is said concerning "the dragon," and "the beasts of Babylon." When these have been removed, the new heaven and the new church arise and become manifest (n. 91 ; compare n. 711, 713).

The new church in the beginning will be external (n. 403c).

The new church, which is called "the Holy Jerusalem," will make its beginning with a few ; it will afterwards be with more ; and it will at last be made full : several reasons for this (n. 732).

The church grows on earth according to the increase in the world of spirits (n. 732).

The church specifically is where the Word is, and where by

means of the Word the Lord is known (n. 252a; *compare* n. 21).

The church in all the earth is before the Lord as one man. The church where the Word is, and where the Lord is known through the Word, is in this man as heart and as lungs; the church with those who are in celestial love, as heart; and with those who are in spiritual love, as lungs. Wherefore, as all members, viscera and organs of the body live from the heart and the lungs, and from their inflowing and consequent presence, so also all in all the earth, constituting the church universal, live from the church where the Word is; for the Lord flows-in therefrom, with love and with light, and vivifies and enlightens all who are in any spiritual affection for truth, wherever they are (n. 351).

It is believed that the church is where the Word is, and where the Lord is known; but still the church is not, except of those who in heart acknowledge the Divine of the Lord, and who learn truths from the Lord through the Word, and do them; the rest do not constitute the church (n. 388a).

(Concerning the New Jerusalem, see also articles n. 100, 223a,c, 288b, 430b, 431b, 629b, 652d, 699, 711, 865, 870, 948, 950, 1183.)

Cicada.—(See **Locust.**)

Cinnamon (*Cinnamomum*).—By “cinnamon (**KINAMOMON**)” (*Apoc.* xviii. 13) is signified the good of celestial love (n. 1150).

Circle (*Circulus*).—The circle of man’s life is to know, to understand, to will, and to do (n. 242a).

“To dwell upon the circle (**CHUGH**) of the earth” (*Isa.* xl. 22) signifies upon heaven; for heaven encompasses the earth as a circle the centre (n. 799b; *compare* n. 543d).

Circuit.—(See **Roundabout.**)

Circumcise (*Circumcidere*), **Circumcision** (*Circumcisio*).—(See **Foreskin.**)

The commandment that the males of Abraham’s seed should be circumcised (**MUL**) (*Gen.* xvii. 10, 14) (n. 701d, 750b).

Circumcision represented purification from the loves of self and the world, which are corporeal and earthly loves, and their removal; wherefore circumcision was performed with a little knife of stone, which signified truth of doctrine; for by this truth all purification from evils and falsities, and their removal, are effected (n. 701d; *see also* n. 750b).

Whereas “fruits” signified goods of life with man, therefore

in the Israelitish Church, which was a representative church, it was commanded that the fruits of trees, like the men themselves, should be circumcised (n. 109).

Circumspectly (*Circumspecte*).—In *Ezekiel* (xvii. 5), “to place circumspectly (**TZAPHTZAPHAH**)” means to separate from falsities (n. 281a).

The English versions have, “Set it as a willow tree;” Gesenius gives the same, following the Rabbins. Instead of “willow tree,” Schmidius has the Latin word “*speculatio* (a thing for observation).” The Vulgate has “*in superficie* (on the surface).” The Hebrew word that has these various renderings occurs in no other passage of the Word; Swedenborg seems not to have quoted it elsewhere.

Cistern (*Cisterna*).—(*See Pit, Well.*)

By “cisterns (**BOR**) dug out” (*Deut.* vi. 11) are signified the interiors of the natural mind, full of knowledges of good and truth (n. 617b, 638b).

City (*Civitas, Urbs*).—By “cities (*civitates seu urbes*)” in the Word are signified doctrines (n. 223b); compare n. 391d, 548, 1088; truths of doctrine (n. 280b; compare n. 223b,c, 411c); all things of doctrine (n. 304d); doctrinals of truth and good from the Word (n. 376b; compare n. 223c); things that are of intelligence and wisdom (n. 112).

Angels, being spiritual, can have no other conception of a city than of the nation therein in respect to doctrine (n. 223a).

— (*Civitas*).—By “the city (**POLIS**) of my God” (*Apoc.* iii. 12) is signified the doctrine of divine truth (n. 233a).

By “the sides of the north” (*Ps.* xlviii. 2) are signified truths from celestial good; and “the city (**QIRYAH**) of the great King” is the doctrine of truth therefrom (n. 405e).

— (*Urbs*).—“The streets of the city” signify truths of doctrine (n. 376c); true doctrinals (n. 724d); truths (n. 417b).

“A city” is doctrine; and by “the gate,” which gives entrance, are signified natural truths (n. 734d).

“The city of God” (*Ps.* xli. 4) signifies the church in respect to doctrine (n. 518d; compare n. 223c).

“The city of holiness” (*Dan.* ix. 24) signifies divine truth, which is the Word (n. 684e).

By “the city of David” or “Zion,” and by “the city Jerusalem,” is signified the church in respect to the Word and in respect to doctrine from the Word (n. 922a).

As “Zion” signifies the celestial church, and as “Jerusalem” signifies the church in respect to the doctrine of truth, Zion is therefore called “the city of Jehovah,” and Jerusa-

lem is called "the holy city," "the city of God," and "the city of the great King" (n. 223c).

"The cities of Judah," and "cities of the mountain" (*Jer.* xxxii. 42, 44), are the truths of doctrine which they possess who are of the Lord's celestial kingdom; "cities of the plain," and "cities of the south," are the truths of doctrine which are possessed by those who are in the Lord's spiritual kingdom (n. 223c).

By "a city set on a mountain" (*Matt.* v. 14) is signified truth of doctrine from the good of love (n. 223c).

By "cities great and good" (*Deut.* vi. 10) are signified doctrinals which teach the goods of love and of charity (n. 638b).

"The great city" (*Apoc.* xvi. 19) signifies all things of doctrine from the Word (n. 1019).

In the opposite sense, by "cities" are signified doctrinals from mere falsities (n. 724e; compare n. 324e, 654i).

"The streets of the city" signify false doctrinals (n. 724d).

"Fortified cities (or fenced cities)" (*Zeph.* i. 16) signify false doctrinals which have been confirmed (n. 417b).

"Desolate cities" (*Isa.* liv. 3) signify truths of doctrine from the Word, heretofore destroyed (n. 768b).

"A city of bloods" (*Nahum* iii. 1) signifies doctrine of what is false, offering violence to the good of charity (n. 240b; compare n. 355e).

"*Urbs* (a city)" represents

UR, in the following passages:—*Deut.* vi. 10 (n. 617b, 638b); xiii. 12 (n. 131b); verse 15 (n. 652d); xxi. 21 (n. 655a); xx. 23 (n. 863b);

Ps. xlv. 4 (n. 223c, 518d); xlviii. 8 (n. 223c); lxix. 35 (n. 342b); cvii. 4, 7 (n. 223b); verse 36 (n. 386d); cxxii. 3 (n. 392e);

Isa. vi. 1 (n. 223b, 280b); xiv. 17 (n. 223b, 304d, 730b); verse 21 (n. 724e); xix. 2 (n. 734d); verse 18 (n. 223c, 391d); xxiv. 12 (n. 223b); xxv. 2 (n. 223b); xxvi. 1 (n. 223b); xxxii. 14 (n. 304c, 410c); xxxiii. 8 (n. 223c, 280b); xl. 9 (n. 612); xlv. 26 (n. 223c, 538a); liv. 3 (n. 223a, 768b); lx. 14 (n. 223c); lxii. 12 (n. 223c); lxiv. 10 (n. 223c); lxvi. 6 (n. 220b);

Jer. i. 18 (n. 219, 223b); ii. 15 (n. 601b); iv. 7, 26 (n. 223b); verse 29 (n. 223b, 355d, 357c); v. 17 (n. 175b); vii. 17 (n. 223c, 652c); verse 34 (n. 223c); ix. 11 (n. 714c); x. 22 (n. 714c); xi. 13 (n. 324e, 652c); xiii. 19 (n. 223b); xiv. 18 (n. 131b); xxx. 18 (n. 724c); xxxii. 44 (n. 223c); xlv. 8 (n. 518e); xlvii. 2 (n. 223b); xlviii. 8 (n. 223b); xlix. 25 (n. 652b); li. 43 (n. 63);

Lam. i. 19 (n. 750e); ii. 12 (n. 376c);

Ezek. iv. 3 (n. 706d); vii. 15 (n. 131b); ix. 5 (n. 427a); xii. 6 (n. 652b); xii. 20 (n. 304c); xix. 7 (n. 304c, 601b); xxii. 2 (n. 148); xxix. 12 (n. 654i);

Dan. ix. 24 (n. 684e);

- Amos* iv. 6 (n. 556c); verse 8 (n. 532); vii. 8 (n. 675d); ix. 14 (n. 376b);
Nahum iii. 1 (n. 240b);
Zeph. i. 16 (n. 417b); ii. 15 (n. 388c, 650f); iii. 6 (n. 223b, 417b, 652b);
Zech. viii. 3 (n. 223b, 652c); verse 20 (n. 331a);
AR, *Isa.* xiv. 21 (n. 724e, 741d);
QIRYAH, *Ps.* xlviii. 2 (n. 223c);
Isa. xxiv. 10 (n. 223b, 376d); xxv. 3 (n. 175a, 223b);
Lam. ii. 11 (n. 376c, 652d);
POLIS, *Matt.* iv. 5 (n. 223c); v. 14 (n. 223c); verse 35 (n. 223c);
 x. 5, 23 (n. 223c); xii. 25 (n. 223c); xxi. 18 (n. 403e);
 xxvii. 53 (n. 223c);
Luke x. 10 (n. 652d); xiv. 21 (n. 223c); xix. 17 (n. 112, 223c);
 verse 19 (n. 223c);
Apoc. xi. 8 (n. 652a); verse 13 (n. 675a); xiv. 8 (n. 880);
 verse 20 (n. 922a); xvi. 19 (n. 223b, 1019, 1020); xvii. 18 (n. 1088); xviii. 10 (n. 1134); verse 18 (n. 1174); verse 19 (n. 1176).

Clang, Clangor, Sound, Shout (*Clangere, Clangor*).—(See **Cornet, Trumpet**.)

As "trumpet" signified divine truth, therefore when divine truth was first to be revealed, before the people of Israel, sounds of a trumpet were heard from Mount Sinai; and because of this, to sound with a trumpet was made a representative among them, when they were to assemble and when they were to go forward; and also in their solemn observances at the beginning of months, at burnt-offerings and eucharistic sacrifices; they also sounded trumpets for wars, and as they went forth to battle (n. 55, 502a,b).

"To sound the trumpet" signifies influx of divine truth from heaven, for the reason that when divine truth flows down from heaven, it is sometimes heard in the spiritual world as the sound of the curved trumpet and as the clang of the straight trumpet; and by those who stand below, there are also seen as it were angels having trumpets (n. 502a): but with those through whom divine truth is to be revealed in the ultimate sense, which is representative of the interiors, it is heard in this manner only in the beginning; it is heard afterwards as a human voice (n. 55).

"*Clangere*" represents

- RUÅ,** *Job* xxxviii. 7 (n. 502b);
Ps. xcvi. 4 (n. 323b); verse 6 (n. 323b, 502b);
Isa. xlii. 13 (n. 502b);
Jer. l. 15 (n. 502c);
Zeph. iii. 14 (n. 502b, 850b);
TAGA, *Jos.* vi. 4 (n. 502c);
Judges vii. 18, 19, 20 (n. 502c);
Ps. lxxxii. 3 (n. 323b, 448c);
Isa. xviii. 3 (n. 55, 741b); xxvii. 13 (n. 502b, 654e);
Jer. vi. 1 (n. 449b); li. 27 (n. 502b);
Hos. v. 8 (n. 502b);

Joel ii. 1 (n. 502b);

Zech. ix. 14 (n. 55, 502b):

SALPIZO, *Apoc.* viii. 6 (n. 500); verse 7 (n. 502a); verse 8 (n. 509);
verse 10 (n. 516); verse 12 (n. 524); ix. 1 (n. 534); verse
13 (n. 566); x. 7 (n. 611); xi. 15 (n. 681).

"*Clangor* (clang, sound, shout,)" is the rendering of

TEGA', *Ps.* cl. 3 (n. 323b, 502b):

T'RU'AH, *Ps.* xlvii. 5 (n. 55); lxxxix. 15 (n. 502b); cl. 5 (n. 323b);
Zeph. i. 16 (n. 502c).

Clap, Stamp, Strike (*Complodere, Plausus*).—"The clapping sounds of their strong ones who did strike (**DAH'RAH**)" (*Judges* v. 22), signifies the argumentations from falsities that are from the sensual (n. 355f; here the Latin "*complosi plausus*" seems to be the rendering of **DAH'ROTH DAH'ROTH**).

Clap the hands, Applaud (*Plaudere*).—Joy from the Lord's coming is described (*Ps.* xcvi. 1, 4-8, and elsewhere) not only by "singing," "singing psalms," "shouting," "clapping the hands (**MACHA'**)," but also by various musical instruments (n. 326c).

By "All the trees of the fields shall clap (**MACHA'**) the hand" (*Isa.* lv. 12), are signified truths which give joy (n. 405b).

Clay, Mud (*Lutum*).—(See *Potter's earth*.)

"Clay (**PELOS**)" is the ultimate formative Divine; "to anoint the eyes of a blind man with clay" (*John* ix. 6), means to give an understanding of truth, by means of that Divine (n. 239b): "clay" signifies good from which is truth, thus formative good (n. 239b).

By "clay from spittle" is signified sensual truth, such as there is in the Word for the sensual who see only the things which appear before the external senses (n. 475b; compare n. 304g).

Where it is said of Jehovah, "Thou didst tread the sea with thy horses, the clay (**CHOMER**) of many waters" (*Hab.* iii. 15; the authorized version has "heap of great waters," but in the margin "mud of great waters"), "clay" signifies the ultimate from which and in which [truths are], and "waters" signify truths (n. 355a).

CHOMER is used in the following passages also:—*Isa.* x. 6 (n. 652d); xxix. 16 (n. 177); xlv. 9 (n. 177); lxiv. 8 (n. 177);
Nahum iii. 17 (n. 177).

By "the waters which cast up mire and clay (**TIT**)" (*Isa.* lvii. 20; the English versions have "dirt"), are signified the falsities from which come evils of life and falsities of doctrine (n. 275b).

TIT, is used in the following passages also:—*Ps.* xl. 2 (n. 666);
lxix. 14 (n. 537b).

"Potter's earth of clay (*Chal. TIN*)" (*Dan.* ii. 43; in the English versions "miry clay") signifies the false which is from man's own intelligence (n. 237*b*; compare n. 411*b*).

In one article (n. 70), "*lutum*" is used as the rendering of the Chaldee CH'SAPH; this is rendered elsewhere "*argilla*."

That "the mud of the streets," "mire," and "dung," signify the false of the love of evil, is from the appearance in the spiritual world; in cities there, where falsities from evil reign, the streets appear full of dung, mire and mud (n. 652*d*).

(See *Mire*.)

Clean (*Mundus*), **Cleanse** (*Mundare*), **Cleansing** (*Mundatio*).—(See *Ex-purgation*.)

All who are in the hells are unclean from falsities of evils; for all unclean things exist from falsities which are from evil, and all clean things from truths which are from good (n. 1000).

"Clean of hands" (*Ps.* xxiv. 4) signifies those who are in truths from faith; and "pure in heart," those who are in good from love (n. 340*b*).

"The Jews' cleansing (or purifying)" (*John* ii. 6) signifies purification from sins (n. 376*e*).

"*Mundare* (to clean, to cleanse)" is the rendering of

ZAKHAKH, *Ps.* lxxiii. 13 (n. 475*b*):

ZAKHAKH, *Job* ix. 30 (n. 475*b*):

TAHER, *Lev.* xiv. 8, 9 (n. 257);

2 *Kings* v. 14 (n. 475*b*);

Ps. li. 2 (n. 475*b*).

"*Mundatio* (cleansing)" represents

TAH'RAH, *Lev.* xiv. 2 (n. 257):

KATHARISMOS, *John* ii. 6 (n. 376*e*).

"*Mundus* (clean)" represents

TAHOR, *Ps.* li. 10 (n. 294*b*):

NAQI, *Ps.* xxiv. 4 (n. 340*b*):

KATHAROS, *Matt.* xxiii. 26 (n. 475*a*):

John xiii. 10 (n. 475*a*).

— **Cleanse, Make clean** (*Purgare*).—"To plant the vine," "to make clean (or to prepare) (PANAH) before it," "and to make its roots to be enrooted" (*Ps.* lxxx. 8, 9), signify instruction according to order (n. 654*c*).

It is said that "the inside of the cup and the platter is to be cleansed (KATHARIZO), that the outside also may be clean" (*Matt.* xxiii. 26); for the outer part cannot be made clean with man, until the inner has been made clean; for the

outer is made clean by the inner (*see much more*, n. 475a, 775).

Cleave, Rend (*Diffindere*).—That cupidities and falsities shall destroy them, is signified (*Hos.* xiii. 8) where it is said, "The wild beast shall rend (**BAQA'**) them (n. 388b).

See also *Zech.* xiv. 4 (n. 405d).

That there was no worship at all, is signified (*1 Kings* xiii. 3) where it is said that "the altar should be rent (**QARA'**), and the ashes poured out" (n. 391h).

— **Rend** (*Discindere*), **Rent** (*Discissio*).—"Discindere (to cleave)" represents

BAQA', *Micah* i. 4 (n. 405h);

BARA', rendered "dispatch" in the English versions, *Ezek.* xxiii. 47 (n. 315b).

QARA', translated "rend" in English, *Gen.* xxxvii. 34 (n. 637a);

2 Kings xix. 1 (n. 637a);

Hos. xiii. 8 (n. 388b, 781d).

"Discissio (a rent)" represents

NIQPAH, *Isa.* iii. 24 (n. 637b).

— **Thrust through** (*Dissecare*).—"They shall cleave (**BATHAQ**) thee with swords" (*Ezek.* xvi. 40; the English versions have "thrust through") signifies that the church will utterly die through falsifications of truth (n. 240b).

Cleave to, Cling to, Adhere (*Adhaerere*).—(*See Cohere.*)

"To cleave to (**DABHEQ**) Jehovah God, and to swear in His name" (*Deut.* x. 20) involve the good of worship; for "to cleave to" is an expression which belongs to the good of love, since one who loves clings (n. 696b).

See also *Deut.* xiii. 4 (n. 696b).

Clefts (*Scissurae*).—Certain hells appear as dens in rocks, and the entrances to them as the clefts (**N'QARAH**) of rocks, and the fissures of ragged rocks (*see Isa.* ii. 21, n. 410b; compare n. 411f). (*A.C.*, ii. 8931, here has "*fissurae*."

Clemency, Meekness (*Mansuetudo*).—(*See Pity.*)

"*Mansuetudo* (clemency)" represents

'ANVAH, *Ps.* xlv. 4, where the English versions have "meekness" (n. 298b, 355c, 684b).

Cliff, Height (*Clivus*).—"The poor and needy" (*Isa.* xli. 17) are they who desire knowledges of good and truth; the abundance which they are to have is described (verse 18) where it is said that "rivers shall be opened on the heights (**SH'PHI**, which the revised version renders 'bare heights'), and fountains in the midst of the valleys" (n. 118): "to open rivers" is to

give intelligence; "on the heights" is in the interior man (n. 483a; compare n. 518a); "rivers on the heights" signify intelligence from spiritual truths (n. 730c).

That "the cliff (**OPHEL**) and the lookout shall be for dens for ever" (*Isa.* xxxii. 14), signifies that there shall no longer be any church with those who have only evil of life and falsity of doctrine. In the spiritual world there are many hells in the depths, that are wholly concealed by lands, rocks and hills that are above them, or by "cliffs and look-outs" where there is grass as pasture for flocks; whence it comes to pass that these hells are not known to those who dwell upon the earth there (n. 410c).

OPHEL is also found *Micah* iv. 8 (n. 721b).

The Hebrew **GABH**, *Ezek.* xvi. 31, is represented by "*clivus*" in article n. 695d; the same is represented by "*altus*" in article n. 652c: the rendering is "high place" in the authorized version, and "lofty place" in the revised.

— (*Scopulus*).—By "waters out of the rock of the cliff (**CHALLAMISH**)" (*Deut.* viii. 15; the English versions have "flint"), are meant truths of the good of celestial love, from the Lord (n. 730d).

"Beneath the cliffs (**SEIPH**) of rocks" (*Isa.* lvii. 5), signifies from the sensual, in which is the most remote natural life (n. 411f). (*A.C.*, ii. 2722, here has "*prominentiae*," prominences.)

Cling to.—(*See Cleave to.*)

Cloak.—(*See Robe.*)

Clods, to break.—(*See Harrow.*)

Close, Shut (*Claudere*); **Closure, Inclosure** (*Clastrum*).—(*See Press.*)

The interior mind, which is heaven in man, is opened so far as man acknowledges the Divine of the Lord; but this interior mind is not opened, so far as he does not acknowledge the Divine of the Lord, and does not live a life of love and faith: and this mind is shut so far as man is in evils and the falsities from them; and when this has been closed, then the natural mind becomes hell in man (n. 644a).

"To open and shut," and "to bind and loose," mean in general to save (n. 206).

When the door is shut, entrance is denied; and when it is not shut, entrance is not denied (n. 208a).

"*Claudere* (to close, to shut)," represents

ŞAGHAR, *Isa.* xxii. 22 (n. 206); xxiv. 10 (n. 376d, 652b); verse 22 (n. 811d); xlv. 1 (n. 208b, 298b); lx. 11 (n. 208b);

Şer. xiii. 19 (n. 223b);

KLEIO, *Apoc.* iii. 7 (n. 206); verse 8 (n. 208a); xi. 6 (n. 644a).

"*Claustrum* (an inclosure)" represents

MAŠGER, *Isa.* xxiv. 22, rendered "prison" in the English versions (n. 811*d*).

— (*Occludere*).—"To sell" and "to shut up (*SAGHAR*)" (*Deut.* xxxii. 30) mean to be deprived of (n. 411*c*).

"Closed (*ATZAM*) eyes" (*Isa.* xxix. 10) mean no understanding (n. 376*f*).

See also *Isa.* xxxiii. 15 (n. 152).

Cloth, piece of.—(*See Piece of cloth.*)

Clothe, Put on (*Induere*); *Clothing, Covering* (*Indumentum*); *Putting on clothing* (*Induitio*).—(*See Garment.*)

Whereas men rise again after death, therefore the Lord was willing to undergo death and to rise again the third day; but this, for the purpose of putting off all the human which He had from the mother, and of putting on the Divine Human: for all the human which the Lord took upon Him from the mother, He rejected from Himself by temptations and at last by death; and by the putting-on (*induitio*) of the Human from the Divine itself which was in Him, He glorified Himself, that is, made His Human divine (n. 899*c*).

By "the garment that reached down to the foot" (*Apoc.* i. 13), which is the common covering (*indumentum*), is signified in a general way all divine truth (n. 64).

By "white garments" (*Apoc.* iii. 18) are signified genuine truths; "that thou mayest be clothed (*induere*)" signifies to procure intelligence therefrom (n. 243).

"*Induere* (to clothe, to put on,)" is the rendering of

LABHASH, *Ps.* cix. 18 (n. 695*d*):

ATAH, *Fer.* xliii. 12 (n. 811*a*):

ENDUO, *Luke* xv. 22 (n. 279*a*);

Apoc. i. 13 (n. 64):

PERIBALLO, *Matt.* xxv. 36, 38, 43 (n. 240*c*);

Apoc. iii. 18 (n. 243); vii. 9 (n. 457); verse 13 (n. 472).

— (*Vestire*).—(*See Garments, Compare.*)

Whereas spirits and angels are clothed according to their intelligence, and all intelligence is of truth, and angelic wisdom is of divine truth, they therefore are clothed according to truths (n. 395*a*; compare n. 412*b*).

All the angels appear clothed according to their functions; for the garments in which they go clad correspond to their ministrations, and in general to their interiors (n. 951).

"*Vestire* (to clothe)" represents

LABHASH, 2 *Sam.* xiii. 18 (n. 395c);
Ezek. xvi. 10 (n. 240b, 375e(viii.)); xxiii. 6 (n. 576):
 PERIBALLO, *Apoc.* iii. 25 (n. 198).

Cloud (*Nubes*).—"Behold He cometh with the clouds" (*Apoc.* i. 7), signifies that the Lord is about to reveal Himself in the Word, by the internal sense. "Clouds" are divine truths in ultimates, thus the Word in the letter; for the Word as to the sense of the letter is divine truth in ultimates: and because every single thing therein contains an internal or spiritual sense, therefore "to come with clouds" is to reveal Himself through that sense (n. 36; *compare* n. 64, 69, 220b, 282, 401b, 405e, 406c, 419d, 455a, 594a-d, 644c, 670, 905, 937).

Whereas "cloud" is the external of the Word, it is also the external of the church and of worship, for the church and worship are from the Word (n. 69).

"A bright cloud" (*Matt.* xvii. 5) signifies the Word in the letter, in which is the internal sense (n. 64).

"A white cloud" signifies the Word in the sense of the letter, in which is the spiritual sense. The cloud was seen as white (*Apoc.* xiv. 14) from the translucence of the divine truth in the heavens, such as the Word is in the spiritual sense (n. 905, 906; *compare* n. 272).

"A light (*or* swift) cloud" (*Isa.* xix. 1) signifies natural-spiritual divine truth (n. 654b).

"The clouds dropped waters" (*Psa.* lxxvii. 17), signifies that there are truths from the sense of the letter of the Word; "the skies (*or* upper clouds) sent out a voice" signifies that there are truths from the spiritual sense of the Word (n. 273).

That "the clouds dropped waters" (*Judges* v. 4) signifies instruction, influx and perception of divine truth (n. 594d).

"The heights of the cloud" (*Isa.* xiv. 14) are the interior truths of the Word (n. 1029d).

That "clouds" signify divine truths in ultimates, comes from the appearances in the spiritual world. There appear there clouds in various light; in the inmost or third heaven in flame-like light, in the middle or second, in shining-white, and in the ultimate or first in that which is less clear; and every one there knows that they are significative of divine truth from the Lord through angels (*see* n. 36, 594a).

By "clouds" in the opposite sense are signified falsities (n. 355d).

"To enter clouds" signifies to come into the non-acknowledgment of truth (n. 411*e*).

Clouds thick and black are seen roundabout many of the hells; and from this circumstance it is plain that by "clouds" in the opposite sense are signified falsities of evil that are contrary to truths from good (n. 594*d*).

"*Nubes* (a cloud)" represents

- 'ABH, *Judges* v. 4 (n. 594*c*);
 2 *Sam.* xxiii. 4 (n. 401*b*);
Job xxvi. 8 (n. 594*c*);
Ps. xviii. 12 (n. 594*b*); lxxvii. 17 (n. 273, 594*c*); civ. 3 (n. 36, 283*b*, 419*d*, 594*b*); cxlvii. 8 (n. 405*e*, 594*b*);
Isa. v. 6 (n. 594*b*); xiv. 14 (n. 594*d*, 1029*d*); xviii. 4 (n. 594*c*); xix. 1 (n. 36, 594*b*); lx. 8 (n. 406*c*);
Jer. iv. 29 (n. 411*e*);
 'ANAN, *Exod.* xiii. 21 (n. 504*b*, 594*c*); xiv. 19, 20 (n. 594*c*); xix. 9 (n. 594*d*, 937); xxiv. 15, 16, 18 (n. 594*d*); xxxiii. 9, 10 (n. 594*d*); xxxiv. 5 (n. 594*d*); xl. 36-38 (n. 594*c*);
Num. ix. 15-17, 19-22 (n. 594*c*); x. 11, 12, 34 (n. 594*c*); xiv. 14 (n. 594*c*);
Deut. i. 33 (n. 594*c*); iv. 11 (n. 594*d*); v. 22 (n. 594*d*);
Job xxxvii. 15 (n. 594*d*);
Ps. lxxviii. 14 (n. 594*c*); cv. 39 (n. 594*c*);
Isa. iv. 5 (n. 294*b*, 594*c*, 955);
Jer. iv. 13 (n. 281*b*, 355*d*);
Ezek. i. 4 (n. 594*d*); x. 3, 4 (n. 36, 220*b*, 594*d*, 630*c*); xxx. 18 (n. 594*d*); xxxii. 7 (n. 372*a*); xxxiv. 12 (n. 594*d*); xxxviii. 9 (n. 594*d*);
Joel ii. 2 (n. 372*b*, 594*d*);
Nahum i. 3 (n. 69, 594*b*);
Zeph. i. 15 (n. 594*d*);
 'NAN (Chaldee), *Dan.* vii. 13 (n. 455*a*, 594*b*, 1029*c*);
 'RABHAM, *Ps.* lxviii. 4 (n. 36, 594*b*);
 SHACHAQ, *Deut.* xxxiii. 26 (n. 36, 594*b*);
Ps. lxviii. 34 (n. 36, 594*d*); lxxxix. 37 (n. 36, 401*b*, 594*b*);
Jer. li. 9 (n. 594*d*);
 NEPHELE, in the passages cited from the New Testament.

"*Nubes superiores* (the higher clouds)" represents

- SHACHAQ, *Isa.* xlv. 8 (n. 36, 594*e*).

(See *Skies*.)

Cluster (*Botrus*).—(See *Grape*.)

By "the vine" is signified the church as to truth, and consequently the truth of the church; by "grapes" are signified good things therefrom, which are the good things of charity; and by "clusters" ('ESHKOL) the good things of faith (n. 618).

By "clusters of bitterness" (*Deut.* xxxii. 32) are signified the good things of faith adulterated (n. 433*e*; compare n. 519*b*, 618).

See also *Micah* vii. 1 (n. 919).

BOTRUS may be seen *Apoc.* xiv. 18 (n. 918).

— **Bunches** (*Racemi*).—By “clusters” or “bunches” of grapes, and by “grapes,” are signified the good things that make the spiritual church : by “clusters” or “bunches” are properly signified variations of the state of spiritual good, or the good of charity, because in the clusters many grapes are joined in their series (n. 918).

“*Racemi* (clusters)” represents

‘OLELOTH, *Obad.* verse 5, where the revised version has “gleaning grapes” (n. 919).

(See *Gleaning*.)

Coaches.—(See *Arched carriages*.)

Coal (*Pruna*).—By “a coal (*RITZPAH*) from the altar” (*Isa.* vi. 6) is signified divine love, from which is all purification (n. 580).

By “coals (*GACHELETH*)” which shall overwhelm (*Ps.* cxi. 10), is signified pride in one’s own intelligence (n. 455*b*).

By “coals” or “fire (*RESHEPH*)” (*Ps.* lxxviii. 48) is signified the love of evil, and its ardor for destroying (n. 503*a*).

— **Coals, Charcoal** (*Carbo*).—“A fire of coals” is the evil of the love of what is one’s own (n. 386*b*).

“To fashion the iron with the tongs, and to work in the coals (*PECHAM*)” (*Isa.* xlv. 12), signifies to work out falsities to favor one’s own loves (n. 587*b*).

Coat (*Tunica*).—The cloth, like the robe, was a general covering, for it encompassed the coat (*or* waistcoat) or inner garment (n. 395*c*).

By “the garments of the Lord” is signified the Word ; by “the garments that were divided,” the Word in the letter ; and by “the coat (*or* vesture)” the Word in the internal sense (n. 375*c* ; compare n. 64, 195*c*, 627*c*).

“The coat (*CHITON*)” (*Matt.* v. 40) signifies interior truth, and “the cloak” exterior truth (n. 556*b*).

“To pull off the robe, with the garment (*SALMAH*)” (*Micah* ii. 8), signifies to deprive of truths (n. 555*b*).

Cock-crowing (*Gallicinium*).—“Cock-crowing,” like “twilight,” signifies the last time of a church (n. 9).

“The twilight” before the morning, or “cock-crowing,” signifies the state of faith and charity in their beginning (n. 187*b*).

Cockle.—(See *Wild vine*.)

Cogitative, Belonging to thought (*Cogitativum*) ; **Belonging to cognition** (*Cognitivum*).—Both the scientific and the rational are in the natural man : one end of which man is what belongs

to knowledge and cognition (*scientificum et cognitivum*), and the other end is what belongs to intuition and thought (*intuitivum et cogitativum*) (n. 569*δ*).

Cognition (*Cognitio*), **Cognize** (*Cognoscere, Noscere*).—(See **Know, Knowledge**.)

To make it easy for the student to know where the terms *cognitio* and *cognoscere* are used, and where *scientia* and *scire*, in this article the former are rendered by cognition and cognize, the latter by knowledge and know. This distinction is by no means always observed in the translations of Swedenborg's works.

The natural man has cognition and apperception, as the spiritual man has intelligence (n. 581*d*).

Perception of a thing makes cognition of it; cognition without perception is dead, not living; so also is cognition of the meaning of words only, and not of the thing itself: there are such cognitions of truth and good, derived from the Word and from the doctrine of the church, with those in whom predominate the loves of self and of the world. When perception concerning spiritual truth and goods perishes, their cognition perishes also (n. 506).

The natural mind is opened to man by knowledges and cognitions of truth and good, and the spiritual mind by a life according to them (n. 1050).

The church with man is first formed by knowledges and cognitions in the natural man, which man is first cultivated by them (n. 654*k*).

Love and faith are not given without previous cognitions; for without these man would be empty (n. 110).

The truths of the natural man are truths that are matters of knowledge (*vera scientifica*), which are under the inspection of the rational man; and they are cognitions of truth, which are under the inspection of the spiritual man: cognitions of truth are what the natural man knows from the Word; and truths which are matters of knowledge are what the natural man sees from the rational, and by which also he is accustomed to confirm the truths of the church (n. 406*a*).

By scientifics (or matters of knowledge) from the Word, are meant all the things of the sense of its letter in which what belongs to doctrine does not appear; but by cognitions of truth and good are meant all the things of the sense of the letter of the Word in which and from which is what belongs to doctrine (n. 545; compare n. 93).

All cognitions of good and truth or doctrinals from the Word proceed from the Lord: to love God and to believe in Him include all things taught by the church, which are called doctrinals and cognitions, since He is loved and believed in from these (n. 110).

Before cognitions are in a man's will, they are not in the man, but are in the place of entrance to him, which is his memory (n. 242a).

The sight of cognitions recedes with man if the cognitions are not enrooted in his life (n. 242a).

The faith of cognitions is historical faith before it becomes the faith of life (n. 242a).

When man has cognitions from the Word and applies them to life, then by means of them he communicates with heaven, and through that communication he becomes spiritual. But cognitions that are from other books, which present the doctrinals of the church and confirm them in various ways, do not open communication with heaven except through the cognitions that are in them from the Word (n. 195a).

Thought becomes fuller from cognitions of truth which are of faith, and of good which are of love, from the Word (n. 1098).

The interior things of heaven and the church, which are called celestial and spiritual, are founded on the cognitions of truth and good which are in the sense of the letter of the Word, understood rationally (n. 518a).

Cognitions and truths differ in this, that cognitions belong to the natural man, and truths to the spiritual (n. 275b); the truths of the natural man are cognitions of truth and good (n. 538a); the truths which are in the natural man, and are called cognitions and scientifics, are the generals of truth (n. 275b).

By the truths of the natural man are meant cognitions of truth, and by the goods of the natural man are meant cognitions of good (n. 406c): cognitions of good are also truths, for to have cognition of goods is from the understanding, and understanding belongs to truth (n. 556c).

He who merely has cognitions from the Word in the memory, and has not committed them to life, still remains natural as before. To commit to life the cognitions which are from the Word, means to think from them when one left to himself is thinking from his spirit, also to will them and do them, for this is loving truths because they are truths; and they who do thus are they who through cognitions from the Word become spiritual (n. 193b; compare n. 105).

"*Cognitio* (knowledge)" represents

DE'AH, *Fer.* iii. 15 (n. 700g).

"*Cognoscere* (to know)" represents

YADHA', *Gen.* iii. 7 (n. 739b);

• DEUT', *Deut.* viii. 2 (n. 730d);

Job v. 24 (n. 659*d*);
Ps. cxxxix. 1 (n. 687*b*);
Isa. xix. 21 (n. 654*b*); xlv. 9 (n. 587*b*);
Jer. v. 1 (n. 652*b*); verse 15 (n. 455*b*); xxxi. 34 (n. 701*c*);
Ezek. xxix. 6 (n. 654*i*);

NAKHAR, *Lam.* iv. 8 (n. 372*b*);
 EPIGINOSKO, *Matt.* vii. 20 (n. 785*a*).

— **Cognition, belonging to.**—(See *Cogitative*.)

Cohabitation (*Cohabitatio*).—The name Zebulun, in Hebrew, was derived from a word meaning cohabitation (ZABHAL); and “cohabitation” in the spiritual sense signifies conjunction, such as there is with those who love each other (n. 447).

Cohere, Cleave, Compact (*Cohaerere*).—“They shall not cohere (*Chal-dee*, D'BHAQ) one with the other, even as iron doth not mingle with clay” (*Dan.* ii. 4; the English versions have “cleave”), signifies that true things were mixed with false, but that still they do not cohere (n. 176; *compare* n. 237*b*, 411*b*, 1029*b*).

“Jerusalem, built as a city which coheres (CHABHAR) together” (*Ps.* cxxii. 3; the English versions have “compact”), is the church in which all things are in order. It is said to “cohere together,” when all things of its doctrine are consistent and of one mind, and when they look to the Lord and love to Him, which is from Him, as beginning and end (n. 431*b*).

Coins.—(See *Money*.)

Cold, Frost (*Frigus*).—Whereas “heat” signifies heavenly love, by “cold” is signified infernal love (n. 231).

By “cold (or frost) (QERACH) in the night” (*Jer.* xxxvi. 30) is signified aversion to truths; for with those who are in falsities from evil there is cold when the light of heaven flows-in, intense in proportion to the heat of the falsity from evil (n. 481; *compare* n. 419*d*).

Man before reformation is wholly cold; the cold is manifestly felt when the Divine flows-in out of heaven (n. 419*d*, where is explained *Ps.* cxlvii. 17; here “*frigus*” is the rendering of QARAH).

— (*Frigidus*).—“To give one of the little ones a cup of cold [water] (PSUCHROS) to drink, in the name of a disciple” (*Matt.* x. 42), means to do good and to teach truth from obedience; for by “water” is signified truth in affection, and by “cold [water]” truth in obedience; for obedience alone is a natural and not a spiritual affection; it is therefore relatively cold (n. 695*b*; *compare* n. 624*b*).

“That thou art neither cold nor hot” (*Apoc.* iii. 15), signifies to be neither in infernal love nor in spiritual love, but between the two (*concerning which see much more*, n. 231; *compare* n. 189, 232).

"Cold" signifies the deprivation of the good of love (n. 503*b*).

By "cold (QAR) strange waters" (*Fer.* xviii. 14) are signified falsities in which there is not good; "strange waters" are falsities; and "cold" is that in which there is not good (n. 411*f*).

Collect, Gather, Gathering (*Colligere, Collectio*).—"Colligere (to collect, or to gather)," represents

- ASAPH, *Deut.* ix. 14 (n. 376*c*);
- 2 *Kings* xxii. 20 (n. 659*d*);
- Ps.* l. 5 (n. 850*d*); civ. 28 (n. 294*b*);
- Isa.* xxiv. 22 (n. 811*d*); lx. 20 (n. 401*c, k*);
- Fer.* xxv. 33 (n. 659*e*);
- LAGAT, *Ps.* civ. 28 (n. 294*b*);
- Isa.* xxvii. 12 (n. 654*e*);
- Fer.* vii. 18 (n. 555*d*);
- TZABHAR, *Zech.* ix. 3 (n. 236*b*);
- QABHATZ, *Isa.* xl. 11 (n. 314*b*); xliii. 5 (n. 239*b*, 724*d*, 768*b*); lxii. 9 (n. 630*c*);
- SULLEGO, *Matt.* xiii. 28, 29, 30 (n. 374*d*, 426); verse 40 (n. 426); verse 41 (n. 540*a*);
- SUNAGO, *Matt.* xxv. 35, 38 (n. 386*d*);
- John* iv. 36 (n. 911*c*).

"Collectio (gathering)" represents

- JOSEPH, *Micah* vii. 1 (n. 919).

Color (*Color*).—(See *Appearance*.)

The light in heaven, which in its essence is divine truth, is changed into various colors according to the truths from good that are received. Hence "colors" in the Word, from their correspondence, signify truths from good (n. 431*a*).

There are colors in heaven, more brilliant than in the world, having their origin in the light there (n. 1042).

In the spiritual world there are seen the choicest colors, deriving their origin from good and truth: for colors there are modifications of heavenly light, and thus of the intelligence and wisdom which are with the angels in heaven (n. 576, 364*a*).

There are two colors which are fundamental in all the colors there; namely, red and white. The red has its origin from the flamy light from divine good, and the white from the shining-white light from divine truth: and because of this, so far as colors are derived from red they are significative of good, and so far as they are derived from white they are significative of truth (n. 364*a*).

Colors are significative of quality (n. 364*a*).

Column.—(See *Pillar*.)

Combat (*Pugna*), **Fight** (*Pugnare*).—(See **War, Battle**.)

By Jacob's struggle (*or* combat) with the angel (*Gen.* xxxii. 25–32) is described the contumacy with which Jacob and his posterity insisted on possessing the Land of Canaan ; by which is meant, that the church should be instituted with them (n. 710*b*).

By "war" is signified combat against falsities and evils, and their destruction (n. 355*f*).

So far as the genera and the species of thefts are removed, so far the Lord removes insincere and unjust things as to intention and will, where the roots of them are ; and ever with less resistance and combat, and thus with easier work, than in the beginning (n. 973).

"*Pugnare* (to fight)" represents

LACHAM, *Zech.* xiv. 3 (n. 405*d*) :

POLEMEO, *Apoc.* xii. 7 (n. 735).

"*Potenter pugnare* (to fight powerfully)" represents

SUR, *Hos.* xii. 4, where the revised version has "strove" in the margin (n. 710*b*).

— **Fight against** (*Oppugnare*).—" *Oppugnare* (to fight against)" is the rendering of

LACHAM, *Deut.* xx. 10 (n. 725*b*).

Come, Come into, Go, Go into, Enter into (*Advenire*) ; **Advent, Coming** (*Adventus*).—The Lord's advent or coming is revelation of Himself, and of the divine truth which is from Him, in the Word and by the internal sense. The Lord does not reveal Himself elsewhere than in the Word, nor does He reveal Himself there except by the internal sense (n. 36).

By "the coming (*PAROUSIA*)" of the Lord (*Matt.* xxiv. 3, 30, 42), which is also foretold where He says, "If I will that he tarry till I come (*ERCHOMAI*), what is that to thee" (*Fohn* xxi. 22), is not there meant His coming in person, but that He will then reveal Himself in the Word ; that He is Himself Jehovah, Lord of heaven and earth, and that He alone is to be adored by all who are to be in His new church which is meant by "the New Jerusalem : " and for this end also He has now opened the internal or spiritual sense of the Word, in which sense the Lord is everywhere treated of (n. 870).

By "the coming of the Lord and the consummation of the age" (*Matt.* xxiv. 3 ; *Mark* xiii. 4 ; *Luke* xxi. 7) are signified the beginning of a new church and the end of the former church ; by "the coming of the Lord" the begin-

ning of the new church, and by "the consummation of the age" the end of the old church (n. 706b).

Three causes of the Lord's coming into the world (n. 806).

In the Word, by "the Lord's coming" is signified visitation. By visitation is meant the exploration of man, after death, in respect to his quality, before he is judged (n. 144).

"Thou shalt not know what hour I will come (HEKO) upon thee" (*Apoc.* iii. 3), not only means that you are ignorant of the time of death, but also that the state of life which there is then, will remain to eternity; for such as has been the state of man's past life, even to its end, such does he remain through eternity (n. 194; compare n. 193a, 870).

— (*Venire*).—"To come (ERCHOMAI)," when said concerning the Lord (*Apoc.* i. 7), signifies to reveal Himself (n. 36).

"To come (ERCHOMAI) to the Lord" (*John* vi. 35) is to do His precepts (n. 386d).

"To come (ERCHOMAI)" (*Apoc.* vi. 1), when anything is presented to be seen, means to give attention; for by "coming" in the spiritual sense is meant to draw near by sight, and thus to give attention (n. 354).

"Behold there came (THAN) with the clouds of heaven one like unto the Son of Man" (*Dan.* vii. 13) signifies revelation in the Word (n. 36).

"We will go (BO) into the land of Egypt" (*Jer.* xlii. 14) signifies desire for the natural state and for those things which belong to the natural man (n. 654k).

"*Venire*" is the rendering of

BO, *Job* v. 26 (n. 659d);

Jer. xxiii. 5 (n. 102b); xlii. 14-16 (n. 654k);

Ezek. xxiii. 17 (n. 654l);

ERCHOMAI, *Matt.* xxi. 9 (n. 102a); xxiv. 5 (n. 102a); xxv. 3 (n. 36, 870); verse 42 (n. 193a, 870); xxvi. 64 (n. 36);

John xii. 28 (n. 102b);

Apoc. i. 4 (n. 23); verse 8 (n. 42); iii. 11 (n. 216);

HEKO, *Apoc.* ii. 25 (n. 173).

— *Coming forth*.—(See *Going out*.)

— *Come forth, Come out, Go forth* (*Exire*).—The last judgment is meant (*Micah* i. 3) where it is said, "Jehovah, coming forth (YATZA') out of His place, cometh down and treadeth upon the high places of the earth (n. 405k; compare n. 405d, 734c).

By "coming forth from the Father" and "returning to the Father," is meant to be conceived and so to exist from Him, and also to be united to Him as soul to body (n. 852b).

"To go forth" is predicated of truth (n. 336^b).

What comes forth and proceeds from divine truth that is received, is a life according to the truth (n. 768^b).

"To come forth from the monuments (*or* graves)" (*John* v. 28, 29) is signified from the material body (n. 659^c).

By "the monuments (*or* graves)" which will be opened, are meant places in the lower earth; the meaning is not that the monuments (*or* graves) on earth are to be opened, and that they are coming out of them at the day of the last judgment (n. 899^b).

"To come out of Babylon" (*Apoc.* xviii. 4) is to leave those who are meant by "Babylon" (n. 1107).

"*Exire* (to come forth, to come out, to go forth, etc.)" is the rendering of

YATZA', in the following passages:—*Gen.* ii. 10 (n. 518^b);

Deut. viii. 7 (n. 518^a);

Judges xx. 1 (n. 417^b);

Ps. cv. 38 (n. 594^c);

Isa. xxvi. 21 (n. 315^d); xlii. 13 (n. 734^c); li. 4 (n. 406^b);

Jer. vi. 25 (n. 721^c); x. 20 (n. 799^b);

Micah i. 3 (n. 405^k); iv. 2 (n. 850^b); verse 10 (n. 721^b);

Zech. vi. 1 (n. 355^b, 405^d); verses 5–8 (n. 355^b);

Mal. iv. 2 (n. 279^a);

N^{EP}HAQ (Chaldee), *Dan.* vii. 10 (n. 336^b);

EKPOREUOMAI, *John* v. 29 (n. 659^c, 899^b);

EKCHOREO, *Luke* xxi. 21 (n. 313^b);

EXERCHOMAI, *Matt.* xxvii. 53 (n. 899^a);

Mark xiv. 48 (n. 1145); xvi. 20 (n. 815^b);

John xiii. 3 (n. 852^b); xvi. 30 (n. 815^c);

Apoc. ix. 3 (n. 543^a); xiv. 20 (n. 923); xv. 6 (n. 949); xvi.

17 (n. 1013); xviii. 4 (n. 1107).

— **Come forth, Go forth, Go out, Proceed** (*Egredi*).—By "that which proceedeth (*or* cometh forth) from the mouth" (*Matt.* xv. 18, 19) in the spiritual sense is signified thought from the will *or* from love (n. 580).

"*Egredi* (to go forth)" represents

TZA'ADH, *Judges* v. 4 (n. 594^c);

EKPOREUOMAI, *Matt.* iv. 4 (n. 1074); xv. 18 (n. 580);

Apoc. xi. 5 (n. 642); in all these passages it is rendered "proceed" in the English versions;

EXERCHOMAI, *Matt.* xv. 18, 19 (n. 580); this is the word that is rendered "come forth" in the revised version of these verses.

— **Come forth** (*Prognati*).—(*See Products, which represents the same Hebrew word.*)

By "the world and all who come forth (TZE'ITZA'IM) of it" (*Isa.* xxxiv. 1), is signified the church as to all goods (n. 741^b).

— **Come.**—(*See Walk.*)

— *Come again.*—(See *Return.*)

— *Come before.*—(See *Prevent.*)

— *Come near.*—(See *Approach.*)

— *Come up.*—(See *Ascend.*)

Comeliness (*Decor*).—(See *Beauty.*)

It is from correspondence that the angels appear adorned with beautiful hair; and that according to the orderly arrangement of their flowing locks, and the comeliness and gloss of the hair, it is known what is the quality of the correspondence of the natural man with the spiritual in them (n. 555a).

Comfort (*Consolari*), **Consolation** (*Consolatio*).—"Jehovah will comfort (NACHAM) Zion, He will comfort all its waste places" (*Isa.* li. 3), is said concerning the coming of the Lord, and concerning the establishment of the church (n. 326b): by "comforting the waste places" is signified to re-establish the church (n. 721b; compare n. 730c).

"I am He that comforteth you" (*Isa.* li. 12), signifies that all things are from the Lord (n. 507).

"Thy rod and Thy staff shall comfort me" (*Psa.* xxiii. 4), signifies that spiritual divine truth together with natural divine truth will keep in safety (n. 727a).

That no spiritual truth will any longer be left, is signified (*Jer.* xxxi. 15) where it is said that "Rachel, weeping for her sons, refuseth consolation for her sons, because there is not one of them" (n. 695c).

"*Consolari* (to comfort)" represents

NACHAM, in the following passages also:—*Isa.* xl. 1 (n. 1115); xlix. 13 (n. 405b); lxi. 2 (n. 295c, 612);

Lam. i. 16 (n. 750e; but in n. 724c the Latin rendering is "*consiliarius*").

By "the breast of consolations (TANCHUMIM)" (*Isa.* lxvi. 11) is signified divine good (n. 365g).

Command (*Mandare*).—(See *Authority, to have absolute.*)

"*Mandare* (to command)" represents

ENTELLOMAI, *John* xv. 14 (n. 409d, 785a).

Commandments, Commands (*Mandata*).—(See *Precepts.*)

In the Word mention is frequently made of keeping and doing God's commandments and His precepts; and by "doing the precepts of God" is meant the same as by loving the Lord above all things, and the neighbor as oneself (n. 894).

All commandments which are immediately from the divine love, are of the divine will. There are also commandments which are not of the divine will, but of leave and permission, of which many were given to the sons of Israel (n. 423).

"Testimonies" are mentioned in many passages in the Word; and at the same time "the law," "precepts," "commandments," "statutes," and "judgments;" and by "testimonies" and "commandments" are there signified teachings concerning life, by "the law" and by "precepts" those things that teach doctrine, by "statutes" and "judgments" those teaching rituals (n. 392e).

"*Mandata* (commandments)" represents

PIQQUDHIM, *Ps.* xix. 8, which the authorized version renders "statutes," and the revised "precepts" (n. 392; we find "*praecepta*," *A.C.*, ii. 2826); cxix. 4, where the English versions have "precepts" (n. 392):

ENTOLE, *John* xiv. 15 (n. 785a).

Commend. (*Commendare*).—"So thou commendedst (**PAQADH**) the wickedness of thy youth" (*Ezek.* xxiii. 21), signifies the love of the false, implanted from the earliest age (n. 654f). (The English versions have "calledst to remembrance," in place of "commendedst.")

Commit adultery.—(*See Adultery.*)

Commix, Commixtion, Mingle (*Commiscere, Commixtio*).—"Commiscere (to mingle)" represents

SAKHAKH, *Isa.* xix. 2 (n. 746c):

'ARABH, *Isa.* xxiv. 11 (n. 652b, 919; where *A.C.*, ii. 2851, has "*desolare*").

Common, General (*Communia*).—Things common (or general principles) precede, particulars are insinuated into them, and singulars into these (n. 904).

With the man who is being regenerated, common (or general) things precede, and particulars and singulars follow in order (n. 904): afterwards there takes place a subordination of all things under the common (or general) things that are with him, and thus connection (n. 904).

Communicate (*Communicare*), **Communication, Communion** (*Communicatio*).—Through communication with heaven the internal spiritual man is opened (n. 195a).

Man communicates with heaven through knowledges from the Word, and through this communication he becomes spiritual; for a man becomes spiritual by being in similar truths with the angels of heaven, or in corresponding truths (n. 195a).

Cognitions that are from other books, which present the doctrinals of the church and confirm them in various ways, do not open communication with heaven except through the cognitions that are in them from the Word: these communicate, if they are truly understood and are applied not to faith alone but to life (n. 195a).

In the spiritual world there is communication of all affections, and sometimes of thoughts; and within every society there is a general communication, extending itself from the middle of the society in all directions even to its boundaries (n. 674; *compare* n. 675a).

From this communication, one is held by another, and thus all in the same society are held one by the other, in similar affection, and consequently in similar good (n. 675a).

Compact.—(See *Cohere*.)

Companion (*Consocius*).—"Companion (*consocius*, *ΣΥΓΚΟΙΝΩΝΟΣ*) in affliction" (*Apoc.* i. 9) signifies the truth of faith infested by falsities (n. 47).

— (*Socius*).—In many passages of the Word mention is made of "brother and companion," and by these are signified good and truth. In ancient times also they were called brethren who were in good, and companions who were in truths, for the reason that truth ought to be consociated with good, and when consociated it becomes a brother (n. 47; *compare* n. 365f, 746c).

"*Socius*" represents

REA', variously rendered in the English versions, in the following passages:—*Deut.* xv. 2 (n. 746c);

Ps. cxxii. 8 (n. 365f);

Isa. xix. 2 (n. 746c);

Jer. ix. 4 (n. 746c); xxiii. 35 (n. 746c); xxxiv. 17 (n. 746c).

Company, Congregation (*Coetus*).—"The company (*‘EDHAIH*) of God" (*Ps.* lxxxii. 1; the English versions have "congregation,") signifies heaven (n. 313b); by "the company of God" are meant the angels (n. 639).

Divine truth from divine good is signified (*Ps.* lxviii. 27) by "the princes of Judah, their company (*RIHMAH*)" (n. 439).

That a church is to be established from the nations is signified (*Jer.* xxxi. 8) where it is said, "I will bring them . . . , I will gather them, . . . a great company (*QAHAL*) shall they return hither" (n. 721b).

"The inheritance of God," by which is signified the church, is called (*Ps.* lxviii. 9, 10) "His wild beast," "His company (*CHAY*)" (n. 650a; the English versions have simply "congregation:" *compare* n. 721b). (See *Wild beast*.)

Comparisons (*Comparationes*).—All comparisons in the Word are significant; for they are from correspondences, like real things (n. 69, 375^e(viii.), 376^e, 401^e, 403^e, 411^c, 539^b, 644^b).

Compass, Encompass (*Circumdare*).—(See *Go round*.)

The Hebrew and Greek words which are here represented by "*circumdare*," in the English versions have the various renderings, Array, Clothe, Compass, Encompass, Fence, Trench.

"To compass (**SABHABH**) the altar of Jehovah" (*Ps.* xxvi. 6) signifies conjunction of the Lord, by worship from the good of love (n. 391^d).

"A woman shall encompass a man" (*Jer.* xxxi. 22; see revised version), signifies that a new church is to be established, in which truth will be conjoined to its affection; "to encompass" is to be conjoined with (n. 555^a).

SABHABH may also be seen, *Ps.* xlviii. 12 (n. 453^b):

APHAPH, *Jonah* ii. 5 (n. 750^d):

AZAG, *Isaiah* v. 2 (n. 918):

ATAR, *Psalms* v. 12 (n. 295^c):

KUKLOO, *Luke* xxi. 20 (n. 573^b):

PERIBALLO, *Apoc.* x. 1 (n. 594^a); xii. 1 (n. 401^b, 707).

Comprehend (*Completi*).—"To comprehend (**KUL**) the dust of the earth in a measure" (*Isa.* xl. 12) signifies to arrange lower things (n. 629^b).

— **Lay hold of** (*Comprehendere*).—"The darkness comprehended (**KATALAMBANO**) it not" (*John* i. 5), signifies that they who are in falsities of evil do not perceive divine truth (n. 294^d).

"*Comprehendere*" represents

KRATEO, *Apoc.* xx. 2; which the English versions render, "lay hold of" (n. 750^c).

Conceive (*Concipere*), **Conception** (*Conceptus, Conceptio*).—(See *Idea*.)

By "conceptions," "births," "nativities" and "generations," in the Word, are signified spiritual conceptions, births, nativities and generations (n. 721^c, 434^a, 444^b).

The Son that a virgin should conceive (**HARAH**) and bring forth, and whose name should be called "God-with-us" (*Isa.* vii. 14), is the Lord as to the Human (n. 617^b).

The man who is being regenerated is as it were conceived, carried in the womb, born and educated; much as the man was conceived of his father, carried by his mother and born of her, and afterwards educated (n. 721^a).

All conception has its place in the spiritual man, and the whole work of pregnancy or gestation in the womb; but the birth itself takes place in the natural man (n. 724^a).

Good is first conceived of the Lord with man; and it is

brought forth by means of truths in which good is in its own form and effigy (n. 434a).

"Birth" (*Hos.* ix. 11) signifies those things that are last, because it signifies that which has been born; "from the belly and from the conception (*HERAYON*)," signifies what is before birth: thus all things are signified, from ultimates to firsts (n. 710a, 721b).

"Conception (*HERON*)" (*Gen.* iii. 16) signifies the reception of truth which is from good; and "to bring forth sons" signifies to produce truths (n. 721c).

That in place of truths vanities are imbibed, in which are no truths, is signified (*Isa.* xxvi. 18) by "We have conceived (*HARAH*), we have been in labor, and we have brought forth wind" (n. 721a, 741b).

Conclusions (*Conclusiones*).—The reasonings from the spiritual man are rational. They are better called conclusions from reasons and from truths (n. 569c).

Concubine (*Concubina*), **Concubinage**, **Lying with** (*Concubitus*).—(*See Mistress.*)

That "Reuben" (*Gen.* xxxv. 22) signifies faith separate from charity, may be manifest from his adultery with Bilha, his father's concubine (*PILEGHESH*) (n. 434d).

The reason why lying with a betrothed virgin was a crime to be punished with death (n. 863b).

Concupiscence.—(*See Lust.*)

Condemn (*Condemnare*).—That one must not think evil concerning good and truth, is meant (*Luke* vi. 37) by the words, "Judge not, that ye be not judged; and condemn not, that ye be not condemned (*KATADIKAZO*)" (n. 629c).

"They shall condemn (*KATAKRINO*) Him, and shall deliver Him to the Gentiles" (*Matt.* xx. 18), signifies to adjudge divine truth and divine good to hell, and to deliver them up to evils and falsities which are from hell (n. 655b).

Conduit.—(*See Aqueduct.*)

Confection.—(*See Ointment.*)

Confess, Give thanks (*Confiteri*); **Confession** (*Confessio*).—By "confessing," where it is said that the Lord will confess (*EXOMOLOGOMAI* or *HOMOLOGEO*) (*Apoc.* iii. 5), is meant to grant that the things should be (n. 200).

Worship from truths which are from good, from the Lord, is signified (*Ps.* cxxii. 4) by "to confess (*YADHAN*) to the name of Jehovah" (n. 431b; the English versions have "to give thanks").

"The testimony of Jesus is the spirit of prophecy" (*Apoc.* xix. 10), signifies that the confession of the Lord, and the acknowledgment of His Divine in His Human, is the life of every truth, both in the Word and in doctrine from the Word (n. 392e).

"*Confiteri* (to confess)" is the rendering of

YADHAM, *Lev.* xvi. 22 (n. 730e);
Ps. xxxiii. 2 (n. 323b); xliii. 4 (n. 323b); lvii. 9 (n. 323b);
 lxxi. 22 (n. 323b); cxix. 7 (n. 392e).

"*Confessio* (confession)" is the rendering of

TODHAM, *Ps.* xxvi. 7 (n. 391d); cxlvii. 7 (n. 323b);
Isa. li. 3 (n. 326b, 730c).

Confide, Trust (*Confidere*); **Confident, Trustful** (*Confidentes*); **Confidently** (*Confidenter*).—"Blessed are all they that put their trust in Him" (*Ps.* ii. 12), signifies salvation through love and faith in the Lord (n. 684b, 850a).

Because the Lord as to His Human acquired power over the hells, and thus over the evils and falsities which rise therefrom into the flesh with every one, and infest, He therefore says (*John* xvi. 33), "Be trustful, I have overcome the world" (n. 365b; the English versions read, "Be of good cheer").

By "dwelling confidently in the desert, and sleeping in the woods" (*Ezek.* xxxiv. 25), is signified that they who are conjoined with the Lord shall be safe from all infestation of evil and the false, wherever they may be (n. 701c; the authorized version has "safely," the revised version has "securely").

"They that trust in the mountains of Samaria" (*Amos* vi. 1), are they who trust themselves, and bring forth doctrines from their own intelligence (n. 163).

By "confident daughters" (*Isa.* xxxii. 9, 10; the revised version has "careless," but gives "confident" as the meaning of the Hebrew) are signified the falsities which they are in, who place trust in their own intelligence (n. 555d); also those in the church who love falsities more than truths (n. 919).

"*Confidere*" (translated in various ways in the English versions) is the rendering of

BATACH, *Isa.* xii. 2 (n. 326b); xxxi. 1 (n. 355g, 654g); xxxii. 9 (n. 555d); xxxvi. 6 (n. 627b);
Fer. v. 17 (n. 724e, 911c); ix. 4 (n. 746c);
Hos. x. 13 (n. 783);
Amos vi. 1 (n. 163);
Hab. ii. 18 (n. 587b);
 CHASHAH, 2 *Sam.* xxii. 3 (n. 316b);
Ps. ii. 12 (n. 684b, 850a); xviii. 2 (n. 316b); lxi. 4 (n. 799b);
 xci. 4 (n. 283b);
 YACHAL, *Isa.* li. 5 (n. 406b);
 QAVAH, *Isa.* lx. 9 (n. 724d);

THARSEO, *Matt.* ix. 22 (n. 815*δ*);
John xvi. 33 (n. 365*δ*, 806).

Confidence, Trust (*Fiducia*).—(See **Security**.)

It is a fallacy that the confidence which is called saving faith, held without understanding, is spiritual confidence; when nevertheless confidence without understanding is persuasion from another, or from confirmation by passages scattered here and there in the Word, which are collected together, and by reasonings from the natural man applied to a false principle. Such confidence is a blind faith (n. 781*δ*).

Confidence confirms such things as are not truths, thus which are not to be of faith (n. 806; *compare* n. 805*j*).

“*Fiducia*” represents

BATACH, *Ps.* xxii. 9, rendered “hope” in the authorized version, and “trust” in the revised; for this we have “*fiduciam faciens*” (n. 710*a*):

BITCHAH, *Isa.* xxx. 15, rendered “confidence” in the English versions (n. 355*e*):

MIBHTACH, *Job* xxxi. 24 (n. 627*δ*), and *Ps.* lxxv. 5 (n. 1133), rendered “confidence” in the English versions.

Confirm, Help, Strengthen (*Confirmare*).—“*Confirmare*” is the rendering of words that are variously translated in the English versions:—

AMATZ, *Amos* ii. 14 (n. 783):

GABHAR, *Dan.* ix. 27 (n. 684*e*):

CHAZAQ, *Isa.* xli. 6 (n. 746*c*); verse 13 (n. 298*δ*);

Jer. xxiii. 14 (n. 653*δ*);

Nahum iii. 14 (n. 177, 540*δ*):

KUN, *Ps.* lxxviii. 9 (n. 388*e*):

BIBAIQO, *Mark* xvi. 20 (n. 815*δ*):

STERIZO, *Luke* xxii. 32 (n. 740*δ*, 746*f*);

Apoc. iii. 2 (n. 188).

Confirmation, Proof (*Confirmatio*).—Confirmations of evils, from the thought, are falsities (n. 1109).

What is false can be confirmed as well as what is true (n. 824).

Conflict (*Conflictus*).—Conflict of the interiors with the exteriors, in some persons, in the first state of separation; which conflict ceases as soon as the exteriors are wholly closed (n. 702).

Confound (*Confundere*).—(See **Blush**.)

The desolation of the church as to its truths and goods is described (*Isa.* xxiv. 4, 5) by “mourning,” “being confounded (NABHEL),” and “languishing” (n. 741*d*; *compare* n. 697: in place of “being confounded” the English versions have “fade away.”)

Confusion.—(See **Emptiness**.)

Congregate, Gather, Gather together (*Congregare*); **Congregation, Assembly** (*Congregatio*).—(See *Company*.)

"The kingdoms of the nations gathered together ('ASAPH)" (*Isa.* xiii. 4), signify the falsities of evil which they have made to cohere (n. 453*b*): "the nations gathered together" signify the churches, as to the evils and the falsities therefrom which conspire against the truths and goods of the church (n. 573*b*); also falsities from evil (n. 734*d*).

See also *Hab.* i. 9 (n. 811*a*); verse 15 (n. 513*c*).

"To gather together (QASHATZ) the waters of the lower fish-pool" (*Isa.* xxii. 9) signifies to collect many things from the sense of the letter of the Word and from the natural man (n. 453*b*).

QASHATZ occurs in the following passages also:—*Isa.* xi. 12 (n. 433*b*); lxii. 9 (n. 376*c*, 630*c*); lxvi. 18 (n. 427*a*); *Jer.* xxix. 14 (n. 811*c*); xxxi. 8 (n. 721*b*); verse 10 (n. 374*d*); *Ezek.* xxii. 19 (n. 540*b*); xxix. 5 (n. 388*c*, 654*i*); verse 13 (n. 633*b*, 654*e*); xxxix. 17 (n. 388*f*, 617*d*, 650*e*); *Hos.* ix. 6 (n. 799*b*); *Micah* i. 7 (n. 695*d*); *Zech.* x. 10 (n. 328*d*).

"*Congregare* (to gather together)" is the rendering of

QAHAL, *Judges* xx. 1 (n. 417*b*).

By "gathering together (EPISUNAGO) the elect" (*Matt.* xxiv. 31), is signified to join to Himself those who are His (n. 427*a*): this also signifies the establishment of a new church (n. 418*b*; compare n. 849).

"To gather (SUNAGO) into the barn" (*Matt.* xiii. 30) signifies to conjoin to heaven (n. 911*a*).

SUNAGO also occurs, *Matt.* xviii. 20 (n. 411*d*, 696*a*); *Apoc.* xvi. 14 (n. 1003); verse 16 (n. 1010).

The term "congregation" in the Word is used concerning spiritual truths (n. 340*a*).

"*Congregatio* (a congregation)" is used as the rendering of

MAQHELOTH, *Ps.* lxviii. 26 (n. 340*a*, 439);
EDHAH, *Ps.* lxviii. 30 (n. 627*b*, 654*i*, 783);
Jer. xxx. 20 (n. 724*c*);
QAHAL, *Gen.* xlix. 6 (n. 443*b*);
Judges xx. 2 (n. 417*b*);
Job xxx. 28 (n. 714*c*);
Ps. lxxxix. 5 (n. 205);
Jer. l. 9 (n. 357*c*).

Conjugal (*Conjugalis*), **Marriage** (*Conjugium*), **Consorts, Married partners** (*Conjuges*).—(See *Love, Matrimony, Nuptials*.)

For the exposition of the Sixth Precept of the Decalogue,

which is commonly called the Seventh where English is spoken, see articles n. 981-986, 988-1010.

Love truly conjugal is from the Lord alone. No one can be in love truly conjugal unless he acknowledges the Lord alone (n. 995).

The genuine conjugal is given chiefly in the third heaven: the angels of this heaven are in the Lord because in good, and the Lord is in them because in truths; this is the heavenly marriage from which love truly conjugal descends (n. 995).

Conjugal love, and its origin (n. 710c, 983, 984, 990, 991).

Love truly conjugal, in its first essence, is love to the Lord from the Lord (n. 995, 996); it is also innocence (n. 996); it is peace (n. 997).

Man has intelligence and wisdom in measure and of quality such as is the conjugal love with him (n. 998).

From love truly conjugal is power and protection against the hells, and hence peace (n. 999).

They who are in love truly conjugal return after their death into their youth and adolescence (n. 1000).

Angels have all their beauty from conjugal love (n. 1001).

Love truly conjugal is an image of the Lord (n. 984).

Love truly conjugal is itself the very medium whereby man becomes a love, which is an image or a likeness of God (n. 984).

Conjugal love is the fundamental love of all the loves of heaven (n. 993).

Love truly conjugal can be given only between two (n. 1004).

All scortation that destroys the conjugal and extinguishes the love of it, is adultery or is of adultery; but that which does not destroy the conjugal and does not extinguish the love of it, is fornication gushing up from a sort of instinct of nature for marriage, which for various reasons cannot yet be entered into (n. 1010).

In the Word there is everywhere the marriage of divine good and divine truth (n. 710d).

Good is not good except from truth, and truth is not truth except from good; wherefore when the two make a one they then first are and exist. This conjunction into a one is called the heavenly marriage, and from this marriage is heaven, and the church (n. 638a, 701e).

"Marriage" in the spiritual sense signifies the marriage of good and truth (n. 710c).

Upon the conjunction of truth and good are founded all the precepts in the Word respecting marriages (n. 555c).

There are throughout the Word two expressions, one of them referring to good and the other to truth, and this for the reason that the conjunction of good and truth makes both

heaven and the church : hence heaven and the church are each compared to a marriage, the Lord being called Bridegroom and Husband, and heaven and the church being called Bride and Wife. Wherefore any one who is not in that marriage, is not an angel of heaven, nor is he a man of the church (n. 660).

All intelligence and wisdom are from that marriage (n. 660).
In this marriage man enters when he is being regenerated and is becoming a church (n. 555c).

By the marriage of a man with a wife is signified the marriage of truth and good, since love truly conjugal descends from that spiritual marriage (n. 618).

There are marriages in the heavens as well as on earth ; but in the heavens there take place marriages of like with like (n. 710c).

Marriages such as there are in the heavens derive their spiritual origin from the conjunction of good and truth (n. 817c).

It is to be observed that marriage of the understanding of truth and good with the affection for truth and good is in general from three-fold origin, and consequently in three-fold degree ; in the supreme degree is the marriage of those who are called celestial, in a lower degree between those who are called spiritual, and in the lowest between those who are called natural (n. 710c).

The love of marriage descends from the inmost or third heaven (n. 990).

Marriage is from the marriage of truth and good (n. 988).

Man was created to be the understanding of truth, and thus to be truth ; and woman was created to be affection for good, and thus good ; in them therefore there is given a conjunction of truth and good (n. 984).

In marriage, the man is the truth which is of thought, and the woman is affection (n. 555b).

By marriage is meant, where its love, which is conjugal love, reigns (n. 988).

How holy are marriages in themselves, that is, from creation, may be seen from considering that they are the seminaries of the human race ; and whereas the angelic heaven is from the human race, they are also the seminaries of heaven (n. 988).

How it is to be understood that heaven is from marriages (n. 989).

Marriage is an image of heaven (n. 984).

The enjoyment of marriage is heaven with man (n. 981).

The enjoyments of the love of marriage derive their [characteristics] from the enjoyment of doing good uses, thus from the enjoyment of well-doing (n. 990).

The delights and pleasantnesses in conjugal love are so many and are such in quality that they cannot be numbered and cannot be described ; they are also multiplied with increase to eternity : their origin (n. 992).

Marriage, in its ultimate act also, is purity itself and chasteness itself (n. 990).

What are the good works of charity (n. 1002).

Two married partners, who are in conjugal love from the Lord, love each other mutually and in return, from the heart, thus from inmosts : and therefore, although they are apparently two, still they are actually one ; they are two as to body, but one as to life (n. 984).

There are in the heavens consorts who are in such conjugal love that the two can be one flesh, and they also are so when they wish it, and they then appear as one man (n. 1004).

Angels separated from their consorts are indeed in intelligence but not in wisdom ; as they turn their faces to their partners, so far they are in a state of wisdom (n. 998).

From the marriages in the heavens children are not born ; but instead of children, there are born things good and true (n. 1000).

Many things concerning the marriages of the angels, made known to the author by the angels themselves (n. 992).

Conjunction. (*Conjunctio*), **Conjoin, Join** (*Conjungere*).—How conjunction of the Lord with man, and of man with the Lord, takes place (n. 701a).

So far as man from freedom thinks false things and wills evil things which are contrary to the truths and goods of the Word, so far he is not being conjoined to the Lord ; but so far as he thinks true things and wills good things, which are from the Word, so far he is being conjoined to the Lord (n. 701a).

This conjunction is reciprocal ; namely, of the Lord with man and of man with the Lord. Such is the conjunction which is meant by "covenant" in the Word (n. 701a-d).

The conjunction of truth and good makes heaven with man, but the conjunction of the false and evil makes hell with him (n. 736).

Conjunction of truth and good is accomplished in the spiritual world by aspect : wherefore as truth turns towards good, so truth is vivified (n. 998).

The conjunction of the Lord's celestial kingdom and His spiritual kingdom into one heaven, is signified (*Ezek.* xxxvii. 17) by "joining (*QARABH*) two sticks," so that they would be one (n. 222b) : the two kingdoms have been

conjoined into one by the Lord, through the good of love to Him and through the good of charity towards the neighbor (n. 1145; *compare* n. 433^b, 448^c).

Conquer (*Vincere*).—"To conquer (*or* overcome)" is to receive in heart, for the reason that every one who is to receive spiritual life must combat the evils and false things of his natural life; and when he conquers them, then he receives in the heart the good and true things of spiritual life. To receive in the heart means to receive in will and in love (n. 109).

"*Vincere* (to conquer, to overcome)" represents

NIKAO, *John* xvi. 33 (n. 359);
Apoc. ii. 7 (n. 109, 359); verse 11 (n. 128, 359); verse 17 (n. 146); verse 26 (n. 174, 359); iii. 5 (n. 197); verse 12 (n. 219, 359); verse 21 (n. 253^a, 254); v. 5 (n. 309); vi. 2 (n. 359); xi. 7 (n. 651); xii. 11 (n. 359, 748); xxi. 7 (n. 359).

Consanguinity (*Consanguinitas*).—The names of consanguinities and affinities signify spiritual things which have reference to spiritual nativity, which is regeneration (n. 166).

Consider.—(*See Distinguish, Look.*)

Consistory, Papal (*Consistorium Papale*).—(*See articles* n. 1075, 1076, 1078, 1080.)

Consort.—(*See Conjugal.*)

Constellations (*Sidera*).—(*See Star.*)

By "the stars and constellations (K'SIL)" that do not shine (*Isa.* xiii. 10), are signified knowledges of truth and good (n. 304^b); by "stars" are signified knowledges of good, by "constellations" knowledges of truth (n. 401^c).

Consternation, to be in, To throw into consternation, To be afraid, To make afraid, Dismay (*Consternare*).—"They shall be in consternation (CHATHATH) and shall be ashamed because of Cush" (*Isa.* xx. 5), signifies that the natural man in whom are the goods of truth is in grief (n. 406^b).

"Asshur shall be in consternation at the voice of Jehovah" (*Isa.* xxx. 31), signifies reasoning from things that are false,—that the falsities shall be dissipated through divine truth (n. 727^b).

"The devastation of the beasts shall throw them into consternation" (*Hab.* ii. 17), signifies the destruction of truths, through the cupidities of evil (n. 650^g).

CHATHATH occurs also in *Isa.* xxxi. 9 (n. 411^e);
Fer. xxx. 10 (n. 811^c); xlv. 27 (n. 811^c); l. 36 (n. 783).

Consume, Spend (*Consumere*).—"Thou shalt consume ('AKHAL) all the peoples which Jehovah God shall deliver unto thee" (*Deut.* vii. 16), signifies the dissipation of the evils and the falsities which are contrary to the truths and goods of the church (n. 340c).

"I will spend mine arrows upon them" (*Deut.* xxxii. 23), signifies that they will be imbued with all evils and falsities (n. 357d).

"Thy posterity shall be consumed by the fire" (*Ezek.* xxiii. 25; the English versions have, "Thy residue shall be devoured by the fire"), signifies that the other things are to perish by earthly loves (n. 654l).

'AKHAL is found also in *Deut.* iv. 24 (n. 504d);

Isa. x. 17 (n. 750e);

Jer. viii. 16 (n. 355f).

"*Consumere* (to consume, etc.,)" is the rendering of

KALAH, *Ps.* xxxvii. 20 (n. 539b);

Isa. xxxii. 10 (n. 555d);

Jer. xvi. 4 (n. 659e);

SUPH, *Jer.* viii. 13 (n. 403b, 918);

Zeph. i. 3 (n. 280b, 342c, 650b, 1100c);

ŠAPHAH, *Isa.* vii. 20 (n. 569c, 577a);

Jer. xii. 4 (n. 304b);

TAMAM, *Ps.* cii. 27 (n. 768b);

Ezek. xlvii. 12 (n. 422c).

Consummate (*Consummare*), **Consummation** (*Consummatio*).—By "consummation" is meant impletion, or a filling out; and thus brought to fulness (n. 761).

"To be consummated" signifies to be filled out (n. 612); also to be brought to an end, and rejected (n. 957).

The last time of a church, when there is no longer faith because there is not charity, is called in the Word "vastation," "desolation;" and by the Lord, "the consummation of the age" (n. 397): "the consummation," therefore, is the last state of a church, which is when there is no longer truth because there is not good, or when there is no longer faith because there is not charity; and when this is the state, then comes a last judgment (n. 397). The last time of an old church is called "the consummation of the age," and the beginning of a new church is called "the coming of the Lord" (n. 9).

"*Consummare* (consummate, or finish,)" represents

KALA', *Dan.* ix. 24 (n. 624e, 684e);

KALAH, *Isa.* xxiv. 13 (n. 638c, 919); xxxii. 10 (n. 919);

Dan. xii. 7 (n. 761);

SHALEM, *Gen.* xv. 16 (n. 397);

TELEO, *Apoc.* x. 7 (n. 612); xv. 1 (n. 929); xvii. 17 (n. 1087).

"*Consummatio* (the consummation, *or* the end,)" is the rendering of

KALAH, *Gen.* xviii. 21 (n. 397);
Isa. x. 23 (n. 397); xxviii. 22 (n. 374c, 397);
Jer. iv. 27 (n. 372b);
Dan. ix. 27 (n. 397, 684e, 1100d);
Zeph. i. 18 (n. 397);
 KILLAYON, *Isa.* x. 22 (n. 397);
 SUNTELEIA, *Matt.* xiii. 39 (n. 397, 426); xxiv. 3 (n. 706b, 870).

Containants, Containers (*Continentia*); **Contents** (*Contenta*).—In the Word containing vessels are for the most part used for the things contained, for the reason that they are ultimates, and in order that the sense of the letter of the Word may be in ultimates (n. 954; *compare* n. 960a).

Contend (*Contendere*).—By "mountains" are meant goods of charity and by "hills" goods of faith; but where evils and falsities opposite to those goods are signified, it is there said (*Micah* vi. 1), "Contend (*RISH*) with the mountains, and let the hills hear thy voice" (n. 405g).

See also *Hosea* ii. 2 (n. 388b).

— **Contending with** (*Disputans*).—That "Michael, contending with (*DIABRINO*) the devil, disputed about the body of Moses" (*Jude*, verse 9), signifies that the sense of the letter of the Word was falsified (n. 735).

Continual, Daily (*Juge*).—By "the continual [burnt-offering] (*TAMIDH*)" that should cease (*Dan.* viii. 13; the authorized version has "daily sacrifice"), are signified the externals of worship which were to be abolished (n. 700g).

Contract, Withdraw, Gather (*Contrahere*).—"The stars withdrew (*'ASAPH*) their shining" (*Joel* ii. 10), signifies that there were no longer knowledges of truth and good (n. 400b).

"All faces have gathered (*QABHATZ*) blackness" (*Joel* ii. 6), signifies that their interiors are in falsities of evil (n. 412f).

"A net cast into the sea, and gathering (*SUNAGO*) of every kind of fishes" (*Matt.* xiii. 47), signifies the separation of the good and the evil (n. 513d).

See also *Matt.* xxiv. 38 (n. 617e).

"*Matrimonium contrahere* (to marry)" represents

GAMEO, *Matt.* xix. 10 (n. 710c).

The spiritual degree of the mind, or the spiritual mind, contracts at evil and at the falsities of evil, of whatever kind, as a little fibre of the body contracts at the touch of a

point; for the fibres of the body contract at the touch of anything that is at all hard (n. 739a).

Controversy (*Controversia*).—(See **Strife**.)

The origin of all dissensions, controversies and heresies in the church (n. 365a).

Contumely, treated with, Shamefully entreated, Spitefully entreated (*Contumeliis affici*).—The reason why the Lord was “treated shamefully (**HUBRIZO**)” (*Luke* xviii. 32) (n. 83).

Conversation.—(See **Discourse**.)

Convocation, Assembly (*Convocatio*).—By “the convocations (*or* assemblies) (**MIQRA'**) of Mount Zion” (*Isa.* iv. 5) are signified the truths of the celestial church (n. 594c; compare n. 504b, 850c).

That the sons of Aaron sounded the trumpet when the people were to assemble and when they were to proceed on their journey, was for the reason that divine truth calls together, gathers together, teaches the way, and leads (n. 502a).

Cook, Bake, Seethe (*Coquere*).—“To cook (*or* bake) (**'APHAH**)” (*Lev.* xxvi. 26) signifies to prepare and to conjoin, so as to serve the use of life (n. 555b): that “ten women bake bread in one furnace (*or* oven)” signifies that in all things of the church with man there is so little good and truth that it is almost none (n. 675b).

“To cook (*or* seethe) (**BASHAL**) children” (*Lam.* iv. 10) signifies through falsities to destroy the true and good things of doctrine from the Word (n. 555d).

Cool (*Refrigerare*).—“To cool (**KATAPSUCHO**) the tongue with water” (*Luke* xvi. 24), signifies to allay the thirst and cupidity for perverting truths, and for confirming falsities by means of truths (n. 455b).

Copper (*Cuprum, Cupreus*).—(See **Brass**.)

“Copper” or “brass” signifies the good of the external or natural man (n. 176).

The ancients called the ages by the names of metals: the golden age, from those of the most ancient times, who lived in the good of love; silver, from the ancients who came after them, who lived in the truth from that good; copper, from the posterity of those of the silver age, and who lived in external or natural good; iron, from the posterity of these, and who were in natural truth alone, without good (n. 176).

Corals (*Corallia*).—The vegetation of cretaceous substances into corals (n. 1208).

Cord, Line (*Funis*).—By “the cords (**CHEBHEL**)” which shall not be broken (*Isa.* xxxiii. 20) is signified conjunction through divine good (n. 799*δ*).

That “the earth shall be divided by line” (*Amos* vii. 17), signifies that the church and every thing thereof was being dissipated (n. 624*c*).

“To lengthen the cords (**METHAR**)” (*Isa.* liv. 2) signifies extension of the truths of doctrine (n. 600*b*; compare n. 799*δ*).

“All my cords are broken” (*Fer.* x. 20) signifies that there is no conjunction of truth with good, nor of truths with each other (n. 724*c*).

Coriander (*Coriandrum*).—“Manna, like coriander (**GADH**) seed, white” was significative of truth from a celestial origin (n. 146).

Cormorant (*Platea*).—It is to be observed that there are false things of many kinds, and that the several kinds are signified by their own kinds of birds; these are enumerated in *Moses*, and are mentioned in various places in the Word; as “eagles,” “kites,” “woodpeckers,” “ravens,” “owls” of various kinds, “cormorants,” “bitterns,” etc., etc. (n. 1100*d*).

“The cormorant (**QA'ATH**) and the bittern” (*Zeph.* ii. 14) is the falsity of thought and perception (n. 388*c*; compare n. 650*f*).

Corn (*Frumentum*).—By “corn (**DAGHAN**)” (*Joel* i. 10) is signified good of every kind, in the external man (n. 374*b*; compare n. 375*e*(viii.), 376*d*).

“Corn,” from which bread is made, signifies all which spiritually nourishes; “the cornfloor” (*Hos.* ix. 1) is the Word, as to the good things of charity (n. 695*d*).

DAGHAN occurs in the following passages:—*Gen.* xxvii. 37 (n. 376*c*);

Deut. vii. 13 (n. 340*c*); xi. 14 (n. 376*c*); xxxiii. 28 (n. 376*c*);

Isa. lxii. 8 (n. 376*c*);

Lam. ii. 12 (n. 376*c*);

Hos. ii. 22 (n. 304*e*, 375*e*(viii.));

Zeck. ix. 17 (n. 863*δ*).

Where it is said, “The valleys are covered over with corn (**BAR**)” (*Ps.* lxxv. 13), by “corn” is signified natural truth (n. 730*c*).

See also *Joel* ii. 24 (n. 375*e*(viii.), 543*c*, 922*c*).

“*Frumentum* (corn)” is the rendering of

SITOS, *Mark* iv. 28 (n. 911*c*).

— (*Segetes*).—"Corn" and "the fruit-tree" signify knowledges of truth and good (n. 1081).

Corner (*Angulus, Angularis*).—"The stone of the corner" signifies all divine truth, on which heaven and the church are founded; and whereas the foundation is the ultimate, on which the house or the temple rests, it therefore signifies all things (n. 417*b*).

Whereas by the "stone of the corner" is signified all divine truth on which the church is founded, the Lord as to the Divine Human is therefore signified; because all divine truth proceeds from that (n. 417*b*).

"The stone of the corner (**PINNAH**)" (*Job* xxxviii. 6) is the truth of the natural man, which is called scientific truth; upon this is founded the truth of the spiritual man, or spiritual truth (n. 629*b*).

PINNAH occurs also in the following passages:—*Exod.* xxvii. 2 (n. 417*a*); xxxviii. 2 (n. 417*a*);

Judges xx. 2, rendered "chief" and "chiefs" in the English versions (n. 417*a*);

Ps. cxviii. 22 (n. 417*b*);

Isa. xxviii. 16 (n. 417*b*);

Jer. li. 26 (n. 417*b*);

Ezek. xliii. 20 (n. 417*a*);

Zeph. i. 16, rendered "towers" and "battlements" in the English versions (n. 417*b*); iii. 6, rendered "towers" and "battlements" in the English versions (n. 417*b*, 652*b*).

Egypt is called the "corner stone (*angularis lapis, PINNAH*) of the tribes" (*Isa.* xix. 13; see revised version), for by "the tribes" are signified all the true and good things of the church in the complex, and by "the corner stone" is signified their foundation (n. 654*f*).

By "the corner (*angularis*)" (*Zech.* x. 4) is signified truth guarding (n. 355*f*; compare n. 417*b*).

By "the cut off of the corner (**PE'AH**)" (*Jer.* ix. 26), they are signified who are in the ultimates of the church separate from the interiors which are spiritual things; thus they who are only in sensual things, which are the last things of the natural man (n. 417*b*).

"The corners of Moab" (*Num.* xxiv. 17) are adulterations of the Word, and thence of the church and of worship (n. 417*b*).

PE'AH occurs also in the following passages:—*Exod.* xxvi. 18, 19 (n. 417*a*); xxvii. 9 (n. 417*a*); xxxvi. 23, 25 (n. 417*a*);

Lev. xix. 9, 27 (n. 417*a*); xxi. 5 (n. 417*a*); xxiii. 22 (n. 417*a*);

Num. xxxv. 5 (n. 417*a*);

Jos. xv. 5 (n. 417*a*); xviii. 12, 14, 15, 20 (n. 417*a*);

Jer. xxv. 23 (n. 417*b*); xlviii. 45 (n. 417*b*); xlix. 32 (n. 417*b*);

Ezek. xlvii. 17–20 (n. 417*a*); xlviii. 2, 3, 6, where the English versions have "side" (n. 417*a*).

The Hebrew word **MIQTZOĀ** is used to designate the corners of the altar, *Ezek.* xli. 22 (n. 417a).

"To cast out into the farthest corners (**PA'AH**)" (*Deut.* xxxii. 26) signifies to be deprived of all good and truth (n. 417b; the authorized version has "scatter into corners," the revised version has "scatter afar.")

By "the four corners (**GONIA**)" (*Apoc.* vii. 1) are meant the quarters of the spiritual world (n. 417a).

GONIA may be found, *Matt.* xxi. 42 (n. 417b);

Mark xii. 10 (n. 417b);

Apoc. vii. 1 (n. 417a).

Cornet.—(*See Trumpet.*)

Cornucopia.—Because of the signification of "horns," well known to the ancients, it was customary to make horns, budding and fragrant: whence came the term *cornucopia*, or horn of plenty (n. 316a).

Coronet.—(*See Crown.*)

Correct, Correction.—(*See Chasten.*)

Correspond (*Correspondere*), **Correspondence** (*Correspondentia*).—There is correspondence between spiritual things and natural; and such correspondence that when man has bread and wine in thought, in the thought of angels there is the good of love and the good of faith (n. 376e).

All things of the natural world correspond to things that are in the spiritual world (n. 273).

All things pertaining to man, throughout his body, things that are within and things that are without, correspond to heaven (n. 427a).

The Word is written throughout by mere correspondences; without a knowledge of these, therefore, it cannot be known what the internal sense is (n. 375c).

Man becomes spiritual by being in similar truths with the angels in heaven, or in corresponding truths: it is said, *in corresponding truths*, because the things in the sense of the letter, all and every one, are correspondences; for they correspond with the truths that the angels have (n. 195a); and things that correspond conjoin (n. 659b).

All the comparisons in the Word are from correspondences (n. 376e).

All things and every single thing in the natural or ultimate sense of the Word, are perpetual correspondences; that is, they correspond to the spiritual and the celestial things that are in heaven, and hence they also signify them (n. 597).

The internal or spiritual sense of the Word was not opened to the Jews, for if it had been opened they would have profaned it; and for the same reason it was not opened to Christians, for if it had been opened, they too would have profaned it: for this reason it was as it were hidden from them that there was any internal or spiritual sense within the sense of the letter of the Word, which is natural; and that they might be in ignorance respecting it, it was so provided that the knowledge of correspondences, which was the primary knowledge with the ancients, has been lost; and thus that it is wholly unknown what correspondence is, and consequently what the spiritual sense of the Word is (n. 375c).

Corrupt, to, To mar (*Corrumperè*); **Corrupt** (*Corruptus*), **Corruption** (*Corruptio*), **Corrupter** (*Corruptor*).—"That did corrupt the earth with her fornication" (*Apoc.* xix. 2), signifies by whom all the truths of the Word were falsified, and all its goods adulterated (n. 1201).

"The girdle was marred, and was profitable for nothing" (*Jer.* xiii. 7) signifies that there was no conjunction at all of the church with the Lord; and consequently no church (n. 410c).

"*Corrumperè* (to corrupt)" is the rendering of

SHACHATH, *Jer.* xiii. 7 (n. 410c);

Ezek. xxiii. 11 (n. 6541);

Mal. i. 14 (n. 725b); ii. 8 (n. 444b, 569c, 701b):

PHTHEIRO, *Apoc.* xix. 2 (n. 1201).

"*Corruptus* (corrupt, 'profane,')" is the rendering of

CHALAL, *Lev.* xxi. 14 (n. 768d, 863b).

"*Corruptio* (corruption)" is the rendering of

SHACHATH, *Ps.* xvi. 10 (n. 750d).

Cortical (*Corticalis*).—The cortical substance (n. 775).

Cottage (*Tegillum, Tugurium*).—"Tegillum (cottage, hut,)" is the rendering of

M^LLUNAH, *Isa.* xxiv. 20, in article n. 304b; in article n. 400b, the reading is "tugurium."

Couch.—(See *Bed.*)

Couch, to.—(See *Bend, Lie, Lie down.*)

Council (*Synedrium*).—Three degrees of punishment are signified by "the judgment," "the council (SUNEDRION)," and "the gehenna of fire" (*Matt.* v. 22); punishments for comparatively light evils are signified by "the judgment," punishments for graver evils by "the council," and punishments for the gravest evils by "the gehenna of fire" (n. 746f).

Counsel (*Consilium*).—The divine truth which was in the Lord when He was in the world, and which since the glorification of His Human proceeds from Him, is meant (*Isa.* xi. 2) by “the spirit of Jehovah which rested upon Him;” that from this there was to Him divine wisdom and divine power, is meant by “the spirit of wisdom and intelligence,” and by “the spirit of counsel (*‘ETZAM*) and might” (n. 696*c*). “Thou ledest me in thy counsel” (*Ps.* lxxiii. 24), signifies by divine truth (n. 298*b*). By “a man of counsel” (*Isa.* xlvi. 11) is meant a man who is intelligent, from truths which are from the good of love (n. 1100*c*). “Counsel has perished from the elders” (*Ezek.* vii. 26) means that the right has perished from the intelligent (n. 237*a*); by “counsel from the elders” is meant wisdom from the precepts of life (n. 624*e*). “In taking counsel, but not from Me” (*Isa.* xxx. 1), signifies thoughts and conclusions respecting the things of heaven, from themselves and not from the Lord (n. 654*j*). The “counsel” concerning which the term “to walk” is used (*Ps.* i. 1), regards the thought (n. 687*b*).

— **To counsel** (*Suadeo*).—“I counsel (*SUNBOULEUO*) thee” (*Apoc.* iii. 18) involves precepts, how they must live that they may be reformed, and thus saved (n. 241; *compare* n. 243, 244).

— **Totake counsel** (*Consultare*).—“The rulers took counsel (*YASADH*) together” (*Ps.* ii. 2), signifies that the evils of the church are altogether opposed to divine good and divine truth (n. 684*b*; *compare* n. 685).

Counsellor (*Consiliarius*).—“Counsellor (*YA'ATZ*)” (*Micah* iv, 9) signifies the understanding of doctrine from the Word (n. 721*b*).

See also *Isa.* ix. 6, where the Lord is called Counsellor (*YA'ATZ*) (n. 253*a*, 365*c*).

“*Consiliarius* (counsellor)” is found in article n. 724*c*, as the rendering of *NACHAM* (*Lam.* i. 16); but in n. 750*e*, and also in *A. C.*, n. 2930, *NACHAM* is rendered by “*consolans*,” which agrees with the English versions, which read “comforter.”

Count (*Computare*).—(See **Number**.)

“He that hath intelligence, let him count (*PZEPHIZO*) the number of the beast” (*Apoc.* xiii. 18), signifies that they who are in a state of enlightenment inquire into the quality of the faith of the religious system referred to: “to count” signifies to make inquiry (n. 845).

Country, own (*Patria*).—The Lord could not do miracles in His own country, for the reason that there they had seen Him

from infancy like another man; and they were on that account not able to add the idea of divinity to the idea that they held of Him; and when there is not the idea of divinity, the Lord is indeed present, but not with divine omnipotence in man: for faith causes the presence of the Lord in man in accordance with the quality of the perception concerning Him (n. 815*b*).

"*Patria* (one's own country)" represents

PATRIE, *Matt.* xiii. 57 (n. 815*b*).

Courses, Streams (*Ductus*).—"Rivers, and courses (*or* streams) (*YABHAL*) of waters" (*Isa.* xxx. 25) signify intelligence from truths (n. 401*c*): "rivers" signify wisdom, and "courses of waters" intelligence (n. 405*b*).

"Courses (*NAH·LOLIM*)" (*Isa.* vii. 19; rendered "bushes" in the authorized version, and "pastures" in the revised) are perceptions (n. 410*c*).

Court (*Atrium*).—By "the court (*AULE*) without the temple" (*Apoc.* xi. 2) is signified the very entrance into heaven and into the church, in which they are who are being introduced into heaven; and by the court within the temple was represented the ultimate heaven. The case is the same with the church, and also with the Word and with worship; for by "the court without the temple" is signified the external of the Word, that is, the Word such as it is in the natural sense which is for the world, and through which sense man is introduced into its spiritual sense (n. 630*a*).

The courts (*CHATZER*), the temple itself, and the holy place, signify the three heavens, according to their degrees (n. 630*b*).

Many passages of the Old Testament may be found in articles, n. 283*c*, 391*d*, 422*c*, 458*b*, 630*a-c*, 714*c*. The Latin "*atrium*" represents *CHATZER* in all these passages, excepting the three which now follow.

The devastation of all good and truth is signified (*Isa.* xxxiv. 13) by being "a habitation of dragons, and a court (*CHATZIR*) for the daughters of the owl" (n. 714*c*).

By "weeping between the court (*·ULAM*) and the altar" (*Joel* ii. 17) is signified lamentation over the vastation of divine truth and divine good in the church (n. 630*c*).

The word *·ULAM* is uniformly rendered "porch" in the English version; but here, and also in 1 *Kings* vi. 3 (n. 630*b*), it is rendered "*atrium*;" and it is explained as meaning the outer court. Schmidius, too, has "*atrium*" in both of these passages.

Covenant (*Foedus*).—"A covenant" is conjunction (n. 242*d*, 279*a*, 280*b*, 329*b*, 357*b*, 365*d*, 391*e*, 433*d*, 535, 695*b*, 700*a*, 701*a*, 1100*b*).

- By "covenant" is signified conjunction with the Lord by reception of divine truth with understanding and will, or heart and soul, that is, with love and faith; and this conjunction takes place reciprocally (n. 701a).
- The Lord Himself is called the Covenant; because He effects conjunction with Himself by means of the Divine that proceeds from Him (n. 701b).
- The proceeding Divine, which is divine truth, thus the Word, is the covenant, because it is that which conjoins (n. 701b).
- The bow in the cloud, or the rainbow, is called "the sign of the covenant" (*Gen.* ix. 13), because by "the bow in the cloud" is signified spiritual divine truth shining through natural divine truth, and by that was the Lord's presence and conjunction, which is the covenant (n. 595).
- The covenant which the Lord made with Abraham, Isaac, and Jacob (n. 569b, 701d).
- The covenant of circumcision (n. 701d, 750b).
- The precepts, judgments, and statutes, which were given by commandment for the sons of Israel, were a covenant for them; because at that time there was conjunction with the Lord through these things (n. 701d).
- Whatever conjoins was called a covenant; as the Sabbath (n. 701e).
- The tables on which the Law was inscribed are called "the tables of the covenant" (n. 701e); and the ark in which those tables were deposited was called "the ark of the covenant" (n. 700b).
- The Lord is called "the Angel of the covenant," from the divine truth (n. 701b).
- By "a covenant of the day and of the night" (*Jer.* xxxiii. 20) are meant all the statutes of the church that were prescribed in the Word for the sons of Israel: these are called "a covenant of the day and of the night" because they are for heaven and also for the church; the spiritual things which are represented and signified are for heaven; and the natural things which represent and signify are for the church (n. 527).
- The old covenant was conjunction by such divine truth as is contained in the Books of *Moses*; in which however lay inwardly concealed divine truth such as is in heaven, which is internal and spiritual. This divine truth was opened by the Lord when He was in the world; and as by this alone there is conjunction of the Lord with men, therefore this is meant by "the covenant;" and this, too, is meant by "His blood," which is thence called "the blood of the new covenant" (n. 701c).
- By "the covenant of Levi" (*Mal.* ii. 4) is meant conjunction

of the Lord through love and charity ; which conjunction is called "a covenant of life and of peace" (n. 444*b*).

In the passages of the Old Testament to which reference is here given, "*foedus* (a covenant)" represents B^ERITH. In those of the New Testament it represents DIATHEKE.

(See passages of the Sacred Scripture, n. 242*d*, 279*a*, 280*b*, 304*d*, 329*b*, *d*, 340*c*, 357*b*, 365*d*, *e*, 388*e*, 391*e*, 392*d*, 433*d*, 444*b*, 527, 537*b*, 569*b*, 595, 650*e*, 684*c*, 695*b*, 696*c*, 700*a*, *e*, 701*a*—*e*, 706*d*, 730*d*, 734*b*, 768*d*, 1000*b*.)

— **To make a covenant** (*Foedus pangere*).—The conjunction of those of the church with the Lord, is signified (*Ezek.* xxxiv. 25) by "the covenant (B^ERITH) of peace" which He will make (*pangere*, KARATH) with them (n. 365*e*).

See also *Ezek.* xxxvii. 26 (n. 365*d*);

Hos. xii. 1 (n. 419*e*).

Cover (*Tegere*).—(*See Clothe, Veil.*)

"To cover (*tegere*)" is predicated of truths, because "garments" signify truths that clothe good. "To cover oneself (M^EKHASSEH) with what is ancient" (*Isa.* xxiii. 18) signifies to imbue oneself with genuine knowledges of truth (n. 617*b*).

"To cover (KASAH)" with a garment (*Exod.* xxviii. 42), and "to clothe," signifies to instruct in truths (n. 240*c*).

— **Covering** (*Tegumentum*).—Where it is said, "Every precious stone is thy covering (M^ESHUKKAH)" (*Ezek.* xxviii. 13), by "every precious stone" are signified knowledges of what is true and good, and "covering" signifies the external of the Word that covers its internal: the external of the Word is the sense of its letter, covering the internal, which is its spiritual sense (n. 717*c*).

Knowledges of truth and of good are called "a covering" because they are in the natural man, and the natural man covers the spiritual (n. 294*b*; compare n. 110, 717*c*).

Truths which give intromission, and which were destroyed, are called "the coverings (MASAKH) of Judah" (*Isa.* xxii. 8), because by "Judah" is signified celestial love, and those truths serve for its covering and protection (n. 208*b*).

Whereas all spiritual good and truth is protected by natural good and truth, that it may not be injured, it is therefore said (*Isa.* iv. 5) that "over all the glory there is a covering (CHUPPAH)" (n. 594*d*).

— (*Obtegere, Obtegumentum*).—The external or literal sense of the Word because it covers and conceals the spiritual, is called

"a covering (*or* defence) (**CHUPPAH**) over all the glory" (*Isa.* iv. 5); "glory" is the spiritual sense (n. 294*b*: *compare* n. 539*b*, 594*c*, 955).

By "precious stones" (*Ezek.* xxviii. 13) are signified knowledges of truth and good; these are called "a covering (**MISHUKKAN**) because they are in the natural man, and the natural man covers the spiritual (n. 294*b*).

"To cover (**KASHAH**) the naked" (*Isa.* lviii. 7) signifies to instruct with truths him who desires to be instructed (n. 295*c*).

That nothing flows in from heaven, is signified (*Ezek.* xxxii. 7) by "I will cover the heavens:" that there is no good of love, and no truth of faith, is signified by "I will cover the sun with a cloud, and the moon shall not make her light to shine" (n. 372*a*; *compare* n. 401*c*).

"To cover the face, that it may not see the earth" (*Ezek.* xii. 6), represented that all truths of doctrine from the Word were cast out (n. 811*a*).

See also *Isa.* xxix. 10 (n. 376*f*);

Jer. xlvi. 8 (n. 654*k*);

Ezek. xviii. 16 (n. 195*c*); *xxx.* 15 (n. 372*b*).

"Obtegere (to cover)" also represents

CHAPHAH, *Jer.* xiv. 4 (n. 644*b*).

SAKHAH, *Ps.* cxxxix. 13 (n. 710*b*).

— (*Operire*).—"To cover (**KASHAH**) nakedness" (*Ezek.* xvi. 8), signifies to remove evils of the will and falsities of the understanding (n. 240*b*; *compare* n. 283*b*).

— (*Celare*).—That the iniquities of all shall be disclosed in the day of judgment, is meant (*Isa.* xxvi. 21) where it is said, "Then shall the earth reveal its bloods, and shall no more cover (**KASHAH**) its slain" (n. 315*d*).

— (*Contegere, Tegere*).—Various commotions of the outer mind (*animus*) from grief on account of evils, are described by various expressions denoting fear and grief: as in *Ezekiel* (chap. vii. 17), where it is said that "the hands were hanging down," that "the knees went into water," that "terror covered (*contegere*, **KASHAH**) them," and that "shame was on all faces" (n. 677).

— **Covered** (*Obductus*).—"The wings of a dove, covered (**CHAPHAH**) with silver" (*Ps.* lxviii. 13), signify spiritual truths; covered "with the yellow of gold," they signify spiritual good, from which are those truths (n. 283*b*).

Covert.—(*See Secret*.)

Covet.—(*See Lust.*)

Cow.—(*See Kine.*)

Craftsman, Artificer, Workman (*Artifex*).—By “the craftsman (TECHNITES) of whatsoever craft” (*Apoc.* xviii. 22), is meant all that belongs to the understanding; thus wisdom, intelligence, and knowledge (n. 1186).

By “a craftsman (CHARASH)” is also signified intelligence from man’s proprium; *see Isa.* xl. 20 (n. 1186; *compare* n. 587^b, 1145); *Hos.* xiii. 2 (n. 1186; *compare* n. 587^c).

Crawling things.—(*See Creeping things.*)

Create (*Creare*), **Creation** (*Creatio*), **Creator** (*Creator*), **Creature** (*Creatura*).—The universal world, with all things and every single thing therein, had existence and has subsistence from the Lord the Creator of the universe (n. 1196).

The whole work of creation had its beginning from the Sun which is divine love; and it was carried to its accomplishment by means of the sun which is fire (n. 1196; *compare* n. 726).

Created things follow in such order that one may be for another, and that there may be perpetual ends which are uses, and that the ends which are uses may be constantly so directed as to return to God from whom they are. All things have been created from Life itself, which is Wisdom itself, and the whole created universe is full of God (n. 1129).

By “Creator (BARA)” in the Word is signified the Lord as Reformer and Regenerator and Saviour (n. 1057; *compare* n. 294^b, 328^c, 405^b).

“To create” signifies to reform and regenerate men, and so to establish the church (n. 294^b, 295^a, 304^f, 328^c, 342^a, 453^b, 555^c, 609, 1057).

“Creation” in the Word signifies reformation, and the establishment of the church, which is effected by divine truth which proceeds from the Lord (n. 294^d).

By “the creation of heaven and earth,” in the first chapter of *Genesis*, in the spiritual sense is described the establishment of the Most Ancient Church (n. 29, 229, 280^c, 294^b, 555^c, 650^c, 725^a, 1057).

By “created” is signified reformed and regenerated; by “every creature” (*Mark* xvi. 15) are meant all who receive the Gospel and can be reformed by it (n. 342^a; *compare* n. 335).

Man was so created as to be spiritual love and celestial love, and thus an image of God and a likeness of God (n. 984).

"Creatures of the sea" or fishes, signify scientifics (n. 513^{a,d}).

"*Create* (to create)" is the rendering of

BARA' in all the passages of the Old Testament that are here referred to:

KTIZO, *Apoc.* iv. 11 (n. 294^a); x. 6 (n. 609):

"*Creatura* (creature)" is the rendering of

KTISIS, *Mark* xvi. 15 (n. 342^a, 513^d).

KTISMA is rendered "*creatura* (creature)" *Apoc.* v. 13, as found in article, n. 513^d; also *Apoc.* viii. 9 (n. 513^a): but the rendering is "*creatum* (a created thing)" in *Apoc.* v. 13, as found in articles, n. 335, 342^a.

— *Creation* (*Opificium*).—(See *Work*.)

Creed.—(See *Athanasius*.)

Creep forth (*Prorepere*).—"Prorepere (to creep forth)" represents

SHARATZ, *Gen.* i. 21, where the authorized version has "brought forth abundantly" (n. 750^k). In the English version, the rendering "to creep forth" is confined to the participle, *Poel*.

Creeping (*Reptans*).—By "the creeping thing (*reptile*, **REMES**) that creepeth (*reptans*, **RAMAS**) upon the earth" (*Ezek.* xxxviii. 20), is signified the sensual, which is the ultimate of the natural, with the enjoyments and the things of knowledge therein (n. 400^c; compare n. 405^g).

— *Creeping thing, Crawling things* (*Reptile*).—By "the creeping thing (**REMES**)" (*Ps.* cxlviii. 10) is signified the sensual which is the ultimate of the natural man (n. 650^b); also the enjoyment belonging to the good and truth of the natural man (n. 388^e).

By "creeping things" (*Ps.* civ. 25) are signified things of knowledge that are living (n. 514^c; compare n. 650^a).

See also *Ezek.* xxxviii. 20, as given just above (n. 400^c, 405^g); *Hos.* ii. 18 (n. 701^e).

By "the crawling things (**ZACHAL**) of the earth" (*Deut.* xxxii. 24; the authorized version has "serpents," the revised version "crawling things"), are signified the things belonging to the sensual man, which, when separated from the spiritual man, are merely falsities from evils (n. 556^a).

Crime, Sin (*Crimen*).—"If there hath been in a man a crime (**CHET**), a judgment of death, . . . thou shalt hang him on wood"

(*Deut.* xxi. 22), signifies if he has done evil against the good of the Word and the church (n. 655^a; compare n. 863^b).

Crooked (*Tortuosus*).—"To go by crooked ways (*viae tortuosae*, "GALGAL")" (*Judges* v. 6), signifies wandering away from truths (n. 652^b).

By "leviathan the oblong (*or* extended) serpent" (*Isa.* xxvii. 1) are signified those who reject all things which they do not see with their eyes, thus the merely sensual, who are without faith because they do not comprehend. By "leviathan the crooked ("GALLATHON) serpent" are signified those who, for the same reason, do not believe, and still declare that they do believe (n. 275^a): subtleties are signified by "leviathan the crooked serpent" (n. 581^b).

Cross (*Crux*).—(See *Crucify, Passion*.)

That by "cross" are meant temptations, is for the reason that the evils and the falsities from them, adhering to man from nativity, infest and thus cross those who are natural, while they are becoming spiritual; and since those evils and the falsities from them can be dispersed only by temptations, therefore by "cross" are signified temptations: for this reason the Lord says (*Matt.* x. 38; xvi. 24) that "they must deny themselves," and "must take up their cross;" that is, that they must deny the proprium: man's "cross" is his proprium, against which he is to fight (n. 893).

"*Crux* (a cross)" is the rendering of

STAUROS, *Matt.* x. 38 (n. 893); xvi. 24 (n. 122, 750^a, 893);
Mark viii. 34 (n. 122, 750^a); *x.* 21 (n. 122);
Luke xiv. 27 (n. 122).

Cross, to.—(See *Pass*.)

Crown (*Corona, Coronare*), **Coronet** (*Coronamentum*).—(See *Plate, Top*.)

After His last temptation the Lord put on the divine good of His divine love, and thus He united the Divine Human to the Divine itself which was in Him: this is the "crown" (*Ps.* lxxxix. 39): the "crown" that was given to Him who sat upon the White Horse (*Apoc.* vi. 2) is the divine good, which He put on even as to the Human, as the reward of victory (n. 272).

That "the crown" is divine good from which is divine truth, was represented by the plate of gold on the face of the mitre which was upon Aaron; which plate was also called "a crown" or "coronet" (n. 272).

By "a crown" is signified wisdom; for all things that clothe man and the insignia that distinguish him, derive their sig-

nification from that part of the man which they clothe or adorn; and "a crown" signifies wisdom, because it adorns the head, by which in the Word is signified wisdom, for this has its seat there (n. 126).

Truths are what are crowned (n. 272, 907).

"A crown" signifies eternal life, which is the reward of victory (n. 358).

"A golden crown" signifies good, and the wisdom from it (n. 907; compare n. 272, 553): "a crown of adorning" (*Isa.* xxviii. 5), the wisdom which is of good from the Divine (n. 272): "a crown of beauty" (*Isa.* lxii. 3) also is the wisdom which is of good (n. 272): by "a crown of twelve stars" (*Apoc.* xii. 1) are signified knowledges of good and truth (n. 724a).

To martyrs, after death, crowns were given; but lest they should claim honor to themselves, and so should contract pride, they cast them from off their heads (n. 358).

By "the crown of pride, the drunkards of Ephraim" (*Isa.* xxviii. 1) are meant those who are in the pride of their own intelligence (n. 734d).

"*Corona* (crown)" is the rendering of

- NETZER**, *Exod.* xxxix. 30 (n. 272);
Lev. viii. 9 (n. 272);
Ps. lxxxix. 39 (n. 126, 272); cxxxii. 18 (n. 126, 272, 684c);
'TARAH, *Job* xix. 9 (n. 126, 272);
Ps. xxi. 3 (n. 340a);
Isa. xxviii. 1 (n. 376f, 734d); verse 3 (n. 376f); verse 5 (n. 126, 272); lxii. 3 (n. 272);
Jer. xiii. 18 (n. 126, 272);
Lam. v. 16 (n. 126, 152, 272);
Ezek. xvi. 12 (n. 126, 195b, 272, 577a); xxi. 26 (n. 126); xxiii. 42 (n. 126);
Zech. vi. 11, 14 (n. 126);
STEPHANOS, *Apoc.* ii. 10 (n. 126, 358); iii. 11 (n. 126, 218); iv. 4 (n. 126, 272); verse 10 (n. 292); vi. 2 (n. 272, 358); ix. 7 (n. 553); xii. 1 (n. 401b, 430b, 709, 724a); xiv. 14 (n. 272, 907).

"*Coronare* (to crown)" is the rendering of

- 'ATAR**, *Ps.* viii. 5 (n. 288b).

"*Coronati* (crowned)" is the rendering of

- MINN'ZARIM**, *Nahum* iii. 17 (n. 543c).

Crucify (*Crucifigere*), **Crucifixion** (*Crucifixio*).—(See **Cross**, **Passion**.)

With the Jews there were two kinds of punishment by death, namely, crucifixion and stoning. By "crucifixion" were signified condemnation and the curse on account of the destruction of good in the church, and by "stoning" were signified condemnation and the curse on account of the

destruction of truth in the church. "Wood," upon which was the suspension, signified good, and in the opposite sense evil; and "a stone," employed in stoning, signified truth, and in the opposite sense the false (n. 655a).

By the crucifixion of the Lord were represented the adulteration and destruction of the good of the church and the Word (n. 655b).

"*Crucifigere* (to crucify)" is used as the rendering of

STAUROO, *Matt.* xxiii. 34 (n. 122);

Apoc. xi. 8 (n. 655a).

(See also articles, n. 653a, 805b(iii).)

Cruel (*Crudelis*).—By "the day cruel, and of the wrath of the anger of Jehovah" (*Isa.* xiii. 9, 13) is meant the last judgment (n. 413b).

Falsities from evil, which were with the Jews, are meant (*Deut.* xxxii. 32, 33) where it is said that "the grapes are grapes of gall, they have clusters of bitterness, their wine is the poison of dragons, and the cruel gall of asps" (n. 433e, 714c).

"*Crudelis* (cruel)" represents

AKHZAR, *Deut.* xxxii. 33 (n. 433e, 519b, 714c);

ACHZARI, *Isa.* xiii. 9 (n. 413b);

Jer. vi. 23 (n. 734d).

— (*Saevus*).—By "the day of Jehovah, cruel (AKHZAR)" (*Isa.* xiii. 9) is signified the day of the last judgment (n. 401c; n. 413b has "*crudelis*").

Crumb (*Mica*).—"To wish to be filled with crumbs (PSICHION) from the rich man's table" (*Luke* xvi. 21) means to desire some truths from the Word (n. 118).

Cruse, Bowl (*Lecythus*).—"Lecythus" represents

GULLAH, rendered "bowl" in the English versions, *Zech.* iv. 2 (n. 62).

Cry (*Clamor*), **To cry** (*Clamare*), **Shout** (*Exclamare*).—"To cry out" signifies interior affection, because the cry is the effect of such affection; for when man is in interior affection, and from this comes into its expression, then he cries out. It results from this that the term "cry (*or* shout)" is used in the Word with reference to various affections; as of interior lamentation, of imploring and supplication because of grief, of attestation and indignation, of confession, etc., (n. 393).

In the Word "shouting" is predicated of the good of love (n.

424): "to shout (TZAVACH) from the top of the mountains" (*Isa.* xlii. 11), is to worship from the good of love (n. 405b).

"Cry (*clamor*, TZ'AGAH)" (*Fer.* xlix. 21) is said concerning the damnation of evil; and "voice" (the English versions have "noise"), concerning the damnation of the false (n. 400c).

"*Clamare* (to cry)" represents

ZA'AG, with various renderings in the English versions, in the following passages:—*Isa.* xiv. 31 (n. 817d); xv. 4 (n. 393);

Lam. iii. 8 (n. 781d);

Hos. vii. 7 (n. 540a);

Hab. ii. 11 (n. 1145):

TZAVACH, *Isa.* xlii. 11 (n. 326b, 405b, 406b), as shown above:

TZA'AG, *Ps.* cvii. 6 (n. 730d);

Isa. xix. 20 (n. 654b):

QARA', *Ps.* l. 4 (n. 850d);

Isa. xl. 3 (n. 405g);

Fer. iii. 12 (n. 412b);

Joel i. 19 (n. 730b):

KRAZO, *Matt.* ix. 27 (n. 815b);

John xii. 44 (n. 852b);

Apoc. vi. 10 (n. 393); vii. 2 (n. 424); verse 10 (n. 459); x. 3 (n. 601a); xii. 2 (n. 711); xiv. 15 (n. 910); xviii. 18 (n. 1173):

PHONEO, *Apoc.* xiv. 18 (n. 917).

"*Clamor* (a cry or shout)" represents

TZAVACHAH, *Isa.* xxiv. 11 (n. 223b, 652b):

TZ'AGAH, *Fer.* xlix. 21 (n. 400c):

KRAUGE, *Apoc.* xiv. 18 (n. 917).

— *Exclamare*.—By "to cry (*exclamare*, KRAZO)" (*Apoc.* xviii. 2) is signified to manifest (n. 1096).

"*Exclamare* (to cry out)" represents

TZAHAL, *Isa.* xii. 6 (n. 326b).

— *Call upon* (*Invocare*).—"Sons of the raven" (*Ps.* cxlvii. 9; the English versions have "young ravens") are natural men who are in a darkened light (*lumen*) from fallacies respecting divine truths, such as many of the gentiles were in: it is therefore said, "He giveth to the sons of the raven that call upon Him (QARA')" (n. 650b).

— *Pant* (*Glocitare*).—"The beast of the field crieth ('ARAGH) unto thee" (*Joel* i. 20; the revised version has "panteth"), signifies the pain of those who are in natural affection, and who thence are in the desire for knowledges of truth and good (n. 650e, 730b).

— (*See Groan, Sigh*.)

— *Cry aloud.*—(See *Shout.*)

Crystal (*Crystallus, Crystallum*).—"Crystal" signifies Divine truth (n. 253a).

"The glassy sea" (*Apoc.* iv. 6) is said to be "like crystal (*KRUSTALLOS*)," to express transparency from the influx of divine truth united to divine good (n. 275a; compare n. 931).

See also *Apoc.* xxii. 1 (n. 253a).

QERACH, *Ezek.* i. 22 (n. 931).

KRUSTALLIZO, *Apoc.* xxi. 11 (n. 717c).

Cubit (*Ulna*).—(See *Measure.*)

"*Ulna* (a cubit)" represents

'AMMAH, *Ezek.* xl. 5 (n. 627a).

Cucumbers (*Cucumeres*).—That the sons of Israel had an appetite for natural things, is signified (*Num.* xi. 5) by its being said that "they lusted after the fish in Egypt, the cucumbers (*QISHSHU'IM*), the melons, the leeks, the onions, and the garlic." These are all significative of such things as belong to the lowest natural, that is, to the corporeal sensual man (n. 513a).

Cud (*Rumen*).—(See *Stomach.*)

All things in *Leviticus* (chap. xi.) concerning the several beasts and birds, and as to their hoofs, their feet, and the cud (*GERAH*) (verse 3), by which the clean are distinguished from the unclean, are significative (n. 617e).

Cultivate, Dress, Till (*Colere, Excoli*).—"Thou shalt plant vineyards and dress (*'ABHADH*) them, but thou shalt not drink the wine" (*Deut.* xxviii. 39), signifies that although the church is being established and the truths of doctrine taught, still truths will not affect and will not perfect (n. 638c).

"I am a tiller (*'ABHADH*) of the ground, for man hath sold me from boyhood" (*Zech.* xiii. 5) signifies that the Jewish Church was only external, and not internal (n. 624e).

(For the Latin word "*colere*," in various connections, see *Worship.*)

— (*Excoli*)—"Excoli (to be tilled)" is the rendering of

'ABHADH, *Ezek.* xxxvi. 9 (n. 304e, 768d).

Cumber.—(See *Unfruitful, make.*)

Cummin, black.—(See *Fitches.*)

Cup (*Poculum*).—(See *Chalice, Platter.*)

The container has the same signification with the contents ;

thus the signification of "cup" is like that of "wine," and the signification of "platter" like that of "food" (n. 960a,b; compare n. 794, 1045).

"My cup shall abound" (*Ps.* xxiii. 5) signifies the intelligence which is from truths (n. 375^e(viii.)).

By "the chalice" or "cup" of the anger of God is signified the false of evil (n. 376_g).

"*Poculum* (a cup)" represents

KOS, *Ps.* xxiii. 5 (n. 375^e(viii.)); compare n. 727a, 960b);
POTERION, *Matt.* xx. 22 (n. 960a); xxiii. 25, 26 (n. 960b); xxvi. 27 (n. 960b);
Mark ix. 41 (n. 960b);
Luke xi. 39 (n. 794, 960b);
John xviii. 11 (n. 960b);
Apoc. xiv. 10 (n. 887); xvi. 19 (n. 376_g, 960a, 1022); xvii. 4 (n. 960a, 1045); xviii. 6 (n. 960a, 1116).

Cure (*Medela*).—Liberation from evil and falsities is signified (*Jer.* xxxiii. 6) where it is said, "I will cause to ascend upon them health and cure (**MARPE**), and I will heal them;" for to be healed spiritually is to be healed from evils and falsities (n. 365^e).

— **To cure**.—(*See Heal*.)

Curse (*Maledicere, Maledictio*).—By "the cursed" in the Word are meant all who turn themselves away from the Lord (n. 600a).

"To curse (*maledicere, QALAL*)" (*Isa.* viii. 21) is to detest (n. 386c).

"*Maledicere* (to curse)" represents

'ARAR, *Gen.* xii. 3 (n. 340d);
Num. xxiv. 9 (n. 340d);
Jos. vi. 26 (n. 700d);
Jer. xx. 15 (n. 725b).

The church is called "a curse (*maledictio, QELALAH*)" (*Zech.* viii. 13) because evil and falsity are there; but the church that is to be established is called "a blessing," because good and truth are there (n. 340d).

"*Maledictio* (a curse)" represents

'ALAH, *Isa.* xxiv. 6 (n. 304b, 376d).

Jer. xlii. 18, where the word "execration" is found in the English versions.

Curtains (*Cortinae*), **Hangings** (*Aulaea*).—By "the curtains (*cortina, YERIAH*) of thy tents" (*Isa.* liv. 2) are signified truths from the good of love (n. 799b): "to stretch forth the curtains of thy habitations," signifies the increase of the church in respect to truths of doctrine (n. 600b).

"To stretch out the heavens as a curtain" (*Ps.* civ. 2), signifies to fill with divine truth, and through this with intelligence, heaven and those that are therein (n. 283b).

"*Cortina* (curtain)" is also the rendering of

YERIAH, *Jer.* iv. 20 (n. 799b); x. 20 (n. 799b); xlix. 29 (n. 799b).

"Hangings (*aulaea*, CHOR)" (*Isa.* xix. 9; authorized version has "net-works," in margin "white works;" revised version has "white cloth," in margin "cotton"), are natural truths from a spiritual origin; and "to make" and "to weave" them is to teach (n. 654h).

The Hebrew word YERIAH, commonly rendered *cortina*, is rendered "*aulaea*," *Exod.* xxvi. 1, 3 (n. 548).

Cush.—(See *Ethiopia*.)

By "Cush" is signified the external or the natural, in respect to worship; for when these are without the spiritual internal, they are also without truth and good (n. 532).

By "Cush" (*Isa.* xx. 3, 5) are signified the fallacies of the senses (n. 240b).

(See also articles n. 304d, 406b,d.)

Custody.—(See *Guard*.)

Custom.—(See *Toll, Tribute*.)

Cut (*Caedere, Decidere*), **Cut out, Hewn** (*Caedere, Excidere*), **Cut off** (*Excidere, Exscindere*).—By "the work of the smith, the artificer, and the skilled workman," in many passages of the Word is signified such [a principle] of doctrine, religion, and worship, as comes from man's own intelligence. Hence it was, that the altar, and also the temple were by command built of whole stones (*Exod.* xx. 25), and not hewn (*caedere*, GAZITH) by any workman or artificer (n. 585b); by "hewn stones (*lapides excisos*, GAZITH)" (*Lam.* iii. 9) are signified the things which belong to man's own intelligence; it was on this account forbidden to build an altar of hewn stones, likewise the temple at Jerusalem (n. 781d).

"*Excidere*" is the rendering of

GADHA', *Jer.* xlviii. 25 (n. 316d):

GAZAR, *Ezek.* xxxvii. 11 (n. 659c):

G'ZAR (Chaldee), *Dan.* ii. 34 (n. 1029b):

DAMAH, *Hos.* x. 7 (n. 391g):

CHATZABH, *Deut.* vi. 11 (n. 638b);

Isa. v. 2 (n. 922c); xxii. 16 (n. 411e); li. 1 (n. 411c);

Jer. ii. 13 (n. 537b):

KARATH, *Jer.* x. 3 (n. 1145); xxxiii. 17 (n. 444b); xlvii. 4 (n. 406d);

Dan. ix. 26 (n. 315d);

Joel i. 5 (n. 543c).

"To cut (*decidere*, GAZAR) on the right hand and to eat on the

left hand" (*Isa.* ix. 20), signifies to make inquisition (n. 386*b*, 600*b*, 617*e*: here there seems to be want of careful discrimination between "*decidere* (to cut)," and "*decidere* (to fall)").

"*Excindere* (to cut off)," a word very similar in meaning to "*excidere*," is more frequently used, and sometimes interchangeably with "*excidere*." It is found as the rendering of

GADHA', *Amos* iii. 14 (n. 316*d*; but in n. 391*h* "*excidere*" is also read):

DAMAM, *Fer.* xlix. 26 (n. 652*b*); li. 6 (n. 1029*e*):

KARATH, *Lev.* xvii. 10 (n. 750*g*); xx. 3 (n. 768*e*); xxvi. 22 (n. 388*b*);

Isa. ix. 14 (n. 577*a*); xiv. 22 (n. 1029*d*); xxxviii. 24 (n. 405*e*);

xlvi. 19 (n. 148, where there is also the reading "*exciderere*");

Fer. ix. 21 (n. 555*b*);

Ezek. xiv. 13 (n. 386*b*, 388*d*); xxiv. 16 (n. 275*b*); xxxi. 12 (n. 388*c*, 654*g*);

Zeph. i. 3 (n. 280*b*, 1100*c*);

Zech. ix. 10 (n. 355*a*, 357*a*, 734*b*):

QARA', *Hos.* xiii. 8 (n. 388*b*):

EKKOPTO, *Luke* xiii. 7, 9 (n. 403*e*).

— (*Concidere, Secare, Sectio, Sectus*).—By "the calf cut (KARATH) in twain" (*Fer.* xxxiv. 18) is signified good proceeding from the Lord on one part, and good received by man on the other; whence there is conjunction (n. 279*a*).

— **Cutting off, Bottoms, Separation** (*Excisio*).—By "the cuttings-off (QETZEBH) of the mountains," to which Jonah descended (*Jonah* ii. 6; see margin) are signified the hells where are evils and whence they come (n. 538*b*).

By "a land of separation (or cutting off) (G'ZERAH)" (*Lev.* xvi. 22; see margin), is signified hell (n. 730*c*).

— **Cuttings**.—(See *Grave, Shave*.)

Cyrus (*Coresch, Koresch, Choresch*).—By "Cyrus" (*Isa.* xlv. 1) in the representative sense is meant the Lord (n. 298*b*).

Dagger.—(See *Sword*.)

Dagon.—Because of the nearness and the presence of the ark, Dagon the god of the Ashdodites was cast down to the ground, and afterwards his head and the palms of his hands were thrown upon the threshold of his temple, for the reason that "Dagon" signified their religious system: this, because it was without spiritual good, was also without any intelligence and without any power; for "the head" signifies intelligence, and "the palms of the hands" signify power (n. 700*c,e*, 817*d*).

Damascus.—By "Tyre" (*Ezek.* chap. xxvii.) is signified the church

in respect to knowledges of good and truth; and by "Damascus," which was a city of Syria, is signified concordant matters of science (n. 376*et*).

In *Isaiah* (chapter xvii.), it is treated of the knowledges of good and truth belonging to the church, and of their destruction; these are signified by "Damascus," which is there treated of, and by "Aroer" (n. 911*b*).

Damn, Profane (*Damnare*); **Damnation** (*Damnatio*). By "the Anointed" (*P's.* lxxxix. 38, 39) is meant the Lord; "anger (*or* wrath)" refers to the state of temptations in which He was while in combats with the hells; His lamentation then is described by "anger" and "damnation (*OHALAL*);" like the Lord's last lamentation on the cross, that He was forsaken (n. 272.)

The English versions have "profaned" where the Latin text has "*damnare*." In the *Index Biblicus*, s. *v.* **Corona**, we find "*profanare*," which agrees with the English.

Damsel.—(See *Virgin*.)

Dan. By "the tribe of Dan" are signified the ultimates of the church, thus those who are in the ultimates of truth and good, who are called the sensual (n. 355*b*).

By "Dan" is meant truth in its ultimate; this truth in the church is what is contained in the sense of the letter of the Word (n. 355*f*).

The reason why the tribe of Dan is not mentioned among those from each of which twelve thousand are said to have been sealed; but in its place the tribe of Manasseh (n. 450).

By "all the tribes of Israel, from Dan even to Beersheba," are signified all the true and good things of the church, from the last to the first (n. 417*b*).

(See also articles n. 391*b*, 431*et* (ii.), 514*c*, 581*b*.)

Dance (*Chorea*).—"The dance (*MAHOL*)" (*P's.* cl. 4) signifies the joys and gladness that result from affections (n. 323*c*, 326*et*).

"The virgin shall be glad in the dance" (*Jer.* xxxi. 13) signifies the gladness of those who are in spiritual affection for truth (n. 863*c*).

— **To dance**.—(See *Leap*.)

Darius.—(See article n. 1029*c*.)

Darkness (*Tenebrae*). (See *Thick darkness*.)

"Black," and "dark" in the Word signify that there is not truth; like "darkness," "cloud," "obscurity," and other things that produce blackness (n. 372*b*).

"Darkness" signifies natural light (or *lumen*); for in comparison with spiritual light, this is like darkness (n. 526*b*).

"Darkness" in the Word signifies falsities of various kinds (n. 526*a*).

"Darkness" signifies falsity, because "light" signifies truth; for falsity is opposite to truth as darkness is opposite to light (n. 526*a*).

"Darkness" (*Psa.* xviii. 28) signifies mere ignorance from deprivation of truth; by "darkness" (*Isa.* xlviii. 5) are also signified falsities of evil; by "darkness" which men loved more than light (*John* iii. 19) is signified infernal falsity, which is the falsity that comes of evil (n. 526*b*); "outermost (or outer) darkness" (*Matt.* xxii. 13) means falsities from evil (n. 195*b*).

"Darkness" (*Isa.* lviii. 10) signifies the ignorance of the spiritual mind, and "thick darkness" the ignorance of the natural mind (n. 386*d*); "darkness" and "thick darkness" are ignorance of what is true and good (n. 750*c*).

"*Tenebrae* (darkness)" represents

ТОРМЪЛЪ, *Psa.* xi. 2 (n. 357*e*);

ЧОШЕКЪ, *Lev.* x. 21 (n. 526*b*);

Psa. cxxxix. 12 (n. 167);

Isa. v. 20 (n. 526*b*, 618); *verse* 30 (n. 526*a*, 601*b*); ix. 2 (n. 526*b*); xxix. 18 (n. 526*b*); xlvii. 5 (n. 526*b*); xlix. 9 (n. 526*b*, 181); lviii. 10 (n. 386*d*, 526*b*, 750*c*); lix. 9, where the English versions have "obscurity" (n. 239*b*, 526*b*); lx. 2 (n. 526*a*);

Ezek. xxxii. 8 (n. 72, 304*c*, 401*c*, 526*a*);

Jer. ii. 2 (n. 372*b*, 401*c*, 526*a*); *verse* 31 (n. 401*c*, 526*a*);

Amos v. 18, 20 (n. 526*a*);

Micah vii. 8 (n. 526*b*);

Zeph. i. 15 (n. 526*a*);

ЧЪШЕЛЪ, *Gen.* xv. 12 (n. 279*a*, 401*c*);

Isa. viii. 22 (n. 526*a*; we find "*caligo*," thick darkness, in n. 386*c*);

ЧОШЕЛЪ, *Micah* iii. 6 (n. 372*a*, 624*c*);

МАШЕЛЪ, *Psa.* cxliii. 3 (n. 526*b*);

Isa. xlii. 16 (n. 526*b*);

МОТЪ, *John* i. 5 (n. 151, 294*d*, 526*d*); viii. 12 (n. 526*b*, 864); xii. 35, 46 (n. 526*b*);

МОТЪ, *Matt.* iv. 16 (n. 526*b*); viii. 12 (n. 526*b*); xxii. 13 (n. 195*b*); xxvii. 45 (n. 526*a*);

Luke i. 79 (n. 526*b*); xi. 35 (n. 526*b*); xxii. 53 (n. 526*b*);

xxiii. 44 (n. 401*d*);

John iii. 19 (n. 526*b*).

"*Inducere tenebras* (to cause darkness)" represents

ЧЪШЕЛЪ, *Jer.* xiii. 16 (n. 405*b*, 526*a*).

— **Darken** (*Obscurare*), **Obscurity** (*Obscuritas*).—"The land is darkened (*ATHAM*)" (*Isa.* ix. 19), signifies that the things of the church are in thick darkness, or in falsities; for falsities of

evil are said to be in thick darkness, but truths in light (n. 304^d).

“*Obscurare* (to darken)” represents

CHASHAKH, *Lam.* iv. 8 (n. 372^b, 652^b);

SKOTIZOMAI, *Apoc.* ix. 2 (n. 541).

— (*Obtenebrare*), **Darkening** (*Obtenebratio*).—If the understanding be from falsities of evil, that the whole man is such, is signified (*Matt.* vi. 23) where it is said, “If thine eye be evil, thy whole body is darkened (SKOTEINOS)” (n. 313^c).

“The darkening (CHASHAKH) of the land” (*Amos* viii. 9) signifies falsity of doctrine from evil of life (n. 401^d).

See also *Isa.* xiii. 10 (n. 401^c).

— **Dark, Full of darkness** (*Tenebricosus*).—Concerning certain spirits who turn the face away from the Lord, and turn it towards something that is full of thick darkness, and something that is full of darkness there, which are in place of the sun and moon of the world, opposite to the sun and moon of the angelic heaven (n. 401^g).

The caverns and dens in which those are who are in the hells, appear to those who are in the heavens like caves full of darkness (n. 526^b).

By “the body,” which is either “light” or “full of darkness (SKOTEINOS)” (*Luke* xi. 34), is meant the whole man (n. 526^b).

— **Darkened** (*Tenebrosus*).—“And his kingdom became full of darkness (or was darkened) (SKOTOOMAI),” signifies that the church was in mere dense falsities (n. 989).

Dart (*Telum*).—(See **Arms, Javelin, Arrow**.)

“Arrows,” “javelins,” and “darts,” signify truths of doctrine that are in combat (n. 357^a).

In the opposite sense, “the dart” is falsity destroying truth (n. 357^c).

“*Telum* (a dart, sometimes an arrow,)” represents

CHETZ, *Ps.* vii. 13 (n. 357^d); xi. 2 (n. 357^e); xlv. 5 (n. 684^b);
lxiv. 4 (n. 357^c); cxxvii. 4 (n. 724^c);

Isa. v. 28 (n. 355^f, 357^c); vii. 24 (n. 357^c); xlix. 2 (n. 357^b);

Jer. i. 9 (n. 357^c);

Ezek. xxxix. 9, rendered “arrow” (n. 257, 357^d);

Hab. iii. 11 (n. 401^d);

CHATZATZ, *Ps.* lxxvii. 17 (n. 273, 594^c).

Dash in pieces (*Allidere*).—“Their bows shall dash (BATASH) the young men in pieces” (*Isa.* xiii. 18), signifies that falsities of doctrine shall destroy all understanding of truth (n. 710^c).

"Her infants were dashed in pieces at the head of all the streets" (*Nahum* iii. 10), signifies that the truths that first come to the birth and are vivified will be dispersed and will perish (n. 652*d*).

Dathan.—Korah, Dathan, and Abiram, with their company, were swallowed up by the earth, for the reason that their murmuring against Moses and Aaron signified profanation of the good of celestial love: for by Moses and Aaron was represented the Lord; and to murmur, that is, to rebel against the Lord, and at the same time perform holy offices, is profanation (n. 324*b*; compare n. 496, 727*e*).

Daughter (*Filia*).—(See **Son**.)

In the spiritual sense of the Word, such things only are treated of as belong to the church and to heaven; and all things of the church and of heaven have relation to the good things that are of love and the true things that are of faith. Hence the names of relationships by blood and affinities signify spiritual things which have reference to spiritual nativity which is regeneration, and to the heavenly marriage which is that of good and truth. The things which are born from this marriage are also goods and truths; and it comes from this that by "daughters" in the Word are signified goods, and by "sons" truths; both of them derived from the good that is signified by "father" and from the truth that is signified by "mother" (n. 166).

"Daughters" are they who receive goods (n. 294*b*).

By "king's daughters" are signified spiritual affections for truth (n. 684*b*; compare n. 195*b*, 242*e*, 298*b*, 395*c*, 863*b*).

"Daughters" in the opposite sense signify cupidities for the false and the evil (n. 617*e*).

In all the passages of the Old Testament to which reference is here given "*filia* (a daughter)" represents **BATH**; in all those of the New Testament, it represents **THUGATER**.

(Passages of the Sacred Scriptures may be seen in articles 11. 141*b*, 166, 175*b*, 176, 195*b*, 236*b*, 240*b*, 357*a,c*, 372*b*, 395*c*, 403*c*, 412*f*, 438, 448*b*, 504*e*, 518*a*, 526*b*, 532, 555*a,b*, 586, 587*c*, 617*e*, 622*b*, 624*b*, 637*b*, 650*e*, 664*i,l*, 655*a*, 684*b*, 687*b*, 714*c,d*, 721*c*, 724*c,d,e*, 730*c*, 734*d*, 811*b*, 815*b*, 850*a,c,d*, 863*a,b*, 911*b,c*, 919, 922*b*, 1175.)

Daughter in law (*Nurus*).—"Daughters who commit whoredom" (*Hos.* iv. 13; see margin of revised version) are goods of truth that have been perverted; "daughters in law (**KALLAH**) that commit adultery" are evils conjoined to falsities therefrom (n. 141*b*; compare n. 324*e*).

"*Nurus* (a daughter in law)" represents

NUMPHE, *Luke* xii. 53 (n. 724*b*).

David.—In the supreme sense, by “David” is signified the Lord as to divine truth (n. 19); divine truth proceeding from the divine good of the Lord (n. 206); the Lord as to royalty, which is divine truth in the spiritual heaven (n. 253^a, 684^c); the Lord as to the Divine Human, and its royalty (n. 701^b). “David” as “servant” signifies the Human of the Lord as to divine truth (n. 684^c; compare n. 316^b, 409^c, 433^b).

That in the Word the Lord is meant by “David” is for the reason that by kings in the Word was represented the Lord as to divine truth, and especially by King David, because he cared much for things of the church, and also wrote psalms (n. 205).

The Lord as to the Human is called “the Root of David,” because all divine truth is from Him (n. 310).

In the internal man, by “David” is signified all truth from good that is from the Lord (n. 206).

By “the throne of David” is meant heaven as to divine truth (n. 253^a; compare n. 401^b): thus the Lord’s spiritual kingdom (n. 205, 946).

By “the house of David” is meant the spiritual kingdom (n. 205); and also the church as to truths of doctrine (n. 453^b).

By “the seed of David,” in the abstract sense, is meant the truth of the Word, or the truth of doctrine from the Word; and consequently by his “seed” are meant those who are in the truths of the church, from the Word (n. 768^d; compare n. 205, 401^b).

Whereas by “David” is meant the Lord, by his “sons” are meant those who do the Lord’s precepts (n. 392^e).

“He that hath the key of David” (*Apoc.* iii. 7) signifies to whom is power, by the divine truth (n. 205).

(See also articles n. 62, 272, 375^e(vi.), 376^f, 409^c, 433^c, 444^b, 449^a, 555^b, 700^f, 701^c, 781^c, 799^b, 850^a.)

Day (*Dies*).—(See **Night, Time**.)

“Days” in the Word signify states; for all times mentioned in the Word signify states (n. 664; compare n. 23, 137, 747).

Quite often in the Word occur the expressions “the great day,” “the day of Jehovah,” “the day of anger and of wrath,” “the day of vengeance,” “the terrible day;” and in such passages by “day” is meant the last state of the church, and then the coming of the Lord, and the last judgment (n. 1004; compare n. 298^b, 315^b, 401^c, 405^{d,g}, 410^b, 411^a, 413^b, 414, 502^b, 514^b, 578, 721^c, 750^e, 781^d, 850^d).

“That day” (*Isa.* xxx. 23) is the coming of the Lord (n. 644^c; compare n. 391^d, 502^b, 617^e, 654^e, 721^c, 1100^b).

"To desire one of the days of the Son of Man" (*Luke* xvii. 22) is to desire genuine divine truth; the end of the church is here meant, when all divine truth would perish (n. 63; *compare* n. 840).

"The day of the Sabbath" (*Luke* xiv. 5) signifies the Lord as to instruction and doctrine; wherefore the Lord calls Himself "Lord of the Sabbath" (n. 537^a). (*See Sabbath.*)

"Days" are states of light, which are states of the enlightenment of all by divine truth (n. 768^b).

"Day" signifies the light of the spiritual man; for to the spiritual man there are enlightenment and perception from the good of love (n. 401^d).

By "day" is signified the state of life when the mind is in clear idea; and by "night," the state when the mind is in obscure idea (n. 747).

By "days" in the first chapter of *Genesis* are not meant days, but the successive states of the regeneration of men at that time, and thus of the establishment of the church with them (n. 664).

By "day" (*Apoc.* xiv. 11) is signified the state of the false, and by "night" the state of evil (n. 890).

"*Dies* (a day)" represents

YOMAM, *Fer.* xv. 9 (n. 401^d, 721^a); xxxi. 35 (n. 275^b, 401^e, 527, 610, 768^d); xxxiii. 20 (n. 527); verse 25 (n. 610, 768^d):
YOM, in all other passages of the Old Testament that are referred to:
MEMERA, in all the passages of the New Testament that are here referred to.

(Passages of Sacred Scripture in which "*dies* (day)" occurs, may be found in the following articles:—n. 63, 137, 199, 224, 285, 298^b, 304^e, 315^b, 315^c, 328^c, 386^d, 391^d, 401^c, 405^b, 410^b, 411^a, 412^b, 413^a, 414, 430^c, 431^b, 433^b, 438, 444^d, 478, 502^b, 504^b, 514^b, 526^a, 527, 532, 537^a, 540^a, 543^c, 548, 550, 571, 578, 584, 585^b, 594^d, 610, 611, 617^e, 624^c, 636, 644^a, 654^e, 685, 664, 706^b, 721^a—*c*, 727^a, 730^d, 734^b—*d*, 747, 750^e, 768^b, 781^d, 811^b, 815^c, 840, 850^b, 890, 900, 907, 937, 965, 1004, 1029^e, 1100^b, 1175, 1189.)

"*Diu* (here meaning day, *or* by day,)" represents

YOMAM, *Isa.* xxxiv. 10 (n. 504^c, 578);
Fer. ix. 1 (n. 484):
MEMERA, *Apoc.* xiv. 11 (n. 890).

"*Hodie* (to-day, *or* this day,)" represents

HAYYOM, *Ps.* ii. 7 (n. 23, 684^b):
SEMERON, *Matt.* xi. 23 (n. 653^b); xiv. 3 (n. 706^b);
Luke ii. 11 (n. 612, 706^b); iv. 21 (n. 375^e(vi.)); xiii. 32 (n. 532);
xxii. 34 (n. 726^f).

"*Interdiu* (meaning by day, *or* in the daytime,)" represents

YOMAM, *Exod.* xiii. 21, 22 (n. 504*b*); xl. 38 (n. 504*b*);

Num. x. 34 (n. 700*b*); xiv. 14 (n. 594*c*);

Deut. i. 33 (n. 504*b*, 594*c*);

Ps. lxxviii. 14 (n. 594*c*); xci. 5 (n. 186*b*, 336*b*); cxxi. 6 (n. 298*b*, 401*b*);

Isa. iv. 5 (n. 504*b*, 539*b*, 594*c*, 955); verse 6 (n. 504*b*); xxi.

8 (n. 278*b*); xxxiv. 10 (n. 504*c*, 578); lx. 11 (n. 208*b*);

lx. 19 (n. 401*b*).

Dead body.—(*See Carcass.*)

Deaf (*Surdus*).—(*See Hear, Ear.*)

That the Lord is called "blind" (*Isa.* xlii. 19), is because the Lord is as if He saw not and perceived not the sins of men. He is called "blind" and then "Servant" from divine truth; and He is called "deaf (*CHERESH*)" and then "Angel" from divine good; for to be "blind" has reference to the understanding and to perception from it, and to be "deaf" has reference to perception and hence to the will: the meaning therefore is, that He, as it were, does not see; although divine truth is His, from which He understands all things (n. 409*b*).

By "the deaf (*CHERESH*), who shall hear the words of the book" (*Isa.* xxix. 18), are meant those who wish to be obedient to truths, and thence to lead a life of good, but who are not able because they have not the Word (n. 239*b*).

That they who are not in the perception and will of good, will then obey and will live in good, is signified (*Isa.* xxxv. 5) where it is said that "the ears of the deaf shall be opened" (n. 239*b*; compare n. 152).

That all will be received by the Lord, and will be reformed, who acknowledge Him, is signified (*Isa.* xliii. 7, 8) where it is said, "I have created, have formed, and have made every one that is called by My name;" these are they who are meant by "the blind who have eyes," and by "the deaf who have ears" (n. 239*b*; compare n. 152).

By "the deaf man (*ΚΟΡΗΟΣ*)" (*Mark* vii. 33) are signified those who are not in the understanding of truth, and who consequently are not in obedience (n. 455*c*).

A spirit was called "deaf and dumb" (*Mark* ix. 25), because he was not willing to perceive and understand truth; for such are meant by "the deaf" and "the dumb" (n. 556*c*).

Deal.—(*See Break.*)

Death (*Mors*), **Die** (*Mori*), **Dead** (*Mortuus*).—In heaven by the Lord's "death" and by His "burial," are not understood death and burial, but the purification of His Human, and glorification (n. 899*c*).

Natural death is no other than resurrection ; for, when the body dies man rises again as to his spirit, and so death is but a continuation of his life ; for by death man passes from life in the natural world into life in the spiritual world (n. 899a).

By "dying," in some passages of the Word (*see Apoc.* xiv. 13), is meant the extinction of man's own life, which viewed in itself consists solely of evils and falsities from them ; and whereas when this life has been extinguished, spiritual life enters in its stead, therefore by "the dead in the Lord" are signified those who have been made spiritual by the Lord (n. 899a).

In a spiritual sense, by "dying" may be understood resurrection, because angels who are in the spiritual sense of the Word do not know anything of natural death such as takes place with men who de cease, but only of spiritual death such as takes place with those who are being regenerated by the Lord, with whom evils and falsities from them are being subdued and given over to death (*concerning which, see n. 899a*).

When death is not death, it is life (n. 899b).

By "the resurrection of the dead" is not only meant the resurrection of those who die naturally, but the resurrection of those who die spiritually and are vivified by the Lord (n. 899b).

"The second death" (*Apoc.* xx. 6 ; xxi. 8) is damnation (n. 128 ; *compare n. 899b*).

Spiritual death is turning away and removal from the Lord (n. 78).

"Death" signifies the life of hell ; which life in the Word is called "death," because it is the privation of the life of heaven : "death" is damnation (n. 186a).

By "the dead" are meant those who have not the life of heaven in them (n. 186b).

At the presence of the Divine, man cannot live with the body ; they who do live, are surrounded by an angelic column, which moderates the divine influx : for the body of no man is capable of receiving the Divine : and for this reason it dies and is cast off (n. 78).

"*Mors* (death)" is found as the rendering of

QETEBH, *Ps.* xci. 6 (*see n. 186b, 336b*), where the English versions have "destruction;" Schmidius, too, has "*mors*:" but *see A. C.*, n. 1458, where we find "*excidium* (a cutting off)," which is nearer the English rendering.

"*Umbra mortis* (the shadow of death)" is the rendering of

TZALMAVETH, *Ps.* xliv. 19 (n. 714c).

"*Mors*" represents

MAVETH, in all other passages of the Old Testament to which reference is now given:

THANATOS, in all of the New Testament.

"*Mori* (to die)" represents

MUTH, in all the passages of the Old Testament to which reference is here given:

APOTHNESKO, in all those of the New Testament.

"*Mortuus* (one dead)" represents

MUTH, in all the passages of the Old Testament that are here referred to:

NEKROS, in those of the New.

(Passages of the Sacred Scripture may be seen, n. 78, 80, 83, 84, 86, 114, 125, 128, 166, 186^{a,b}, 188, 275^a, 304^g, 315^c, 336^b, 342^c, 357^d, 383, 386^b, 387, 388^a, 413^b, 513^a, 521, 550, 551, 617^c, 654^k, 659^{a,b}, 675^b, 694, 714^g, 739^b, 750^a, 899^{a-c}, 966, 967, 1125.)

Deborah.—The song of Deborah and Barak treats of the desolation of truth in the church, and then of its restitution (n. 652^b).

(See articles n. 355^f, 422^d, 434^c, 439, 447.)

Decalogue (*Decalogus*).—The ten precepts of the decalogue are all things of the Word and all things of the church, in sum (n. 1024).

A general view of the precepts of the decalogue (n. 1024–1028).

The precepts of the decalogue, and an explanation of the several precepts (n. 935–1028).

Religion with man consists in a life according to the divine precepts which are contained in sum in the decalogue; with him who does not live according to them, there cannot be religion (n. 948).

Most nations have a knowledge of these precepts, and also make them of their religion, and live according to them, because God so wills and has so commanded: by so doing they have communication with heaven and conjunction with God; wherefore, also, they are saved (n. 948).

The evils which are enumerated in the decalogue include all the evils that ever exist: its precepts are therefore called The Ten Precepts, for "ten" signifies all (n. 935).

The two tables (n. 1179).

(See also articles n. 240^b, 675^a.)

Deceive.—(See *Defraud*, *Seduce*.)

Decision, That determined (*Decisio*).—By "consummation and decision (CHARATZ)" (*Isa.* x. 22, 23; xxviii. 22: *Dan.* ix. 27) is signified the last state of a church, which is when there is no longer truth because there is not good, or when there

is no longer faith because there is no charity; and when this is the state of the church, then comes the last judgment (n. 397; *compare* n. 83, 374^c, 684^e, 1100^d).
 "Consummation and decision" mean full destruction (n. 374^c).

Deck.—(*See Plank.*)

Decked.—(*See Gilded.*)

Decline, Turn aside (*Declinare*).—"To get out of the way," and "to turn aside (**NATAM**) from the path" (*Isa.* xxx. 11) is to recede from the truth and good of the church (n. 412^f).

Decrees, Decretals (*Decreta*).—The Pope's decrees (n. 1067, 1070, 1074).

Dedan.—By "Dedan" (*Ezek.* xxvii. 20) are signified those who are in knowledges of celestial things (n. 195^b, 840).

Deed (*Factum*).—(*See Do, Maker, Works.*)

Every work, or every deed, or every act, done according to appearance from the body, is not done from the body, but by the body from man's will and thought. Deeds in themselves are nothing; but their all is from the will; for deeds are the will in act (n. 98).

"The work of Jehovah" (*Isa.* v. 12) is said concerning goods of life, and "the deed (*or* operation) (**MA'ASEH**) of His hands" is said concerning truths of doctrine, both from the Word (n. 376^g).

See also *Jer.* xxv. 14 (n. 585^b).

Defecated, Well-refined (*Defaecare*).—By "a feast of fat things," "of fat things full of marrow" (*Isa.* xxv. 6), are signified both natural and spiritual good, with joy of heart; and by "lees," "lees defecated (*or* well refined) (**ZAGAQ**)," are signified truths from that good, with felicity from them (n. 1159).

See also *Mal.* iii. 3 (n. 242^d, 444^b).

(*See Lees, Wine.*)

Defence.—(*See Fortress, Might.*)

Defend.—(*See Protect.*)

Defile (*Inquinare*).—How the garments of those are defiled who have lived a moral life from natural origin only (*see Apoc.* iii. 4, n. 195^a).

"To be defiled (**MOLUNO**) with women" (*Apoc.* xiv. 4) signifies to falsify the truths of the Word (n. 862).

Defraud, Deceive (*Defraudare*).—That worship from things falsified,

inasmuch as it is fraudulent, is infernal, is signified (*Mal.* i. 14) by "Cursed be he that defraudeth (*NAKHAL*)" (n. 725^b).

See also *Mark* x. 19, where the Greek is *APOSTEREO* (n. 893).

Degrees, Steps (*Gratus*).—(See *Simultaneous, Successive*.)

An idea of the Life which is God cannot be had, unless there be procured also an idea of the degrees by which life descends from its inmosts to its outmosts (n. 1125).

There are degrees of spiritual things, and each degree is distinct from another, and the prior or higher degree is more perfect than the posterior or lower (n. 1210; compare n. 1201).

There is an inmost degree of life, and there is an outmost, and there are intermediate degrees. The distinction of these is like the distinction between things prior and things posterior; and the difference is like that between things less and more common (*or* general) (n. 1125).

There are such degrees of life in every man, from creation; and they are opened according to the reception of life from the Lord. In some, the degree that is next to the outmost is being opened, in some the middle, and in some the inmost. Men in whom the inmost degree is being opened, become after death angels of the inmost or third heaven; they in whom the middle degree is being opened, become after death angels of the middle or second heaven; and they in whom the degree that is next to the outmost is being opened, become after death angels of the ultimate heaven (n. 1125; compare n. 436, 449^a, 538^a, 563, 739^a, 832, 1201, 1210, 1224).

These degrees are called degrees of man's life; but they are degrees of his wisdom and his love, for they are opened according to the reception of wisdom and love, thus of life from the Lord (n. 1125).

Every man has three degrees of life; the lowest he has in common with the beasts; the two higher are not in common with them. By these two higher degrees, man is man. These degrees are closed with the evil, but open with the good: they are not, however, closed with the evil to the light of heaven, which is wisdom; but they are closed to its heat, which is love (n. 1224).

The degrees are opened with man according to reception of divine truth in his life (n. 832; concerning this much more may be seen in articles, n. 436, 739^a, 832, 940, 1125).

There is a lowest degree, which belongs to the body and to matter, which is with man while he lives in the world (n. 832).

In man there are three degrees of natural affections; so, too,

there are in beasts; insects of various kinds are in the lowest degree; the fowls of the heavens are in a higher; and in a degree still higher are the beasts of the earth that have been created from the beginning (n. 1201; *compare* n. 1224): from the beginning only useful and clean beasts have been created, whose souls are good affections (n. 1201).

There are such degrees in man, for the reason that such are the degrees of the life which proceeds from the Lord: but in the Lord the degrees are Life, but in man they are recipient of life. It is, however, to be known, that in the Lord there are still higher degrees; and that all, both supreme and ultimate, are Life (n. 1125).

There are degrees of life in every organ, in all the viscera and members of the body, and they act as one with the degrees of life in the brains through influx; skins, cartilages and bones, make their ultimate degree (n. 1125).

It should be known that the goods of heaven and the church are of three degrees (*concerning which much more may be seen*, n. 710*d*).

Divine truth in its descent proceeds according to degrees, from highest or inmost to lowest or ultimate (n. 627*a*).

To those in the spiritual world to whom the Lord appears as a sun, the quarters are not the same as to those to whom He appears as a moon; they differ by about thirty degrees (n. 422*a*).

By "the degrees of Ahaz" (*Isa.* xxxviii. 8) is signified the time even to the advent of the Lord; by "the shadow" is signified the progression from the rise to the setting; that "it was drawn back ten degrees" signifies the extension of the time by many years more (n. 706*c*).

To all the prohibited degrees (*concerning which see Lev.* xx. 11 *to end*) there are corresponding spheres from spirits who delight in whoredoms and adulteries (n. 141*b*).

"*Gradus* (step)" represents

MADHREGHAN, *Ezek.* xxxviii. 20, rendered "stairs" in the margin of the authorized version (n. 400*c*);

MA'LAH, *I Kings* x. 19, 20, "steps" (n. 253*b*);

Isa. xxxviii. 8, "degrees" (n. 706*c*);

Amos ix. 6, rendered "stories," margin "ascensions," in the authorized version (n. 275*a*).

Delicacies (*Cupediae*).—Delicacies, being savory, signify truths which are of wisdom (n. 519*a*).

— *Lautitia*).—"Delicacies (**MA'ADHAN**)" (*Lam.* iv. 5) are genuine truths from the Word (n. 652*b*).

(See *Delights*.)

Delicate, Given to pleasures (*Delicata*).—"Delicata (delicate)" represents

ADHIN, *Isa.* xlvii. 8 (n. 1121).

Delight (*Deleḡari*).—"To delight in (**CHAPHETZ**) the precepts of Jehovah" (*Ps.* cxii. 1) is to love them, and so to will and do them (n. 696*c*).

CHAPHETZ may be seen also, *Ps.* li. 19 (n. 391*e*); cxlvii. 10 (n. 355*e*):

AVAH, *Ps.* xlv. 11 (n. 863*b*).

Delights, Delicacies, Dainties, Delicates, Pleasures (*Deliciae*).—"The delights (**MA'ADHAN**) of the king (*or* royal dainties)" (*Gen.* xlix. 20) signify that which is pleasant from truth (n. 438).

By "the river of delights (**EDHEN**)" (*Ps.* xxxvi. 8; the English versions have "pleasures,") is signified intelligence, and happiness therefrom (n. 1159).

"Delights" (*Fer.* li. 34; the English versions have "delicates") are knowledges of good and truth from the Word (n. 622*b*; compare n. 714*c*).

"*Deliciae*" is the rendering of

ONEGH, *Isa.* xiii. 22; the English versions have "pleasant" (n. 1029*e*).

"Sons of delights (**TA'ANUGH**)" (*Micah* i. 16; see revised version,) are so called from the love of truths, and the enjoyments from them (n. 724*c*).

"The abundance of the delicacies (**STRENOS**)" of Babylon (*Apoc.* xviii. 3) signifies those things of the church that are called knowledges and said to be holy, which nevertheless draw all that they have from the love of ruling over both heaven and the world (n. 1104; compare n. 1034).

The delights of married partners in the heavens can not be described by the words of any language (n. 992).

Deliver, Pluck out (*Eripere*).—"Eripere" ("deliver" in the English versions,) represents

MALAT, *Isa.* xlix. 25 (n. 811*c*);

Amos ii. 14 (n. 783):

NATZAL, rendered "deliver" in the English versions, *Ps.* xxxiii. 19 (n. 386*d*); lxix. 14 (n. 537*b*); cxliv. 11 (n. 724*c*):

PALAT, rendered "deliver," *Ps.* xci. 14 (n. 714*c*):

SHALAKH, rendered "pluck," *Job* xxix. 17 (n. 556*c*).

— **Deliver up Betray** (*Tradere*).—(See **Shut up**.)

That they are to undergo temptations, is meant (*Luke* xxi. 16, 17, 19) by "being delivered up (*or* betrayed) (*PARADIDOMI*) to death," and "being held in hatred" (n. 813).

See also *Matt.* xx. 18, 19 (n. 655*b*).

"*Tradere* (to deliver)" represents

NATHAN, *Isa.* xxxiv. 2 (n. 405*k*);

Jer. xxv. 31 (n. 659*e*).

"*Ignominiae tradere* (to deliver to ignominy, 'to put to shame,')" represents

KALAM (n. 573*b*).

Delve.—(See **Dig**.)

Demon (*Daemon*, *Daemonium*), **Demoniac** (*Daemonium*).—(See **Devil**, **Satan**.)

Of those in hell they are called "demons (*daemones*)" who are in the cupidity for falsifying truths, which is done principally by reasonings; hence by "demons (*daemones*)" and "demoniacs (*daemonia*)" in the abstract sense are signified cupidities and falsities (n. 1001).

"Demons (*daemonia*)" are those who are in dire falsities, from truths and goods profaned (n. 1098).

What is meant by "worshipping demons (*daemonia*)" (n. 586).

By "demons of the wood (*daemones silvestres*, *SA'IR*)" or "satyrs" (*Isa.* xxxiv. 14), are signified merely corporeal cupidities (n. 586).

By the "demons (*daemonia*)" cast out by the Lord, with whom many were obsessed at that time, are signified falsities of every kind, with which the church was then infested, and from which it was liberated by the Lord (n. 586, 706*c*).

"*Daemon*" is the rendering of

SA'IR, *Lev.* xvii. 7 (n. 586):

SHEDH, *Deut.* xxxii. 17 (n. 586);

Ps. cvi. 37 (n. 586):

DAIMON, *Matt.* viii. 31 (n. 659*b*);

Apoc. xvi. 14 (n. 734*e*, 741*d*, 1001); xviii. 2 (n. 586, 1098).

"*Daemonium*" is the rendering of

DAIMONION, *Matt.* vii. 22 (n. 624*b*); xii. 24, 28 (n. 740*b*); *Mark*

xvi. 17 (n. 455*c*, 706*c*, 815*b*);

Apoc. ix. 20 (n. 586).

Den.—(See **Cave**.)

Denarius, **Penny** (*Denarius*).—As this coin was the smallest of all, it is used to denote the least price. By "a denarius

(DENARION)" (*Apoc.* vi. 6), in the spiritual sense is signified to be as it were of no value (n. 374^a).

That the Samaritan gave to the host two pence (DENARION), and said, "Take care of him; for whatsoever thou spendest more, I, when I come back again, will repay thee" (*Luke* x. 35), signifies all things of charity, according to ability and capacity (n. 444^c).

Deny, Forsake, Renounce (*Abnegare*).—"To deny oneself (APARNEOMAI)" (*Matt.* xvi. 24) is to reject the evils which are from the proprium (n. 122).

"To deny oneself (APARNEOMAI)" (*Mark* viii. 34; *Luke* ix. 23) is not to be led by oneself, but by the Lord; and he denies himself who shuns and becomes averse to evils because they are sins (n. 864).

"To deny (forsake or renounce) all that one hath (APOTASSOMAI)" (*Luke* xiv. 33), is to attribute nothing of intelligence and of wisdom to oneself: while anyone attributes these to himself, he can not be instructed by the Lord; that is, he can not be His disciple (n. 236^b).

— (*Negare*).—"Not to deny (ARNEOMAI)" (*Apoc.* ii. 13), when said concerning the faith, means to be steadfast (n. 136).

"Not to deny (ARNEOMAI) the Lord's name" (*Apoc.* iii. 8), is to acknowledge the Divine of the Lord in His Human (n. 209).

Depart (*Discedere*).—That to read the Word and to be instructed from it is of no avail towards salvation, unless there is at the same time a life according to it, is signified (*Luke* xiii. 27) by the Lord's reply, "I know you not whence ye are; depart (APHISTEMI) from me, ye workers of iniquity" (n. 617^c).

— **Remove** (*Recedere*).—"Recedere (to depart, to remove,)" represents

MUSH, *Zech.* xiv. 4 (n. 405^d):

SUR, *Ps.* xxxiv. 14 (n. 365^d);

Isa. xxx. 11 (n. 412^f);

Hos. iv. 18, where the English versions have "is sour," but where the authorized version has the marginal reading "is gone" (n. 365^d);

Mal. ii. 8 (n. 701^b).

Depressed, Pressed down, Poor (*Depressus*).—"To raise up him that is pressed down (or the poor) (DAL) from the dust, and the needy from the dung-hill" (1 *Sam.* ii. 8), signifies the instruction of the gentiles, and their enlightenment in interior truths (n. 741^c; compare n. 253^b).

Depth (*Profunditas, Profundum*).—"To dry up all the depths of the river" (*Zech. x. 11*) signifies to dissipate all the falsities of evil (n. 538a).

"The depths of the sea" as well as "abysses," are hells where and whence are evils and falsities (n. 538a; *compare* n. 538b, 659b, 1182).

"*Profunditates* (depths, deeps,)" represents

MA'AMQIM, *Isa. ii. 10* (n. 538a);
 METZULAH, *Ps. lxix. 2* (n. 538b);
Jonah ii. 5 (n. 538b);
Micah vii. 19 (n. 538a);
Zech. x. 11 (n. 538a);
 METZOLAH, *Exod. xv. 5*, see revised version (n. 538a);
Ps. lxxxviii. 6 (n. 538b, 659b).

"*Profundum* (depth)" represents

PELAGOS, *Matt. xviii. 6* (n. 538b, 1182).

Descend, Come down (*Descendere*).—"Jehovah bowed the heavens, He came down (YARADH)" (*Ps. xviii. 9*) signifies the visitation which precedes a last judgment (n. 419d; *compare* n. 405k, 601a).

"They that go down to the sea in ships, that do business in many waters" (*Ps. cvii. 23*), signify those who devote themselves intensely to the study of the doctrine of truth from the Word (n. 514c).

"*Descendere* (to descend, or go down,)" represents

YARADH in the following passages also:—*Gen. xv. 11* (n. 1100d);
Exod. xv. 5 (n. 538a);
Ps. xviii. 9 (n. 419d); lxxxviii. 4 (n. 659b); civ. 8 (n. 405d);
 cvii. 23 (n. 419f, 514c); cxliv. 5 (n. 405k);
Isa. xxxi. 4 (n. 601a, 850d); lv. 10 (n. 644c);
Jer. xlviii. 18 (n. 727a);
Lam. i. 16 (n. 724c); ii. 10 (n. 863a, 1175);
Ezek. xxvi. 16 (n. 395d, 687b, 988); xxvii. 29 (n. 514a);
 xlvii. 1 (n. 629b, 687b);
Joel iii. 13 (n. 911b);
Micah i. 3 (n. 405k).

"Let him that is on the roof not go down (KATABAINO) into the house" (*Mark xiii. 15*), signifies that he who is in genuine truths is to remain in them (n. 405f).

KATABAINO occurs in the following also:—*Matt. vii. 25* (n. 411c);
Joh. vi. 50 (n. 617c, 899b); verse 58 (n. 899b);
Apoc. x. 1 (n. 593); xiii. 13 (n. 825); xviii. 1 (n. 1092).

Descent, Steep place (*Descensus*).—"Descensus (a descent or steep place)" represents

MORADH, *Micah i. 4* (n. 405k).

Desert (*Desertum*).

For the sake of distinction, in this article the Latin "*desertum*" is uniformly rendered "desert;" though it represents words that are often well rendered "wilderness" in the authorized version, and in the translations of Swedenborg's writings. Careful comparison of this article with the article *Wilderness* just below, will show that Swedenborg was not wholly uniform in his rendering of the Hebrew words.

"A desert" is where there is not good because there is not truth (n. 131*b*; compare n. 239*b*, 240*b*, 275*a*, 280*b*, 281*b*, 304*b,d,e*, 326*b*, 374*b*, 375*e*(viii.), 386*c*, 405*g,h*, 410*c*, 417*b*, 419*e*, 483*a*, 518*a*, 730*a*, 768*c*, 780*b*, 1037, 1100*c*).

"A desert" (*Ps.* cvii. 35) is where there is ignorance of truth (n. 386*d*; compare n. 294*b*, 730*c*; see also *Fer.* ii. 6, n. 537*b*; *Isa.* xliii. 20, n. 650*e*).

By "desert" (*Isa.* xlii. 11) is signified obscurity of truth (n. 405*b*).

"To dwell securely in the desert" (*Ezek.* xxxiv. 25) signifies that cupidities of evil will not infest (n. 365*e*; compare n. 650*f*).

The vastation of the church is meant (*Fer.* xii. 10) by their "reducing the field into a desert of wilderness" (n. 388*b*).

By "desert" is signified the state of those who are in temptations (n. 730*d*; see *Ps.* lv. 7, n. 282).

"Desert (*desertum*, MIDHBAR)" (*Isa.* li. 3) is where there is not good; and "wilderness (*solitudo*, 'RABHAH)" where there is not truth (n. 326*b*; the English versions here render MIDHBAR "wilderness," and "RABHAH "desert").

Whereas "desert" signifies the state of temptations, and "forty," whether years or days, signify the entire duration, therefore the Lord's temptations (and above all others He endured most cruel temptations from boyhood even to the passion of the cross,) are meant by the temptations of the forty days in the desert (n. 730*d*; compare n. 650*g*, 740*b*).

By "desert" is also signified hell (n. 730*e*).

"*Desertum*" is the rendering of

MIDHBAR, *Lev.* xvi. 10 (n. 730*e*);

Num. xiv. 22 (n. 706*b*);

Deut. i. 31 (n. 730*d*); viii. 2 (n. 730*d*); verse 15 (n. 544, 730*d*); verse 16 (n. 730*d*); xxxii. 10 (n. 281*b*, 730*d*);

Ps. lv. 7 (n. 282); lxxv. 12 (n. 730*c*); cvi. 26 (n. 768*c*); cvii. 4 (n. 730*d*); verse 33 (n. 730*b*); verse 35 (n. 386*d*, 730*c*);

Isa. xiv. 17 (n. 697, 730*b*, 741*d*, 1029*d*); xxxii. 15, 16 (n. 730*c*); xxxv. 6 (n. 239*b*, 518*a*); xl. 3 (n. 405*g*, 730*b*); xli. 18 (n. 483*a*, 730*c*); verse 19 (n. 294*b*, 375*e*(viii.), 730*c*); xlii. 11 (n. 326*b*, 405*b*, 730*c*); xliii. 19 (n. 518*a*, 730*c*); verse 20 (n. 518*a*, 650*e*); l. 2 (n. 275*a*, 513*a*, 730*b*); li. 3 (n. 326*b*, 721*b*, 730*c*);

Jer. ii. 6 (n. 537^b); verse 31 (n. 730^b); iii. 2 (n. 730^b); iv. 26 (n. 730^b, 1100^c); ix. 10 (n. 405^h); xii. 10 (n. 388^b, 730^b); verse 12 (n. 304^b, 374^b, 730^b); xiii. 24 (n. 419^e); xxiii. 10 (n. 304^e, 730^b);
Lam. v. 9 (n. 131^b, 386^c, 730^b);
Ezek. xix. 13 (n. 727^a, 730^b); xx. 35 (n. 730^d); xxix. 5 (n. 388^c, 513^a, 654ⁱ); xxxiv. 25 (n. 365^e, 650^f);
Hos. ii. 3 (n. 240^b, 730^b); verse 14 (n. 730^d); ix. 10 (n. 918); xiii. 5 (n. 780^b); verse 15 (n. 730^b);
 "RABHAH, *Isa.* xxxiii. 9 (n. 730^b);
 EREMOS, *Matt.* iii. 13 (n. 730^b); iv. 1 (n. 730^d, 740^b);
Mark i. 3, 4 (n. 730^b); verses 12, 13 (n. 650^g, 730^d);
Luke i. 80 (n. 730^b);
John vi. 49 (n. 899^b);
Apoc. xii. 6 (n. 636^b, 730^a); xvii. 3 (n. 1037).

"*Planities deserti* (the plain of the desert)" represents

"RABHAH, *Isa.* xxxv. 6 (n. 239^b).

— **Wilderness** (*Solitudo*).

(See the remark at the beginning of the article *Desert*.)

"Desert (*desertum*)" is said (*Isa.* li. 3) where there is not good and "wilderness (*solitudo*, "RABHAH)" where there is not truth (n. 326^b).

The vastation of the church is meant (*Jer.* xii. 10) where it is said that "they reduced the cultivated field into a desert of wilderness (*or* solitude) (*SH^eMAMAH*)" (n. 388^b).

"*Solitudo* (wilderness, solitude; rendered in the English versions by 'desert,' 'wilderness,' 'desolate,' 'solitary')" represents

"RABHAH, *Isa.* xli. 19 (n. 366^e(viii.)); li. 2 (n. 326^b, 730^c);
Jer. ii. 6 (n. 537^b, 730^d);
 SH^eMAMAH, *Exod.* xxiii. 29 (n. 388^b);
Isa. i. 7 (n. 962);
Jer. xii. 10 (n. 388^b, 730^b);
Ezek. xxix. 12 (n. 654ⁱ);
 Y^eSHIMON, *Deut.* xxxii. 10 (n. 730^d);
Ps. cvii. 4 (n. 730^d).

Deserted, Forsaken (*Desertus*).—By "a woman forsaken ('AZABH) and afflicted in spirit" (*Isa.* liv. 6) is meant a church which is not in truths, but still is in the affection or desire for them (n. 555^a).

"A house forsaken (EREMOS)" (*Luke* xiii. 35) signifies a church without truths, because without good (n. 730^b).

"*Desertus* (deserted)" represents

NA^tASH, *Isa.* xxxii. 14 (n. 304^c, 419^c, 730^b);
 ZUBHAH, *Isa.* vi. 12 (n. 280^b, 304^d).

Desirable, Pleasant (*Desiderabilia*).—"Desirable things" in the Word signify the truths of the church (n. 504^e).

"Desirable (**MACHMAR**) to the eyes" (*Lam.* ii. 4) are all things that belong to intelligence and wisdom (n. 357^d).

See also *Hos.* ix. 6 (n. 654ⁱ, 799^δ).

"Desirable (**CHAMADH**) to be seen" (*Gen.* ii. 9; English versions have "pleasant to the sight"), signifies that the understanding desires (n. 739^δ).

See also *Ps.* xix. 10 (n. 619^δ).

Desire for truth is signified (*Lam.* i. 11) by "giving their desirable things (**MACH-MUDDIM**) for food" (n. 750^e).

"*Desiderabilia* (desirable things)" represents

CH-MUDHOTH, *Dan.* xi. 43 (n. 654^f).

Desire (*Desiderium*).—"Stones of desire (*desiderium*, **CHEPHETZ**)" (*Isa.* liv. 12) are truths from good, pleasant and enjoyable (n. 401^e; compare n. 717^a).

By "ships of Tarshish and images of desire (**CHEMDAH**)" (*Isa.* ii. 16) are signified falsities that favor the enjoyments of earthly loves (n. 514^δ; compare n. 410^δ).

See also *Jer.* xii. 10 (n. 730^δ);

Ezek. xxvi. 12 (n. 1145);

Dan. xi. 8 (n. 811^δ).

"Ships of desire (**EBHEH**)" with which their days passed by (*Job* ix. 26), signify natural affections and enjoyments of every kind (n. 514^c).

"*Desiderium* (desire)" represents

MACHMADH, *Hos.* ix. 16 (n. 622^b, 710^a);

EPITHUMIA, *John* viii. 44 (n. 589);

Apoc. xviii. 14 (n. 1158).

— **Cupidity** (*Cupiditas*).—See **Lust**.)

Desire, to (*Desiderare*).—(See **Ask**.)

"*Desiderare* (to desire; variously rendered in the English versions,)" is the rendering of

AVAH, *Ps.* cxxxii. 14 (n. 850^c);

Isa. xxvi. 9 (n. 741^δ);

Amos v. 18 (n. 526^a, 781^d);

Micah viii. 1 (n. 918);

CHAMADH, *Ps.* lxviii. 16 (n. 405^c);

CHAPHETZ, *Ps.* xl. 8 (n. 622^δ); *Isa.* lviii. 30 (n. 439, 627^δ);

KAMAH, *Ps.* lxiii. 1 (n. 1082);

KASHAPH, *Ps.* lxxxiv. 2 (n. 391^d, 1082);

RATZAH, *Ps.* cii. 14 (n. 717^c);

EPITHUMEO, *Matt.* xiii. 17 (n. 624^δ);

Luke xvii. 22 (n. 63).

— (*Cupere*).—" *Cupere* (to desire)" is the rendering of

EPITHUMEO, *Apoc.* ix. 6 (n. 551);

THELO, *Matt.* v. 42 (n. 556^δ).

Desist (*Desistere*), **Desistance** (*Desistentia*).—Desisting from evils; also spiritual freedom (n. 803a, 936, 938-940).

Desolate, to (*Desolare*).—(See **Destroy, Devastate**.)

"To be desolated" signifies complete extinction (n. 617e).

The gentiles with whom a new church is to be established by the Lord, are signified (*Isa.* liv. 1) by "the barren" that hath not borne, and by "the desolate (**SHAMEM**)" who shall have many sons (n. 721a).

SHAMEM may also be found in the following passages:—*Isa.* liv. 3 (n. 223c, 768b);
Lam. iii. 11 (n. 781d);
Ezek. xxxiii. 28 (n. 405g);
Zeph. iii. 6 (n. 417b).

By "cities that are desolated (**NATHATZ**)" (*Fer.* iv. 26), are signified cities without truths (n. 730b; compare n. 768b).

"*Desolare* (to desolate)" represents also

'ASHAM, *Joel* i. 18 (n. 650e);
CHARABH, *Ezek.* xxx. 7 (n. 654g);
YASHAM, *Ezek.* xix. 7 (n. 304c).

Desolation (*Desolatio*).—(See **Dry, Waste**.)

"Desolation (**SHAMEM**)" and "vastation" (*Dan.* ix. 27) signify reprobation and rejection of divine truth with those who are of the church (n. 83; compare n. 397, 1100d).

"Desolation" (*Ezek.* xxxiii. 28) is said concerning truth which is from faith; and "vastation" of the good which is of charity (n. 405g; compare n. 388d): "devastation (**SHAMMAH**)" is predicated of good, and "desolation (**SHAMMAH**)" of truth (n. 960a).

"Desolation" signifies the last state of a church, when there is no longer any truth, but mere falsity (n. 684e).

"*Desolatio* (desolation)" represents also

BATTOTH, *Isa.* vii. 19 (n. 410c);
SHAMMAH, *Ezek.* xii. 20 (n. 304c); xiv. 15 (n. 388d); verse 16 (n. 724e); xxiii. 33 (n. 654f, 960a).

Despatch.—(See **Cleave**.)

Desperate (*Desperatus*).—"Desperatus (desperate)" is the rendering of

'ANASH, *Isa.* xvii. 11 (n. 911b).

Despise, Loathe (*Fastidire*).—"He hath loathed (*or* despised) (**MA'AS**) the cities" (*Isa.* xxxiii. 8), signifies that they reject doctrine (n. 280b).

The vastation of the church is described (*Ps.* xcv. 10) by

"I loathed (the English versions have 'was grieved,') (**QUT**) in this generation" (n. 633^b).

The desertion and vastation of the church are signified (*Isa.* vii. 16) where it is said that "the land shall be deserted" and "shall be loathed (*or* abhorred) (**QUTZ**)" (n. 617^b; compare n. 304^e).

— **Esteem worthless** (*Vilipendere*).—"Vilipendere (to despise)" represents

ZUL, *Lam.* i. 8 (n. 240^b).

Destroy (*Destruere*), **Destroyer** (*Destructor*).—(See **Blot out**, **Lose**, **Throw down**.)

"Destruere" represents words that in the English versions are rendered "destroy," "throw down," and "desolate:"—

HARAS, *Isa.* xiv. 17 (n. 697, 730^b, 741^d, 1029^d);

Lam. ii. 2 (n. 316^b);

SHAMEM, *Ezek.* vi. 4 (n. 391^g).

"Destroyers (*destrutores*, **HARAS**)" and "they that lay waste" (*Isa.* xlix. 17) signify falsities of evil (n. 724^d).

— **Lose** (*Perdere*).—"To destroy" when said of those who bring destruction to the church, signifies damnation and hell (n. 697).

"Perdere (to destroy)" represents

SHACHATH, *Gen.* ix. 11 (n. 697);

Isa. xiv. 20 (n. 697);

Fer. vi. 5 (n. 734^d); xii. 10 (n. 388^b); xlviii. 18 (n. 727^a);

li. 25 (n. 697);

SHAMADH, *Hos.* x. 8 (n. 391^g).

"Perdere (to lose)" represents

APOLLUMI, *Luke* xv. 8 (n. 675^b);

DIAPHTHEIRO, *Apoc.* xi. 18 (n. 697).

— **Destroyer** (*Perditor*).—By "the destroyer (**SHACHATH**) of nations" (*Fer.* iv. 7) is signified evil, laying waste (n. 304^b); the evil of the false, destroying the good of the church (n. 637^b).

Destruction, Perdition (*Perditio*).—(See **Breach**, **Cheres**.)

By "destruction (**MASCHITH**)" (*Ezek.* ix. 6) is signified devastation (n. 270).

"The grave" (*Ps.* lxxxviii. 11) is the hell where and from which are evils; and "destruction (**BHADDON**)" is the hell where and whence are falsities (n. 659^b).

"Perditio (destruction)" represents

HAVVAH, *Ps.* v. 9, as found in n. 313^b, 622^a, 659^b; in *II.* 237^a, we find "aerumna (distress)."

Determined, that.—(*See Decision.*)

Detest (*Detestare*), **Detestable things** (*Detestationes*).—So far as man detests sins for the reason that they are against the Word, and thence against God, so far there is given him communication with the Lord, and conjunction is effected with heaven (n. 803*a*(iv.)).

So far as man detests certain sins (that are enumerated), so far the opposite good affections gain entrance (n. 803*a*(v.)).

"Detestations (*or* detestable things) (**SHIQUUTZ**)" (*Ezek.* vii. 20) are truths profaned (n. 827*b*).

Devastate, Lay waste (*Devastare*); **Those who lay waste** (*Devastatores*); **Devastation** (*Devastatio*).—By "laid waste and naked" (*Apoc.* xvii. 16) is signified to be without any truth: for spiritual devastation and nakedness are signified; and a spiritual waste is like the desert where there is no field of grain and no fruit-tree, and spiritual nakedness is like that of one who has no clothing (n. 1081).

"To be laid waste in one hour" (*Apoc.* xviii. 16) means total destruction (n. 1168).

How dominion over the holy things of heaven devastated the church (n. 879).

How faith alone devastated the church (n. 879).

"*Devastare*" represents words that have various similar renderings in the English versions: a common rendering is "to make desolate;" but that a distinction is sometimes observed between "devastation" and "desolation" is shown below. (See also *Ezek.* xxxiii. 28, n. 960*a*.)

"*Devastare* (to devastate, to lay waste,)" is the rendering of

CHARABH, *Ezek.* xii. 20 (n. 304*c*); xix. 7 (n. 304*c*):

YASHAM, *Ezek.* xii. 19 (n. 304*c*):

SHA'AH, *Isa.* vi. 11 (n. 223*b*, 280*b*):

SHADHADH, *Jer.* iv. 20 (n. 799*b*); v. 6 (n. 780*b*); x. 20 (n. 724*c*, 799*b*);

Joel i. 10 (n. 374*b*, 376*d*);

Zech. xi. 3 (n. 315*c*):

SHAMEM, *Isa.* xxxiii. 8 (n. 280*b*); xlix. 8 (n. 701*b*);

Lam. i. 16 (n. 724*c*); iv. 5 (n. 653*b*);

Ezek. xx. 26 (n. 724*c*); xxx. 7 (n. 654*g*);

Hos. ii. 12 (n. 388*b*, 650*g*);

Amos ix. 14 (n. 811*c*);

Zeph. iii. 6 (n. 417*b*, 652*b*);

EREMOO, *Apoc.* xvii. 16 (n. 1081); xviii. 17 (n. 1168); verse 19 (n. 1177).

"Devastation (*devastatio*, **SHAMMAH**)" (*Ezek.* xxiii. 33) is predicated of good, and "desolation (**SH'MAMAH**)" of truth (n. 960*a*; see also n. 654*i*).

"*Devastatio* (devastation *or* wasting)" is the rendering of

SHODH, *Isa.* li. 19 (n. 386);
Hab. ii. 17 (n. 650g);
 SHO'AH, *Isa.* x. 3 (n. 315d);
 SHAMMAH, *Ezek.* xxiii. 33 (n. 654l, 960a);
 SHAMEM, *Dan.* ix. 27 (n. 100d);
 SH'MAMAH, *Zeph.* i. 13 (n. 376c).

"Destroyers" and "those who lay waste (*devastatores*, CHARABH)" (*Isa.* xlix. 17), signify the falsities of evil (n. 724d).

Devil (*Diabolus*).—(See **Demon**, **Satan**.)

By "the Devil (*DIABOLOS*)" is signified the hell from which come evils, and by "Satan" the hell from which come falsities: the latter hell is called Satan for the reason that all in it are called satans; and the other is called the Devil because all who are there are called devils (n. 740a).

There was no devil or satan before the creation of the world, who had been an angel of light, and who with his crew was afterwards cast down into hell (n. 740a).

They who have in no measure lived according to anything that is the Lord's, have been inwardly conjoined to hell. They are called the Devil and Satan, because they defiled the truths of the Word by a life of the love of self and of the world (n. 737).

The reason why "the Devil," by which term is meant hell in all its compass, is called by the Lord "a murderer from the beginning" (n. 1014).

(See articles, n. 120, 122, 124, 433e, 535, 581a, 589, 655a, 659f, 735, 738, 739b, 740, 753, 758, 1014, 1142, 1148.)

Devise (*Excogitare*).—"Excogitare (to think out, *or* to devise,)" is the rendering of

CHASHABH, *Amos* vi. 5 (n. 448c).

Devote (*Devovere*, *Devotioni dare*).—That they are to be accursed and are to perish, is signified (*Isa.* xxxiv. 2) where it is said, "He hath devoted (*CHARAM*) them, and hath delivered them to the slaughter" (n. 405h).

"Devote ye all his army" (*Jer.* li. 3; see margin of revised version) signifies the total destruction of the falsities from evils that are with him (n. 573b).

"Devoting" (*Jos.* vi. 21) signifies complete blotting out (n. 700d).

Devour, **Eat up** (*Devorare*).—(See **Burn**.)

"To devour (*KATAPHAGO*)" or "to eat" the little book (*Apoc.* x. 9) signifies to conjoin and to appropriate to himself;

and whereas the Word is conjoined to man by reading and perception, here therefore by "devouring" or "eating" is signified to read and perceive (n. 617a; compare n. 619a, 620, 622a).

See *Apoc.* x. 10 (n. 620).

By "devouring (*KATESTHIO*) their enemies" (*Apoc.* xi. 5) is signified that they are to perish through falsities of evil (n. 642).

See also 'AKHAL, *Ezek.* xix. 3, 6 (n. 280b).

Dew (*Ros*).—By "dew (*TAL*) from Jehovah" (*Micah* v. 6) is signified spiritual truth; by "the drop (*or* shower) upon the herb" is signified natural truth (n. 278b).

"Precious things of heaven" (*Deut.* xxxiii. 13) are spiritual divine truths, or those which are in the spiritual man; "the dew" signifies influx therefrom; and "the abyss lying beneath" signifies the natural man, where are the knowledges of truth and of good for perception, and confirmatory known things (*scientifica*) (n. 448b).

Whereas by "rain" is signified divine truth flowing down, it is therefore said (*Deut.* xxxii. 2), "My doctrine shall drop as the rain:" by "dew" is signified that which is good; and whereas this also is signified by "word," it is therefore said, "My word shall distil as the dew" (n. 644b).

By "the dew of Hermon" (*Psa.* cxxxiii. 3) is signified truth (n. 375e(viii.)).

See also *Exod.* xvi. 14 (n. 146);

Psa. cx. 3 (n. 179).

Diadem (*Diadema*).—(See **Crown**, **Mitre**.)

"Diadems (*DIADEMA*)" (*Apoc.* xii. 3; see revised version), or precious stones, are divine truths in the ultimate of order, which are the truths of the sense of the letter of the Word (n. 717a).

See also *Apoc.* xiii. 1 (n. 777).

Dibon.—By "the daughter of Dibon" (*Jer.* xlviii. 18) is signified the external of the church, and thus the external of the Word, which is the sense of its letter (n. 727a).

Dictates (*Dictamen*).—(See **Pope**.)

Concerning those who are in truths from the Word, and hold the Word alone as holy and acknowledge it as divine truth; and not, in comparison with it, the dictates of the Pope (n. 1041).

The French Church acknowledges the Word as divine truth, and attributes divine inspiration to the several things of the Word; and it does not attribute to the dictates of the

Pope equal inspiration, in regard to the things which are the means of salvation (n. 1071).

Concerning those who say that the dictates of the Pope are equally holy with those which are of the Word (n. 1130).

Die.—(See **Expire.**)

Dig (*Fodere, Effodere*), **Delve** (*Effodere*).—"Stones," which are what "are hewn from the rock" (*Isa.* li. 1), signify truths from the Lord; and "soil," which is what "is digged (*effodere, NAQAR*) from the pit" signifies good from the Lord; wherefore it is said "the digging (*effossio, NAQEBHETH*; rendered 'hole' in the English versions,) of the pit" (n. 411c).

By "cisterns (*or* wells) digged (*effodere, CHATZABH*)" (*Deut.* vi. 11) are signified the interiors of the natural mind, full of knowledges of good and truth (n. 617b).

By "the fountain in Beer" (*Num.* xxi. 17, 18) is here signified doctrine from the Word; by "the princes" who digged (*fodere, CHAPHAR*), and by "the nobles of the people" who delved (*effodere, KARAH*) are signified the intelligent and wise from the Lord, who here is "the Lawgiver;" by "the staves" with which they digged and delved, is signified the understanding enlightened in divine truth (n. 727a; compare n. 537a).

That the vinedresser said that the fig tree should still be left, and that it should be dug (*fodere, SKAPTO*) around it (*Luke* xiii. 6-9), signifies that the Jewish nation will be left, and that those of that nation will be instructed by Christians, in the midst of whom they will be (n. 403e).

"*Fodere* (to dig)" also represents

CHAPHAR, *Gen.* xxi. 30 (n. 537a):

KARAH, *Exod.* xxi. 33 (n. 537b):

ORUSSO, *Matt.* xxi. 33 (n. 922c).

— **Hoe.**—"Sarrire (to dig, to hoe,)" represents

ADHAR, *Isa.* vii. 25 (n. 304c, 405c).

Dimensions (*Dimensiones*).—(See **Measure.**)

By "the chambers," "the bed-chambers," "the porches," and the other things belonging to the new temple, are signified such things as are of the church, of its doctrine and its worship; and by their "dimensions" is signified their quality (n. 630b).

Dinner.—(See **Breakfast.**)

Dip (*Intingere*).—The good of love from which are the truths of the

Word in the sense of the letter, is signified (*Deut.* xxxiii. 24) by "dipping (ṬABHAL) the foot in oil" (n. 438).

"*Intingere* (to dip)" represents

BAPTO, *Luke* xvi. 24 (n. 455b).

Direct, Guide (*Dirigere*).—"To bend the bow and direct (KUN) it" (*Ps.* vii. 12; *A. C.*, n. 2799, has "*præparabit*," will prepare, with which the English versions agree except in tense), signifies that from falsities he makes for himself doctrines against truths (n. 357d).

Ahaz was permitted to choose whether he would have a sign from heaven or from hell; which is signified (*Isa.* vii. 11) by, "Direct (SHA'AL) it into the deep, or lift it upward" (n. 706c).

"To guide (KATEUTHUNO) the feet" (*Luke* i. 79) signifies instruction (n. 365b).

Dirt.—(See *Clay*.)

Disagree (*Dissentientes*).—Two who disagree may possibly speak alike, but their perception differs; and it is the perception of a thing that causes it to be true or false (n. 810).

Discern (*Dijudicare*).—"Dijudicare (to judge between, to distinguish, to discern)," is the rendering of

DIKRINO, *Matt.* xvi. 3 (n. 706b).

Disciple (*Discipulus*).—"Disciples" are all those who are in goods, and in truths from them (n. 25, 253b, 405f).

By "disciples" are meant all who are to be of the Lord's church (n. 731).

All the disciples of the Lord, together, represented the church; and each one of them represented some element of the church (n. 411d, 433f, 851).

By "disciples" are signified all things good and true in the aggregate (n. 223c, 333).

By "disciples" in the representative spiritual sense are meant all the true and good things of the church (n. 315d; compare n. 695b, 851).

"Disciple (MATHETES)" (*Matt.* x. 24) is said from good, and "servant" from truth (n. 409d).

By "a prophet" (*Matt.* x. 41) is signified truth, by "a just person" is signified good, and by "a disciple" is signified good from truth (n. 102b).

(See also articles n. 122, 366, 624b, 815b.)

Discipline, Chastening (*Disciplina*).—By "the discipline (MUSAR) of Shaddai" (*Job* v. 17) are signified temptations; for by

"Shaddai" are signified temptations, liberation from them, and consolation after them (n. 386c).

Disconnected.—(See **Scatter.**)

Discourse (*Collocutio*).—Discourse with the Lord is by the Word (n. 937).

Discretion.—(See **Intelligence.**)

Disease (*Morbus*).—(See **Languor.**)

All the diseases which the Lord healed, represented and thence signified spiritual diseases corresponding to the natural diseases; and spiritual diseases can be healed by the Lord only, and indeed by a looking to His divine omnipotence, and by repentance of the life (*concerning which see* n. 815b).

By the miracles in Egypt, which were so many plagues, which were also called diseases, are signified so many evils and falsities, investing, devastating, and destroying the church which is with spiritual men (*concerning which see* n. 962; *also compare* n. 654m).

— **Diseased, Unsound** (*Infirmatus*).—"To push the diseased (CHALAH) with the horns, till ye have scattered them abroad" (*Ezek.* xxxiv. 21) signifies to destroy by falsities the well disposed who are not yet in truths from good, but who still desire to be (n. 316d).

Disgrace (*Deturpare*).—"Deturpare (to disgrace)" represents NABHEL, *Jer.* xiv. 21 (n. 253a).

Dishes (*Paropsides*).—Vials, chalices, cups, bowls, dishes, etc., are mentioned instead of their contents; and they have therefore similar signification with the things which they hold (n. 960a).

Dismay.—(See **Consternation, Terror.**)

Disperse (*Dispergere*).—(See **Scatter.**)

The winds that there are in the spiritual world, appear to come from various quarters there; some from the south, some from the north, and some from the east. The winds from the south disperse the truths that are with those who are in falsities, and those from the east disperse the goods that are with those who are in evils (n. 419f).

"*Dispergere* (to disperse, representing words that are variously rendered in the English versions,)" is the rendering of

B'DHAR, *Dan.* iv. 14 (n. 1029b):

BAZAR, *Ps.* lxxviii. 30 (n. 439, 654f):

- ZARAH**, *Ps.* cvi. 27 (n. 768c);
Isa. xli. 16 (n. 405k);
Jer. xlix. 32 (n. 417b); verse 36 (n. 418b);
Ezek. v. 10 (n. 724e);
Zech. i. 19 (n. 316b);
NAPHATZ, *Ps.* ii. 9 (n. 727b); cxxxvii. 9 (n. 411f);
Isa. xi. 12 (n. 433b);
Jer. li. 20 (n. 355e, 863a); verse 21 (n. 355e); verse 23 (n. 863a);
Dan. xi. 7 (n. 610, 761);
PUTZ, *Gen.* xlix. 7 (n. 443b);
Num. x. 35 (n. 700b);
Isa. xxviii. 25 (n. 374c);
Jer. ix. 16 (n. 519a); xiii. 24 (n. 419e);
Ezek. xxxiv. 21 (n. 316d);
Hab. iii. 6 (n. 629b).

Dispose, Lay (*Disponere*).—"Disponere (to dispose, or to lay,)" (representing words that have various similar renderings in the English versions) is the rendering of

- 'ARAKH**, *Ps.* cxxxii. 17 (n. 316b);
RABHATZ, *Isa.* liv. 11 (n. 717a);
SHITH, I *Sam.* ii. 8 (n. 741c);
Ps. civ. 20 (n. 650a);
SHAPHATH, *Isa.* xxvi. 12 (n. 365d).

Dispute (*Coarguere*).—(See **Plead**.)

That "Michael, contending with the devil, disputed (**DIALEGOMAI**) about the body of Moses" (*Jude*, verse 9), signifies that the sense of the letter of the Word was falsified (n. 735).

Dissensions (*Dissensiones*).—The origin of all dissensions, controversies, and heresies, in the church (n. 365a).

Dissipate (*Dissipare*).—That the angelic heaven may exist and may perpetually stand, all things there must be in order; for it would be dissipated if it were not in order (n. 306).

"Thou shalt scatter them, that the wind may carry them away and that the storm may dissipate (**PUTZ**) them" (*Isa.* xli. 16), signifies that they shall be as nought (n. 405k).

"He saw and He dissipated the nations" (*Hab.* iii. 6), signifies casting down into hell all who are in evils and in falsities from them; "to dissipate" signifies to cast into hell (n. 629b).

The Lord dissipated all evils and falsities from the human which He had from the mother (n. 178).

"Dissipare" represents

- TZA'AN**, *Isa.* xxxiii. 20 (n. 850e).

Dissolve.—(See **Melt**, **Rent**.)

Distance (*Distantia*).—(See **Absence, Presence**.)

In the spiritual world there are not distances that are constant, and that can therefore be measured as in the natural world; but similitude of affection and the thought therefrom makes presence, and their dissimilitude makes absence: from this source are all distances in that world (n. 628).

Distinguish (*Distinguere*).—(See **Discern**.)

To "distinguish (*or* consider) (**PASAGH**) her palaces" (*Ps.* xlviii. 13) signifies to perceive the good things of truth (n. 453^b, 850^c).

The angelic heaven is distinguished into societies (n. 306).
(See **Heaven**.)

Distress.—(See **Anxiety, Straitness**.)

Ditch, Moat (*Fossa*).—By "ditch (*or* moat) (**CHARUTZ**)" (*Dan.* ix. 25) is meant doctrine (n. 652^c; compare n. 684^e).

Divers colors.—(See **Variegated**.)**Divide** (*Dividere*).—(See **Break through**.)

"I will divide (**CHALAQ**) them in Jacob" (*Gen.* xlix. 7) signifies that faith separate from charity must be exterminated by the external church (n. 443^b).

By "three" are signified truths, and by "two" goods; its being said (*Luke* xii. 52) that "five shall be divided (**DIA-MERIZO**)," signifies that with those who are being reformed there will be such separation (n. 532; compare n. 724^b).

Divine itself, the, The Divine Human, The Proceeding Divine, The celestial Divine, The spiritual Divine, The natural Divine, The sensual Divine.—(See **Lord**.)

Divine, to (*Divinare*), **Diviners** (*Divinatores*).—"Darkness in place of divining (**QASAM**)" (*Micah* iii. 6), signifies that there are falsities in place of revealed truths (n. 624^c).

Many things respecting the diviners (**QASAM**) of the Philistines (*1 Sam.* vi. 2) (n. 700^e).

— **Wizards** (*Harioli*).—When the men of the representative churches from being internal became external, the celestial and spiritual things that were represented, and thence were signified, remained as traditions with their priests and wise men, who were called magi and diviners (n. 827^a).

"*Harioli*" represents

YIDD'ONI, *Lev.* xx. 6, rendered "wizard" in the English versions (n. 141^b):

QASAM, *1 Sam.* vi. 2, rendered "diviners" in the English versions (n. 827^b).

Division (*Classis*).—By “the divisions (**PELAGAH**) of Reuben” (*Judges* v. 15, 16) are signified all truths and all goods that are in the natural man (n. 434c).

— **Divisions** (*Divisiones*).—The three divisions of the temple, namely, the courts, the temple itself, and the *adytum* or shrine, signify the three heavens according to their degrees (n. 630b).

Divorced (*Repudiata*).—By “a woman divorced (**GARASH**)” (*Levit.* xxi. 14) is signified good rejected by truth, and thus that which is discordant (n. 768d).

Do, Make (*Facere*).—(*See Maker, Deed.*)

To love and to do are one thing; wherefore where “to love” is said in the Word, doing is meant; and where “to do” is said, to love is also meant: for what I love that I do (n. 1099).

You are very greatly at fault if you think that you believe in God and do not the things that are of God (n. 1099).

To do belongs to the will; thus it pertains to love and to good (n. 696b).

Shunning evils is doing goods (n. 803a).

“To make” or “to create,” signifies to make man new (n. 294d).

“To do” in the opposite sense is said concerning evil (n. 391g). By “that which his fingers have made” (*Isa.* xvii. 8) is meant worship from man’s own intelligence, from which are falsities of doctrine (n. 391g).

“*Facere* (to do, to make,)” represents

ASAH, *Exod.* xx. 4 (n. 827a);

Lev. xxvi. 1 (n. 827a);

Deut. iv. 16 (n. 827a);

Ps. xxxiii. 6 (n. 538c); ciii. 21 (n. 295c); cvii. 23 (n. 514c);

cxlviii. 8 (n. 419d);

Isa. xvii. 8 (n. 391g); xix. 15 (n. 654h); xliii. 7 (n. 239b);

Jer. vii. 17 (n. 555d);

Ezek. xvii. 6, 8 (n. 281a);

GINOMAI, *John* i. 3, 6 (n. 294d);

POIEO, *Matt.* v. 19 (n. 250c, 785a); vii. 24, 26 (n. 250c, 785a);

xiii. 23 (n. 250c, 785a);

Luke vi. 46 (n. 250c, 785a); viii. 21 (n. 785a);

John v. 29 (n. 250c); ix. 6 (n. 239b); xiii. 17 (n. 250c); xiv.

23 (n. 250c); xv. 14 (n. 785a);

Apoc. viii. 13 (n. 824); xxii. 14 (n. 785a);

PRASSO, *John* v. 29 (n. 250c).

“*Fruētum facere* (to make fruit, or to yield fruit,)” is the rendering of

KARPOPHOREO, *Luke* viii. 15 (n. 250c, 813).

Do good (*Benefacere*).—"Do good (**ΥΑΤΑΒΗ**) in Thy good pleasure unto Zion ; build Thou the walls of Jerusalem" (*Ps.* li. 18), means to re-establish the church by leading into good of love, and by teaching in the truths of doctrine (n. 391*e*).

Inasmuch as there is reciprocal conjunction, it is said (*Jer.* xxxii. 40), "I will not turn Me away from after them, that I may do them good" (n. 701*c*).

"Love your enemies, and do good (**ΑΓΑΘΟΠΟΙΕΟ**), and lend, hoping for nothing again" (*Luke* vi. 35), signifies that good should be done, not for the sake of recompense, but for the Lord's sake (n. 695*b*).

Neighborly love is described (*Matt.* v. 44), which is to will good, and to do good (**ΚΑΛὸς ΠΟΙΕΙΤΕ**), even to enemies (n. 644*c*).

By "loving enemies," and "doing good to them," in the proximate sense is meant to love the gentiles and to do good to them ; which is done by teaching them truth, and by truth leading them to good (n. 695*b* ; compare n. 644*c*).

Doctrine, Teaching (*Doctrina*).—The doctrine of the church is truth in every complex (n. 724*a*).

The truth of the church, from the Word, is doctrine ; for doctrine contains truths which are for the church ; but the genuine doctrine of the church is doctrine of good, and thus doctrine of life, which is of love to the Lord and of charity towards the neighbor : yet still it is doctrine of truth ; for doctrine teaches life, love and charity ; and inasmuch as it teaches, it is truth (n. 724*a*).

The truth of doctrine becomes good, and it becomes of love and of charity, while from doctrine it passes into life (n. 724*a*).

Truths of doctrine apart from good are not truths ; for all truths pertain to good (n. 538*a*).

The following propositions may be seen illustrated in their order (in article n. 356) :—

1. No one can understand the Word without doctrine.
2. No one can fight against evils and falsities and dissipate them without doctrine from the Word.
3. Within the church, where the Word is, no one can become spiritual without doctrine from the Word.
4. Doctrine can be procured from no other source than the Word, and by none but those who are in enlightenment from the Lord.
5. All things belonging to doctrine are to be confirmed by the sense of the letter of the Word.

Spiritual good and spiritual truth, natural good and natural truth, also sensual good, enter into genuine doctrine; for it is from both the spiritual and the natural sense of the Word (n. 587^a).

All of the doctrine of the church is to be formed and is to be confirmed from the sense of the letter of the Word (n. 594^b).

By "Joseph" in the supreme sense is meant the Lord as to the spiritual Divine, and hence also the truth of doctrine which is founded upon the matters of knowledge of the natural man (n. 654^f).

"Because thou hast there some who hold the doctrine (*or* teaching) (DIDACHE) of Balaam, who taught Balak to cast a stumbling block before the sons of Israel" (*Apoc.* ii. 14), signifies those who are enlightened as to the understanding and teach truths, but still love craftily to destroy those who are of the church (n. 140).

"Thou hast some who hold the teaching of the Nicolaitans, which thing I hate" (*Apoc.* ii. 15), signifies those who separate good from truth, or charity from faith (n. 142; compare n. 107).

"*Doctrina* (teaching)" is also the rendering of

DIDACHE, *Apoc.* ii. 24 (n. 170).

By "the woman Jezebel" (*Apoc.* ii. 20) are described those who are in doctrine of all falsities from the enjoyments of the loves of self and the world (n. 160).

"*Doctrina*" is the rendering of

LEGACH, *Deut.* xxxii. 2 (n. 507):

MUSAR, *Jer.* x. 8 (n. 1145).

Dog (*Canis*).—By "those who lapped the waters in the hand as a dog (KELEBH) lappeth" (*Judges* vii. 5, 6), are meant such as seek for truths; thus those who from some natural affection have a desire to know truths; for by "a dog" is signified appetite and desire (n. 455^d).

They who care for nothing but worldly and earthly things, by which the spiritual internal man is closed, from their want of perception of good and their want of understanding of truth are called (*Isa.* lvi. 11) "dogs stubborn in soul, that know not satiety" (n. 376^f).

Where it is said, "Give not that which is holy to dogs (KUON)" (*Matt.* vii. 6), by "dogs" are signified lusts and appetites (n. 1044).

Doings.—(*See Work.*)

Doleful creatures.—(See *Ochim.*)

Dominion, Lordship (*Dominium*), **To exercise dominion** (*Dominari*), **One who exercises dominion** (*Dominator*).—(See *Might.*)

“Dominion” is predicated of good, and “to reign” is said of truth. Throughout the Word the two terms are therefore used, “dominion” and “kingdom,” or “to have dominion” and “to reign” (n. 685; compare n. 331a).

“Kings” (*Hab.* i. 10) signify truths, and “lords” and “they that exercise lordship (*dominatores*)” signify goods (n. 355e).

Many things respecting those who, through the holy things of the church, aspire to dominion over the whole world, and this through dominion over the souls of men (n. 1029).

“*Dominium* (dominion)” is the rendering of

MEMSHALAH, *Ps.* cxiv. 2 (n. 433d); cxlv. 13 (n. 685);

Micah iv. 8 (n. 685);

SHÖLTAN (Chaldee), *Dan.* vii. 6 (n. 1029c); verse 14 (n. 331a, 455a, 685, 1029c); verse 27 (n. 685).

“*Dominari* (to rule, to have dominion, to exercise lordship,)” represents

MASHAL, 2 *Sam.* xxiii. 3 (n. 411c);

Ps. viii. 6 (n. 1100b);

Isa. xiv. 5 (n. 727b, 1029d); xix. 4 (n. 654k); xl. 10 (n. 612);

Jer. xxxiii. 26 (n. 768d);

Ezek. xix. 11, 14 (n. 727a);

RADHAN, *Gen.* i. 26 (n. 513b);

Ps. lxxii. 8 (n. 406d);

Isa. xiv. 2 (n. 811d).

“*Dominator* (ruler, one who exercises dominion,)” is the rendering of

MASHAL, *Ps.* cv. 20 (n. 448d);

RAZAN, *Ps.* ii. 2 (n. 375e(vi.), 684b, 685);

Hab. i. 10 (n. 355e, 811a).

Door (*Ostium*).—By “door-way,” “the door,” and “gate,” to heaven and to the church, in the supreme sense is meant the Lord (*concerning which more may be seen*, n. 208a, 248).

“The door” which the Lord wishes to open is the spiritual mind (*concerning which much may be seen*, n. 250a; compare n. 412e).

“Behold, a door opened in heaven” (*Apoc.* iv. 1), signifies the arcana of heaven, revealed (n. 260½).

“*Ostium* (a door)” is the rendering of

THURA, *John* x. 9 (n. 208a);

Apoc. iii. 8 (n. 208a); verse 20 (n. 208a, 248, 250a, 412e).

— **Door-way** (*Janua*).—When spirits in their novitiate are being introduced into a heavenly society, a way leading to it is opened for them by the Lord; and when they come thither, there appears a gate, with a door (*ostium*) at the side, where there are keepers who admit them, and afterwards there are others who receive and introduce them. From this it may be evident what is signified in the Word by door-ways (*janua*), doors (*ostium*), and gates (*porta*), namely, introduction into heaven; and whereas heaven or the church is in man, therefore by “door-ways,” “doors,” and “gates” are also signified approach and entrance with man. And moreover, since all things that signify heaven and the church are also significative of the things that belong to heaven and the church, in the present case the things that give introduction, which are truths from good which are from the Lord; and whereas these, being from the Lord, are His, and He Himself is in them therefore by the “door-way,” “door,” and “gate” to heaven and the church in the supreme sense is meant the Lord (n. 208a).

Whereas there are two ways that lead into man, there are also two doors or gates by which entrance is effected. By the gate or door which opens from heaven, enters spiritual affection for truth from the Lord, for good enters by it, and all spiritual affection for truth is from good. But by the gate or door which opens from the world enters all knowledge from the Word, and from preaching from the Word, for truth enters by it (n. 208a).

“*Janua* (a door-way, a door,)” is the rendering of

DAL, *Ps.* cxli. 3 (n. 325a);
 DELETH, *Exod.* xxi. 6 (n. 208b);
 Isa. xlv. 1 (n. 208b, 298b);
 PETHACH, *Ezek.* xl. 11 (n. 629a);
 THURA, *Luke* xiii. 25 (n. 208b);
 John x. 1, 2 (n. 208a).

“*Ad januam stare* (to stand at the door)” represents

SAPHAPH, *Ps.* lxxxiv. 10; see margin of revised version (n. 630a).

— **Doors** (*Fores*).—By “the doors (DELETH) of the temple, upon which were cherubim (1 *Kings* vi. 32), is signified access or entrance to heaven and the church (n. 277b, 458a): for “the cherubim,” and also “the doors” and “the posts” before the shrine of the temple, were significative of guard that there should not be access to the Lord except by the good of love (n. 638b).

Double (*Duplum*), **To double** (*Duplicare*).—(See **Two-fold**.)

“The double” is much, and it is said concerning retribution (n. 1116).

"To double the double" (*Apoc.* xviii 6) signifies retribution, much according to their profanation of good (n. 1115; compare n. 960*b*).

"*Duplum* (the double)" represents

KEPHEL, *Isa.* xl. 2 (n. 1115):

MISHNEH, *Isa.* lxi. 7 (n. 1115);

Zech. ix. 12 (n. 1115):

DIPLOUS, *Apoc.* xviii. 6 (n. 960*b*, 1115).

"*Duplicare* (to double)" represents

DIPLOO, *Apoc.* xviii. 6 (n. 960*b*, 1115).

"*Duplicata* (doubled)" represents

MISHNEH, *Jer.* xvii. 18 (n. 1115).

Double-dyed.—(See **Scarlet**.)

Dough.—(See **Mass**.)

Dove (*Columba*).—(See **Turtle**.)

By "doves (YONAH)" (*Isa.* lx. 8) is signified spiritual affection for truth (n. 282); by "doves" are also signified the goods of the letter of the Word (n. 406*c*).

"A dove out of the land of Assyria" (*Hos.* xi. 11) is rational good (n. 601*a*); which is from spiritual (n. 654*e*).

"The wings of a dove covered with silver" (*Psa.* lxviii. 13), signify spiritual truths (n. 283*b*).

By "the young of doves" and by "turtle-doves," innocence is signified (n. 314*c*).

"The dove," which was sent forth from the ark, signifies the good of charity, which was the essential of the Ancient Church (n. 633*b*).

"Son of Jonas" signifies the truth of the good of charity, or the faith of charity; for YONAH in Hebrew signifies the dove, which in the spiritual sense signifies the good of charity (n. 443*a*).

"*Columba* (a dove)" is the rendering of

YONAH, in all other passages of the Old Testament here referred to.

That by "serpents" in the Word is signified subtlety, and also the prudence of the sensual man, is plain from the words of the Lord in *Matthew* (chap. x. 6), "Be ye wise as serpents and harmless as doves (PERISTERA)" (n. 581).

By "the seats of them that sold doves (*Matt.* xxi. 12)" are meant those who made gain for themselves from holy goods (n. 840).

(Other passages of the Word may be seen, n. 275*b*, 411*d*, *e*, 638*b*, 654*i*, 724*d*.)

Downward, Beneath (*Deorsum*).—To be "upward" (*Deut.* xxviii.

13; the English versions have "above") is to be raised by the Lord so as to look toward heaven; and to be "downward (rendered beneath) (**MATTAN**)" is not to be raised by the Lord, but of oneself; and of himself man looks only to the world (n. 559).

Dowry, to pay a, Endow (*Dote dotare*).—"Dote dotare" represents

MAHAR, *Exod.* xxii. 16, which is repeated in Hebrew, so that a literal rendering would be, "endowing he shall endow" (n. 863b).

Drachma, Piece of silver (*Drachma*).—By "a drachma" is signified truth: "to lose a drachma (*or* a piece of silver) (**DRACHME**)" (*Luke* xv. 8) signifies to lose one of the truths or the knowledges of truth that have been possessed (n. 675d).

Dragon (*Draco*).—Since by "serpents" are signified the sensuals which are the ultimates of the natural man, and these are not evil except with those who are evil, and whereas the word that means dragon in Hebrew is the same that means serpents that are not poisonous, therefore by "dragons," when such serpents are meant, are signified sensual things which are not evil; or, when applied to persons, sensual men who are not evil (n. 714d). (*See Whale.*)

The interpretation is allowable, that the rod of Moses, when cast before Pharaoh, was turned into a dragon (n. 714d).

"A dragon" is the merely natural and sensual man (n. 714a).

By "the dragon," which is a flying serpent, is signified the sensual man who still soars towards heaven by speaking and thinking from the Word or from doctrine that is from the Word (n. 714b(i)).

It is to be noted that there are many kinds of falsities, and that their several kinds are signified by their own kinds of birds, which are named in *Moses*; among these birds (*or* flying things) "dragons" are named (n. 1100d).

Who they are, specifically, who constitute the head of the dragon mentioned in the *Apocalypse* (n. 714b(ii)).

Who constitute the dragon's body (n. 714b(iii)).

That by "the tail of the dragon" is meant falsification and adulteration of the Word (n. 714b(vi)).

By "the dragon" are meant those in the church who regard the life as of no account; and whereas they especially do this who hold the doctrine that faith alone justifies, and that the life of faith which is charity has no justifying power, therefore by "the dragon" is signified the religion of faith alone separate from the life of charity (n. 757).

(Concerning "the dragon," much more may be seen in articles n. 280*b*, 518*a*, 650*e*, 707, 711, 713, 714, 715, 716, 717*d*, 721*a*, 730*c*, 735, 737, 738, 739, 757, 758, 763, 764, 767, 775, 783, 789, 814, 817*a*, 819, 893, 998, 1029*e*, 1100*c*, 1129.)

"*Draco* (a dragon)" is the rendering of

TANNOTH, *Mal.* i. 3 (n. 714*c*):

TANNIM (singular), *Ezek.* xxix. 3 (n. 714*c*):

TANNIM (plural), *Job* xxx. 29 (n. 714*c*);

Ps. xliv. 19 (n. 714*c*);

Isa. xiii. 22 (n. 714*c*, 1029*e*); xxxiv. 13 (n. 714*c*); xliii. 20 (n. 518*a*, 650*e*, 714*d*, 730*c*);

Jer. ix. 11 (n. 714*c*, 1100*c*); x. 22 (n. 714*c*); xiv. 6 (n. 714*d*); xlix. 33 (n. 280*b*, 714*c*); li. 37 (n. 714*c*, 1029*e*);

Ezek. xxxii. 2 (n. 714*c*);

Micah i. 28 (n. 714*c*, 1129):

TANNIN, *Deut.* xxxii. 33 (n. 714*c*);

Ps. xci. 13 (n. 714*c*):

DRAKON, in all passages of the New Testament to which reference is given in this article.

Drain, Suck, Wring (*Exsugere*).—"Exsugere (to suck)" represents

MATZAH, *Ps.* lxxv. 8, rendered "wring out" in the authorized version, and "drain" in the revised (n. 960*a*, 1116);

Isa. li. 17 (n. 724*d*).

— **Draw out.**—(*See Press.*)

Draw (*Trahere*).—"To draw (SURO) with the tail" (*Apoc.* xii. 4), when said of "the dragon," signifies falsification and adulteration (n. 718).

— **Draw out, Take out** (*Extrahere*).—"Extrahere" represents

LAGACH, rendered "take out" in the English versions, 2 *Kings* xxiii. 16 (n. 659*f*):

MASHAKH, rendered "prolonged" in the English versions, *Isa.* xiii. 22 (n. 1029*e*); but *A. C.*, n. 23, has "*protrahentur*," which shows that "*extrahere*" must be here interpreted as meaning to draw out, or prolong:

NASA', rendered "take away," *Amos* iv. 2 (n. 513*c*, 560):

'ALAH, rendered "take up," *Hab.* i. 15 (n. 513*c*):

ANASPAO, rendered "pull out," *Luke* xiv. 5 (n. 537*a*).

— **Draw out** (*Expromere*).—"Expromere (to draw out)" represents

PQA, *Isa.* lviii. 10 (n. 386*d*).

— **Scrape** (*Detrahere*).—"I will draw (or scrape) (SACHAH) her dust from her" (*Ezek.* xxvi. 4), signifies that there is no good (n. 411*e*).

Falsification and adulteration of the truths of the Word are meant (*Apoc.* xii. 4) by "drawing (SURO) with the tail the third part of the stars of heaven" (n. 718; *see also* n. 716).

— **Draw forth, Pull asunder** (*Distrahere*); **Scattered** (*Distractus*).—
 “The ploughman shall overtake the reaper, and he that treadeth grapes him that draweth forth (*or* soweth) (**MASHAKH**) seed” (*Amos* ix. 13), signifies that he who receives good and truth will also do use or make fruit; and thus that they will be together, in the man of the church (n. 376*b*).

By “a people pulled asunder and peeled” (*Isa.* xviii 7), are signified those with whom truths have been taken away, changed, or perverted, by those who are in falsities of doctrine (n. 331*a*).

— (*See Unsheathe, Lengthen, Bring back.*)

Dread, Fear (*Formido*).—The holy tremor which seizes, vibrates, and strikes the interiors of the head, when the Divine flows-in and infills them, is called “fear,” “terror,” “dread” (n. 677).

“*Formido*” represents

MAGHOR, *Isa.* xxxi. 9, which the authorized version renders “fear,” and the revised renders “terror” (n. 411*e*).

“*Metus*” represents

PHOBOS, *Luke* xxi. 26 (n. 304*f*).

— **To dread, To fear** (*Formidare*).—“To be terrified,” “to be in consternation,” “to fear,” and the like, signify to be greatly moved from a change of the state of the interiors (n. 677).

— **Dreadful, Fearful, Terrible** (*Formidabilis*).—“*Formidabilis*” represents

EMTHANI, *Dan.* vii. 7, rendered “terrible” in the authorized version, “powerful” in the revised version, and “dreadful” in its margin (n. 556*a*, 650*g*, 1029*c*).

YARE, *Isa.* lxiv. 3, rendered “terrible” in the English versions (n. 412*e*).

— **To dread, To be afraid** (*Pavescere*).—The natural man does not know otherwise than that the Lord does evil to the evil, condemns them, and casts into hell; from this it is, that they fear and dread the Lord: it is on account of this that mention is so frequently made in the Word of being afraid (*pavescere*) and trembling before Jehovah (n. 696*d*).

— (*Pavor*).—By “terror” and “dread” in the Word are meant various kinds of commotion of the mind from the influx of such things as cause amazement, and also conjoined with joy (*see* n. 677).

“Fear (*timor*)” (*Isa.* viii. 13) is said with regard to the spiritual man, and “dread (*pavor*, **ARATZ**)” with regard to the natural (n. 696*d*).

Falsities which are not known to be falsities, are meant (*Ps.* xci. 5) by the "dread (*or* terror) (*PACHADH*) of the night" (n. 336*b*).

See also *Job* xxxi. 23 (n. 627*b*).

Dream (*Somniare, Somnium*).—In *Moses* (*Deut.* xiii. 1–3) mention is made of "a prophet" and "a dreamer of dreams," also of "a sign" and "a miracle." The sign is named with reference to a prophet, and the miracle to a dreamer of dreams: this is so for the reason that by "a prophet" is meant one who teaches truths, and in the abstract sense doctrine of truth, and by "a dreamer" is meant one who excites to the doing, and in the abstract sense the excitation from which the deed is; and this belongs to the miracle, the other to the sign: for prophets were instructed by the Lord by the living voice, and dreamers by representatives exciting to the doing. These representatives flowed into the affection of the dreamer, and thence into the sight of the thought; for when a man is dreaming, his natural understanding is laid asleep, and his spiritual sight is opened, which derives its all from affection (n. 706*a*).

"*Somniare* (to dream)" represents

CHALAM, *Deut.* xiii. 3 (n. 706*a*);
Isa. xxix. 8 (n. 750*e*);
Joel ii. 28 (n. 624*b*).

"*Somnium* (a dream)" represents

CH'LOM, *Deut.* xiii. 3 (n. 706*a*);
Joel ii. 28 (n. 624*b*).

Dregs.—(See *Lees*.)

Drench, Water (*Madefacere, Liquefacere*).—"Shedding tears" signifies grief of mind, and "weeping" grief of heart: "to drench (*or* 'to water') (*MASAH*) the couch," is said concerning tears (n. 484).

Dress.—(See *Cultivate*.)

Drink (*Bihere*).—(See *Eat*.)

The expressions "to eat" and "to drink" are often met with in the Word; and one who has no knowledge of a spiritual sense can know no otherwise than that by eating and drinking are meant natural eating and drinking; when yet by these terms are meant to nourish oneself spiritually, and thus to appropriate good and truth to oneself; by "eating" to appropriate good, and by "drinking" to appropriate truth (n. 617*a*).

"To eat and drink (*PINO*) together" at the Lord's table in His

- kingdom (*Luke* xxii. 30) signifies to eat and drink together spiritually; wherefore by "eating" is here signified to receive from the Lord, to perceive, and appropriate to oneself the good of heaven; and by "drinking" is signified to receive, to perceive, and to appropriate to oneself the truth of that good (n. 617*a*).
- "To drink the blood of the Lord" (*Matt.* xxvi. 27, 28) means to receive the divine truth proceeding from the divine good of His divine love, to appropriate it to oneself, and so to be conjoined to the Lord (n. 329*a,b*, 388*f*).
- "To drink (*Chaldee*, **SH'THAH**) wine from the vessels of the temple at Jerusalem" (*Dan.* v. 3) signified to imbibe truths of the church from the Word (n. 376*d*); "to drink wine from the vessels of the temple" and at the same time "praise" or worship "gods of gold, silver, brass, iron, wood, and stone," is profanation of good and truth (n. 587*d*).
- "To drink" is to be instructed in truths (n. 240*b*); also to appropriate truths (n. 386*b*).
- "To drink (**SHAQAH**) great deeps" (*Ps.* lxxviii. 15; the revised version reads "as out of the depths"), signifies to imbibe and to perceive arcana of wisdom (n. 518*d*).
- "What hast thou with the way of Egypt, to drink (**SHATHAH**) the waters of Shihor?" (*Fer.* ii. 18,) signifies instruction from the natural man only, whence come mere falsities (n. 654*j*; compare n. 518*e*, 569*c*).
- "To drink (**SHATHAH**) and be drunken" (*Fer.* xxv. 27) is to imbibe falsities and to commingle them with truths, and thence to be insane (n. 235).
- "To drink the cup of wrath" (*Isa.* li. 17, 18) is to imbibe what is false; "the dregs of the cup" are things that are merely false, from which are evils; to take them to oneself is signified by "drinking" and "draining" (n. 724*d*).
- "To make the companion drink, in making him drunken" (*Hab.* ii. 15, 16), signifies to imbue with falsities (n. 240*b*).
- "To drink (**PINO**) the wine of the wrath of God" (*Apoc.* xiv. 10), signifies becoming imbued with, and appropriating, what is false, and the evil therefrom (n. 887).
- "*Bibere* (to drink)" represents
- SHAQAH**, *Ps.* lxxviii. 15 (n. 518*d*):
- SH'THAH** (*Chaldee*), *Dan.* v. 3 (n. 220*b*, 376*d*, 587*d*):
- SHATHAH**, in the other passages of the Old Testament to which reference is made:
- PINO**, in the passages of the New Testament to which reference is given.

(Passages of the Word may be seen, n. 220^b, 235, 240^b, 304^c, 329^{a,b,d}, 373, 374^c, 376^{c,d}, 386^b, 388^f, 406^d, 448^c, 483^b, 518^{d,e}, 569^c, 587^d, 617^{a,c-e}, 632, 638^c, 644^b, 650^e, 654^f, 701^c, 706^c, 724^d, 727^b, 750^e, 840, 881, 887, 893, 923, 960^a, 976, 1101, 1102, 1145, 1162.)

— **Give drink** (*Potare*).—By “the waters” which flowed out of the rock (*Exod.* xvii. 5, 6) is signified divine truth; and “to cause the people to drink (**SHATHAH**) of them” signifies to nourish spiritually, which is done by instruction and teaching (n. 411^c).

“To drink wine” (*Isa.* v. 22) is to imbibe falsities (n. 376^g).

“To give to drink a draught (**POTIZO**) of that which is cold” (*Matt.* x. 42), signifies to teach from some little innocence (n. 624^b).

“To eat and to drink” (*Matt.* xxv. 35) signifies to instruct and enlighten from spiritual affection or charity (n. 386^d).

(See also articles **u.** 481, 627^c.)

— **Draught** (*Potus*).—By “him that thirsteth for drink (**MASHGEH**)” (*Isa.* xxxii. 6) are signified those who desire truths (n. 386^d).

“To give to drink a draught (*potare potu*, **POTIZO**) of that which is cold” is to exercise charity from obedience (n. 102^b).

— **Drink-offering**.—(See **Pour out**.)

Drive, Thrust (*Impellere*).—“*Impellere*” represents

HADHAPH, *Job* xviii. 18, rendered “drive” in the authorized version (n. 741^d);

Ezek. xxxiv. 21, where it is rendered “thrust” (n. 316^d).

— (*Depellere*).—That “they should be in want of bread and water among the nations whither they should be driven (**NADHACH**)” (*Ezek.* iv. 13, 17), signifies that they no longer have good and truth, because they are in things that are evil and false; “nations” signify evils and falsities; “to be driven among them” is to be given over to evils and falsities (n. 617^e).

— **Drive back** (*Retroagere*).—When divine truth flows-in with the evil, and is in the endeavor to drive back the interiors belonging to their minds, and thereby to bring them into heaven, and they are not willing to recede from the enjoyments of their loves, they thence experience anguish and torments; these cease when they come into hells where similar enjoyments or similar loves reign (n. 411^a).

(See **Aversion**.)

Drive asunder.—(See **Dissipate**.)

Dromedaries (*Dromades*).—(See *Swift beasts*.)

By "the multitude of camels, and the dromedaries (**BEKHER**) of Midian and Ephah" (*Isa.* lx. 6) are signified knowledges of truth and of good in abundance (n. 324c).

Drop, Shower (*Gutta*).—By "the dew from Jehovah" (*Micah* v. 7) is signified spiritual truth; by "the drop (*or* shower) (**R'BHIBHIM**) upon the grass," natural truth (n. 278b).

— **Drops, Showers, Small rain** (*Stillae*).—Intelligence and wisdom are signified (*Deut.* xxxii. 2) by "drops (*or* small rain) (**S'IRIM**) upon the grass" and by "drops (*guttae*) upon the herbs" (n. 644b).

By "watering the furrows, lowering the ridges, and making soft with drops (*or* showers) (**R'BHIBHIM**)" (*Ps.* lxxv. 10) is signified to fill with knowledges of good and truth (n. 644c; *Index Biblicus*, s. v., *Irrigare*, has "imbres," showers).

Drop, to (*Stillare*).—"To drop" is said of the influx, acknowledgment, and reception of truth (n. 730c).

"*Stillare* (to drop, to drop down, to distil)," represents

NATAPH, *Judges* v. 4 (n. 594c);

Job xxix. 22 (n. 644c);

Ps. lxxviii. 9 (n. 388e, 644c);

Joel iii. 18 (n. 376b, 405b, 433c);

Amos vii. 16 (n. 624c); ix. 13 (n. 376b, 405c);

RA'APH, *Ps.* lxxv. 12 (n. 730c);

Isa. xlv. 8 (n. 594c);

ARAPH, *Deut.* xxxii. 2 (n. 644b); xxxiii. 28 (n. 376c);

ZARAM, *Ps.* lxxvii. 17 (n. 273, 594c); but *A.C.*, n. 2702, here has "effuderunt," which agrees with the English "pour out."

— **Drop down** (*Destillare*).—"Destillare (to drop down)" is the rendering of

RA'APH, *Isa.* xlv. 8 (n. 36).

— **Dropping**.—(See *River*.)

— **Droppings**.—(See *Sprinkling*.)

Dross (*Scoria*).—"Silver" (*Ezek.* xxii. 18) signifies the truth of the Word, and "dross (**SUGH**)" signifies nothing of truth, or that which is withdrawn from truth which is rejected (n. 540b).

"The silver has gone into dross (**SIGH**)," (*Isa.* i. 22,) signifies that genuine truth has been turned into falsity (n. 887).

Drought.—(See *Dry*.)

Drown.—(See *Sink*.)

Drunkenness (*Ebrietas*), **Inebriation** (*Inebriatio*), **To make drunk** (*Inebriare*), **Drunkard**, **Drunken** (*Ebrius*, *Inebriati*).—By “drunkenness (*ebrietas*)” in many passages of the Word is signified insanity in spiritual things, and lapse into errors (n. 376f; compare n. 654l).

As to the insanity which is signified by “inebriation (*inebriatio*)” and “drunkenness (*ebrietas*)” in the Word,—it is not from falsities, but from falsified truths: the reason of this is, that truth from heaven acts upon the understanding, and the false from hell at the same time; whence arises division in the mind, and insanity like that of one who is drunk: but from falsities that are not evil, spiritual inebriation does not take place (n. 1035).

By “flesh” and by “fat” is signified the good of love, and by “blood” truth from that good, from which is worship: the abundance of these is described (*Ezek.* xxxix. 19), where it is said that they should eat flesh and fat even to fulness, and should drink blood even to drunkenness, and this from a sacrifice (n. 329d; compare n. 1159).

By “the drunken” are signified those who are insane in spiritual things (n. 235; compare n. 376f).

“To make the darts (*or* arrows) drunk with blood” (*Deut.* xxxii. 42) signifies deliriums of the mind from the falsified Word (n. 811b).

“*Ebrietas* (drunkenness)” represents

SHIKKARON, *Fer.* xiii. 13 (n. 376f);
Ezek. xxiii. 33 (n. 654l); xxxix. 19 (n. 329d, 1159).

“*Ebrius* (drunken, drunkard,)” represents

SHIKKOR, *Isa.* xix. 14 (n. 235); xxiv. 20 (n. 304b, 400b); xxviii. 1 (n. 376f);
Joel i. 5 (n. 543c).

“*Ebrium facere* (to make drunk)” represents

SHAKHAR, *Deut.* xxxii. 42 (n. 811b).

“*Inebriare* (to inebriate, to make drunk,)” represents

ŠABHA', *Isa.* lvi. 12 (n. 376f);
SHAKHAR, *Gen.* ix. 21 (n. 376f);
Isa. xxix. 9 (n. 376f); lxiii. 6 (n. 413b);
Fer. xxv. 27 (n. 235); xlviii. 26 (n. 235); li. 39 (n. 481, 601b);
Lam. iv. 21 (n. 240b);
METHUO, *Apoc.* xvii. 2 (n. 1035); verse 6 (n. 1049).

Dry (*Aridus*); **Drought**, **Dryness**, **Heat** (*Ariditas*); **To dry**, **To Parch** (*Arefacere*); **To dry up**, **To pine away**, **To wither** (*Arescere*).—By “a land of drought (*ariditas*, TZIYYAH)” (*Ezek.* xix. 13), is signified a church where there is not good; and by “a

land of thirst" where there is not truth (n. 504e; *compare* n. 727a, 730b): "drought" is said concerning the want of good, because it comes from scorching (n. 730b).

When there is no soil upon the rocky places, but they are dry, consisting only of heaped-up stones, it is a sign that there is nothing good; and where there is not good, there is mere falsity: this therefore is the meaning of "the dryness (*ariditas*, *TZ'CHI'ACH*) of a rock" (*Ezek.* xxiv. 7; chap. xxvi. 4, 14; the authorized version has "top of a rock," the revised version has "bare rock") (n. 411e).

Ignorance of good and truth is signified (*Isa.* xxxv. 1) by "the desert and the dry (*aridus*, *TZIY'YAH*) place" (n. 288b; see revised version, margin).

"To pour streams upon the dry ground (*aridus*, *YABBASHAH*)" (*Isa.* xlv. 3) signifies to give intelligence to those who from good are in the desire for truth (n. 518a).

"To make the rivers dry land (*aridus*, *CHARABAH*)" (*Ezek.* xxx. 12), signifies that there are no longer knowledge and apprehension of truth (n. 518d).

"The dry place (*locus aridus*, *SHARABH*) shall become a pool" (*Isa.* xxxv. 7), signifies that there shall be intelligence through spiritual divine truth, with those with whom there was none before (n. 627b; *compare* n. 714c).

They are "dry (*aridus*, *YABHESH*) bones" (*Ezek.* xxxvii. 2, 4) who have no spiritual life (n. 418b, 419b).

"His arm shall in drying (*arescere*, *YABHESH*) be dried up" (*Zech.* xi. 17; the English versions read, "shall be clean dried up"), signifies that all good shall perish (n. 131b, 600b; "*arefacere*" also occurs here).

YABHESH, is rendered by "*arefacere*."—*Isa.* xlii. 15 (n. 405h);

Ezek. xix. 12 (n. 419f);

Zech. xi. 17 (n. 131b, 600b; "*arescere*" also occurs here);

XERAINO, is rendered by "*arescere*,"—*Apoc.* xiv. 15 (n. 911a);

it is rendered by "*arefacere*,"—*Matt.* xxi. 19 (n. 403e);

Mark xi. 20 (n. 386e).

— **To dry up, To wither** (*Exarescere*).—By "to mourn" and "to wither (*YABHESH*)" (*Jer.* xii. 4) is signified to perish, and through cupidities to be dissipated (n. 650e).

YABHESH is represented by "*exarescere*," rendered with variety in the English versions,—*Ps.* cxxix. 6 (n. 507);

Isa. xix. 7 (n. 518d);

Ezek. xix. 12 (n. 727a);

Joel i. 10 (n. 375e(viii.)); verse 12 (n. 458b);

Jonah iv. 7 (n. 401k).

"*Exarescere*" represents

BOSH, rendered in the English versions "become dry," *Hos.* xiii. 15 (n. 730*b*):

XERAINO, rendered in the English versions "pineth away," *Mark* ix. 18 (n. 556*c*).

— *To dry up* (*Exsiccare*), *Drying up* (*Exsiccatio*).—By "the sons of Israel" before whom the Red Sea was dried up (*exsiccare*, **CHARABH**), that they might pass safely through (*Ps.* cvi. 9), are meant all who are in truths from good, whom the Lord defends, lest the falsities of evil which ascend continually from the hells should injure them (n. 538*a*).

CHARABH is rendered by "*exsiccare*,"—*Job* xiv. 11 (n. 518*d*);

Isa. xix. 5 (n. 275*a*, 518*d*); verse 6 (n. 518*d*, 627*b*); xxxvii.

25 (n. 518*d*); l. 2 (n. 518*d*); li. 10 (n. 538*a*);

Fer. li. 36 (n. 275*b*).

"To make the rivers islands, and to dry up (*exsiccare*, **YABHESH**) the pools" (*Isa.* xlii. 15), signifies to annihilate all the understanding and perception of truth (n. 405*h*; compare n. 518*d*).

YABHESH is rendered by "*exsiccare*,"—*Joel* i. 12 (n. 458*b*);

Nahum i. 4 (n. 518*d*);

Zech. x. 11 (n. 518*d*, 538*a*).

"And the water thereof was dried up (*exsiccare*, **XERAINO**)" (*Apoc.* xvi. 12), signifies that falsities were removed (n. 996).

— (*Siccus*), *Drought* (*Siccitas*).—"The year of drought (*siccitas*, **BATZTZOETH**)" (*Fer.* xvii. 8) signifies a state of loss and deprivation of truth (n. 481).

By "the drought (*siccitas*, **CHOREBH**) upon the waters" (*Fer.* i. 38), is signified the desolation of truth (n. 355*d*; compare n. 131*a*, 304*e*).

CHOREBH is also rendered by "*siccitas*," *Isa.* xxv. 4, where the English versions have "heat" (n. 481);

Zeph. ii. 14, where the English versions have "desolation;" the revised version, however, has "drought" in the margin (n. 650*f*).

"As a land of drought (*siccitas*, **TZIYYAH**)" (*Hos.* ii. 3), signifies without good and truth (n. 240*b*).

TZIYYAH is also rendered by "*siccitas*," in *Ps.* cvii. 35 (n. 386*d*);

Fer. ii. 6 (n. 537*b*).

It is rendered "*siccus*" in *Isa.* xli. 18 (n. 483*a*);

Zeph. ii. 13 (n. 650*f*).

"A land of droughts (*siccitas*, **TAL'UBHOTH**)" (*Hos.* xiii. 5) signifies a state without truths (n. 780*b*).

Dumb (*Mutus*).—By "the dumb (**'ILLEH**)" (*Isa.* xxxv. 6) are signified

those who, because of ignorance of truth, are not able to confess the Lord, and the genuine truths of the church; "shall sing" signifies joy from intelligence in truth (n. 455*b*; compare n. 518*a*).

See also *Hab.* ii. 18 (n. 587*b*).

"*Mutus* (dumb)" is the rendering of

KOPHOS, *Mark* ix. 25 (n. 556*c*).

Dung, Excrement (*Stercus*).—The love of self corresponds with human excrement. Those who have given themselves up to that love, more than all others love stercoraceous filth in the other life (n. 512; compare n. 1057).

"Dung" signifies infernal evil (n. 617*e*; compare n. 659*e*).

"*Stercus* (dung)" represents

DOMEN, *Jer.* viii. 2 (n. 659*e*);

GELEL, *Ezek.* iv. 12, 15 (n. 617*e*).

Dunghill (*Sterquilinium*).—"Dunghills" signify the falsities of evil (n. 652*b*).

"*Sterquilinium* (a dunghill)" represents

'ASHPOTH, *Psa.* cxiii. 7 (n. 721*b*);

Lam. iv. 5 (n. 652*b*).

Durable.—(See *Ancient*.)

Dust (*Pulvis*).—Truth in ultimates, which is the truth of the sense of the letter of the Word, is called "cloud, the dust ('ABHAQ) of the feet of Jehovah" (*Nahum* i. 3), because it is natural and the lowest, into which closes and upon which rests the divine truth in heaven, which is spiritual (n. 594*b*): it is called "dust of the feet," because the things that are in the sense of the letter appear scattered (*or* disconnected) (n. 69).

"*Pulvis* (dust)" also represents

'ABHAQ, *Ezek.* xxvi. 10 (n. 355*d*).

By "the dust ('APHAR) of the earth" (*Isa.* xl. 12) are signified exterior or natural truths and goods, both of them belonging to heaven and the church (n. 373).

By "the dust" (*Ezek.* xxiv. 7; xxvi. 4) is meant the ground; by which is signified the good of the church (n. 411*e*).

Dust is predicated of the corporeal sensual; this also is meant by "going upon the belly" and "eating dust," as is every where said of the serpent (n. 632).

In the spiritual world, when any one who is good comes to the evil, evil flows in from them, and causes some pertur-

bation; but it disturbs only the ultimates, which correspond to the soles of the feet: therefore when the good turn away and withdraw, they seem to shake the dust of their feet behind them, which is a mark that they are liberated, and that the evil adheres to those who are in evil; "dust" signifies what is damned (n. 365^b).

"To put dust (CHOOS) upon the head" (*Apoc.* xviii. 19), signifies mourning on account of their condemnation (n. 1175).

"*Pulvis* (dust)" represents

'ABHAQ, *Gen.* iii. 14 (n. 622a, 1175);
Job ii. 12 (n. 1145); xlii. 6 (n. 1175);
Ps. vii. 5 (n. 632); xliv. 25 (n. 622a); lxxii. 9 (n. 406a);
Isa. ii. 10 (n. 410b); xxxiv. 9 (n. 578); xl. 12 (n. 373); xli.
 2 (n. 357^b); lxv. 25 (n. 1175);
Lam. ii. 10 (n. 1175);
Ezek. xxiv. 7 (n. 411e); xxvi. 4 (n. 411e); xxvii. 30 (n. 1175);
Micah i. 10 (n. 1175);
 KONIORTOS, *Matt.* x. 14 (n. 365^b).

Dwell.—(See *Abide.*)

— **Dweller.**—(See *Inhabit.*)

Dwelling, Dwelling-place.—(See *Habitation, Tent.*)

Dyed, Besprinkled (*Consersus*).—By "Who is this that cometh from Edom, besprinkled (CHAMETZ) as to the garments, from Bozrah?" (*Isa.* lxiii. 1,) is signified He that fighteth from the good of love and from truth, which are from the Divine (n. 922^b; compare n. 359).

Eagle (*Aquila*).—By "the eagle" is signified true intelligence, and in the opposite sense the false intelligence which is from man's proprium; this false intelligence is reasoning from falsities (n. 281^b): by "eagles" are also signified those who are in truths and those who are in falsities; thus those who are in true intelligence and those who are in false intelligence (n. 281^b, 410^b).

That "eagle" signifies intelligence, may be evident from *Isaiah*: "They that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles (NESHER)" (chap. xl. 31); "to mount up with wings as eagles," denotes ascent into the light of heaven, thus into intelligence (n. 281^b; see n. 283^b).

NESHER is also found in the following passages:—*Exod.* xix. 4 (n. 281*b*);

Deut. xxxii. 11 (n. 281*b*, 283*b*);

2 *Sam.* i. 23 (n. 281*b*);

Job xxxix. 27 (n. 281*b*);

Ps. ciii. 5 (n. 281*b*);

Jer. iv. 13 (n. 281*b*, 355*d*);

Lam. iv. 19 (n. 281*b*);

Ezek. xvii. 3, 7 (n. 281*a*);

Obad. verse 3 (n. 410*b*);

Hab. i. 8 (n. 281*b*);

N'SHAR (Chaldee), *Dan.* vii. 4 (n. 650*g*, 1029*c*).

By "the eagle (**ΑΕΤΟΣ**)" (*Apoc.* iv. 7) was represented divine intelligence; and by "the eagle" is signified the intelligence which belongs to the watchfulness and providence of the Lord (n. 278*a*, 281*a*, 283*b*, 370).

By "the two wings of the great eagle," which were given to the woman (*Apoc.* xii. 14), are signified the spiritual intelligence and circumspection which are given to those who are of the New Church; they also signify the understanding of truth; for all who are of that church have an enlightened understanding from which they can see truths from the light of truth (n. 759).

By "the eagles" (*Luke* xvii. 37) are signified those who are in truths, and also those who are in falsities: thus those who are in true intelligence, and those who are in false intelligence (n. 281*b*).

Ear (*Αυρίς*), **Auricle** (*Auricula*), **Ear-rings** (*Inaures*).—The ears correspond to hearkening and to obedience (n. 427*a*).

By "ears" is signified obedience (n. 1081). (*See Hear.*)

That "the ear (**ΟΥΣ**) of a servant was bored through at the door" (*Exod.* xxi. 6), signified perpetual obedience and servitude (n. 208*b*).

ΟΥΣ is used in *Isa.* xxxiii. 15 (n. 329*f*); xxxv. 5 (n. 239*b*).

By "ears (**ΟΥΣ**) opened" by the Lord (*Mark* vii. 33) are signified perception of truth, and obedience (n. 455*c*).

Where it is said, "Blessed are your eyes for they see, and your ears for they hear" (*Matt.* xiii. 16), by "the eyes" are signified the understanding and faith of truth, and by "the ears" is signified obedience (n. 1081).

They who in the spiritual world are in the province of the ear, are forms of obedience from perception; the province of the ear is in the axis of heaven (n. 14).

By "the right auricle (*auricula*, **ΤΕΝΟΥΚΗ**)" (*Exod.* xxix. 20; English versions, "tip") is signified the perceptive element of truth from good (n. 298*c*); by "the tip (**ΤΕΝΟΥΚΗ**) of the right ear (**ΟΥΣ**), is signified obedience from perception (n. 600*c*).

Rings for the nose and ear-rings were representatives of perception and of obedience (n. 195*b*; 272, 577*a*).

By "ear-rings (*'AGHIL*) upon the ears" (*Ezek.* xvi. 12) are signified hearkening and obedience (n. 577*a*; compare n. 272).

Ear (*Spica*).—"Spica (ear)" is the rendering of

STACHUS, *Mark* iv. 28 (n. 911*c*, 1153).

Early meal.—(See *Breakfast*.)

Earth, the (*Tellus*).—The presence of the Lord, and thence of the angels of heaven, with those who live on this earth, is by the Word; for this was written by mere correspondences. The light of heaven, or the light in which those angels of heaven are who are from this earth, is from the Lord by the Word: from this, light is propagated as from a centre into circumferences, in every direction (n. 351).

Men after death are scarcely aware that they are not still living on earth; and when the means are give them to look upon our earth, they see nothing unlike [their own] (n. 304*a*).

— **Land** (*Terræ*).—(See *Field*.)

By "the earth (or land)" is signified the Lord's kingdom and the church; and this especially for the reason that by "the land" is meant the Land of Canaan, and the church was there from the earliest times; also because by "an earth (or land)" is meant the nation therein, and its worship (n. 29).

"Ground," also, signifies the church; but "ground" has this signification from its reception of seeds, which are truths; while "the earth (or land)" signifies the church from the nation that dwells in it, and from its worship (n. 29).

By "the earth (or a land)" is signified the church from the nation and people therein, and by "the field" the church from what is sown and from the reception of seeds (n. 388*f*).

By "heaven" is signified the internal church, and also the church with angels; and by "earth" the external church, and also the church with men (n. 304*b*).

By "the foundation of the world," in the sense of the letter or the natural sense, is meant the creation of the world, but in the internal spiritual sense is meant the establishment of the church. That the establishment of the church is meant by "the foundation of the world," is plain from passages in the Word where it says, "to found the earth," "the founding of the earth," and "the foundation of the earth;" for by these expressions the founding or creation

- of the earth is not the meaning, but the establishment or creation of the church upon earth is meant (n. 1057).
- The truths of the church are called "the pillars of the earth," also "the bases of the earth," and also "the foundations of the earth" (n. 304c).
- By "the four corners of the earth," and by "the four winds of the earth" (*Apoc.* vii. 2, 3), are signified all the true and good things of the church, in the aggregate (n. 394g).
- "All the tribes of the earth" (*Matt.* xxiv. 30) signify all the true and good things of the church (n. 304f).
- By "the land of uprightness" (*Ps.* cxliii. 10) is meant the church in which is what is right and true (n. 304e).
- Since "the earth (*or* land)" signifies the church, and where the church is there is heaven, therefore heaven is called "the land of the living" and "the land of life" (n. 304e).
- "The extremity (*or* end) of the earth" signifies those who are in the ultimates of the church; and in the abstract sense these ultimates themselves are signified (n. 406b).
- By "the earth" (*Ps.* xcvii. 1) is signified the church where the Word is; and by "islands," where the Word is not (n. 406a).
- By "the earth which helped the woman" (*Apoc.* xii. 16) is meant the church which is not in truths; for by "the earth" is here meant the earth of "the wilderness" into which the woman fled, and where she had a place prepared of God (n. 764).
- By "the earth" (*Apoc.* xvii. 8) is signified their religious establishment, for there is no church there (n. 1056).
- Whereas men have not known that the appearances of the habitable earth (*tellus*) are similar in the two worlds, the natural and the spiritual, they have not therefore had any other perception, when reading the Word, than that by "heaven and earth" are there meant the heaven which is visible before our eyes, and the earth that is for the habitation of men. Hence have arisen the notions about the destruction of heaven and earth, and the creation of a new heaven and a new earth, at the day of the last judgment; when, nevertheless, by "heaven" and by "earth" are meant in the Word the heaven and earth where spirits and angels dwell, and, in the spiritual sense, the church with angels and with men (n. 304b).
- The church falls away by successive steps, and at last is desolated; but not so the visible heaven and the habitable earth (n. 304g).

In the spiritual world where spirits and angels are, altogether as in the natural world where men are, there are lands,

hills and mountains. The angels who are in the lowest heaven call that "heaven" where the angels of the third heaven dwell, because it is high above them; but where they themselves dwell, they call it "earth" (n. 304*a*).

The lands in the spiritual world are beautiful in appearance, altogether according to the state of the church with those who dwell upon them; and they undergo changes according to the changes of the church with the inhabitants: in a word, there is full correspondence of the lands there with the reception of the good of love and the truth of faith with those who dwell in them (n. 697).

As most things in the Word have also an opposite meaning, so it is with "earth;" which, in this sense, signifies the devastated church, that is, the church when there is no longer the good of love and the truth of faith, but in place of them what is evil and false; and because these damn man, therefore by "earth" in that sense is also signified damnation (n. 304*g*).

In the hells, also, there are "earths (*or* lands)," but these are lands that are damned (*see more*, n. 742).

"*Terra* (earth, land,)" represents

'ERETZ, *Gen.* i. 1, 2 (n. 294*c*); ix. 11 (n. 697); x. 5 (n. 406*d*); xxviii. 14 (n. 340*d*);

Lev. xviii. 25 (n. 304*g*); xxvi. 4 (n. 304*g*, 365*c*, 644*b*); verse 6 (n. 304*g*, 365*c*);

Num. xvi. 32, 33 (n. 304*g*); xxvi. 10 (n. 304*g*);

Deut. viii. 7, 8 (n. 304*g*, 374*c*, 403*b*); verses 9, 10 (n. 304*g*); xi. 11, 17 (n. 644*b*); xix. 10 (n. 329*g*); xxxii. 10 (n. 281*b*); verse 13 (n. 314*b*, 374*c*); xxxiii. 13 (n. 405*f*);

1 *Sam.* ii. 8 (n. 741*c*);

2 *Sam.* xxiii. 4 (n. 644*c*);

Job v. 10 (n. 652*c*); verse 22 (n. 388*d*); ix. 6 (n. 400*b*);

Psa. xviii. 7 (n. 304*c*, 400*b*); xxiv. 1 (n. 304*c*); xxvii. 13 (n. 304*e*);

xxxvii. 11 (n. 365*c*); xlii. 2 (n. 304*c*, 518*d*); verse 6 (n. 304*c*);

xlvi. 2 (n. 405*e*); verse 10 (n. 313*b*); lx. 2 (n. 304*c*, 400*c*);

lxv. 5 (n. 1133); lxvii. 2, 4 (n. 331*a*); lxix. 34 (n. 342*b*); lxxii.

8 (n. 406*d*); lxxiv. 12 (n. 313*b*); lxxv. 3 (n. 219, 304*c*); verse

8 (n. 960*a*); lxxviii. 18 (n. 741*d*); lxxx. 27 (n. 28); lxxxix. 11

(n. 741*c*, 1057); xc. 2 (n. 741*c*); xcvi. 11 (n. 741*c*); verse 13

(n. 741*c*); xcvi. 1 (n. 406*d*); verses 4, 5 (n. 741*d*); cii. 15 (n.

294*b*); civ. 5 (n. 275*b*, 405*d*); verses 9, 13 (n. 405*d*); cv. 32

(n. 403*e*); cvii. 34 (n. 730*b*); cx. 6 (n. 518*d*); cxxxv. 6 (n.

342*c*); cxxxvi. 6 (n. 304*f*, 401*d*); cxliii. 10 (n. 304*e*); cxlvii. 8

(n. 405*e*); cxlviii. 7, 11 (n. 388*e*);

Isa. i. 7 (n. 962); iv. 2 (n. 304*d*); v. 26 (n. 601*b*, 1133); vi. 12 (n.

304*d*); vii. 22 (n. 304*e*); verse 24 (n. 304*c*, 357*c*); viii. 8 (n.

304*d*); ix. 19 (n. 304*d*, 386*b*); xi. 4 (n. 304*d*); verse 9 (n. 275*a*);

xiii. 5 (n. 1133); verse 9 (n. 72, 304*b*, 401*c*, 413*b*); verse 13 (n.

304*b*, 400*b*, 413*b*); xiv. 7, 9 (n. 304*d*, 1029*d*); verse 12 (n. 223*b*,

304*g*, 1029*d*); verse 16 (n. 304*d*, 697, 741*d*, 1029*d*); verse 20

(n. 304*d*, 315*b*, 697); verse 21 (n. 223*b*, 304*d*, 724*e*, 1029*d*);

verse 25 (n. 304*d*, 1029*d*); xviii. 1 (n. 304*d*, 1100*c*); verse 2

- (n. 304*d*); verse 6 (n. 1100*c*); xix. 24 (n. 313*b*); xxi. 9 (n. 304*g*); xxiii. 1 (n. 304*d*); verse 10 (n. 304*d*, 730*b*); verses 13, 17 (n. 304*d*); xxiv. 1 (n. 304*b*, 697); verse 3 (n. 223*b*, 304*b*, 697); verses 4, 5 (n. 304*b*, 697, 741*d*); verse 6 (n. 280*b*, 304*b*, 376*d*, 697); verses 11, 13 (n. 304*b*, 919); verse 16 (n. 304*b*); verse 18 (n. 304*b*, 400*b*, 697, 1057); verses 19, 20 (n. 304*b*, 697); xxv. 12 (n. 304*g*); xxvi. 1 (n. 223*b*); verse 15 (n. 304*d*); verse 19 (n. 304*g*); verse 21 (n. 304*g*, 315*d*, 329*g*); xxviii. 2 (n. 304*b*); verse 22 (n. 374*c*); xxxiii. 9 (n. 304*b*, 730*b*); verse 17 (n. 304*d*); xxxiv. 9 (n. 304*b*); xxxviii. 11 (n. 304*e*); xxxix. 3 (n. 1133); xl. 21 (n. 304*c*, 1057); verse 23 (n. 304*c*); verse 28 (n. 294*b*); xlii. 4 (n. 406*b*); verse 5 (n. 304*f*); verse 10 (n. 326*b*); xliii. 5 (n. 304*d*); verse 6 (n. 294*b*, 768*b*, 1133); verse 18 (n. 304*d*); xlv. 23, 24 (n. 304*f*); xlv. 8 (n. 304*f*); verse 12 (n. 294*b*, 304*f*); verses 18, 19 (n. 304*f*); xlvii. 1 (n. 240*b*, 304*g*); xlviii. 13 (n. 1057); xlix. 8 (n. 304*d*); verse 13 (n. 304*d*, 405*b*); li. 6 (n. 304*g*); verses 13, 16 (n. 1057); lvii. 14 (n. 405*e*); lx. 18 (n. 365*g*); lxii. 11 (n. 223*c*); lxiii. 6 (n. 304*g*, 359); lxv. 16 (n. 340*d*, 608*b*); verse 17 (n. 294*b*, 304*f*); lxvi. 1 (n. 606); verse 8 (n. 304*f*); verse 22 (n. 304*f*, 768*b*); *Jer.* i. 18 (n. 219, 223*b*); ii. 6 (n. 537*b*); verse 31 (n. 730*b*); iii. 2 (n. 730*b*); iv. 7 (n. 223*b*, 304*b*); verse 16 (n. 1133); verse 23 (n. 280*b*, 304*b*); verse 27 (n. 304*b*, 355*d*, 357*c*, 372*b*, 730*b*); verse 28 (n. 223*b*, 304*b*, 372*b*); vi. 22 (n. 175*b*, 357*c*); viii. 16 (n. 355*f*); ix. 3 (n. 357*c*); x. 10 (n. 400*b*); verse 12 (n. 304*f*, 644*c*); verse 13 (n. 304*f*); xii. 4, 11 (n. 304*b*); verse 12 (n. 304*b*, 374*b*, 730*b*); xiv. 2 (n. 372*b*); verse 15 (n. 652*d*); xvi. 3, 4 (n. 659*e*); verse 15 (n. 405*c*); xvii. 13 (n. 222*b*); xxiii. 10 (n. 304*e*, 730*b*); xxiv. 5, 6 (n. 403*d*); xxv. 29 (n. 601*b*); verse 31 (n. 304*c*, 601*b*); verse 32 (n. 304*c*, 659*e*); verse 33 (n. 304*c*, 315*b*, 659*e*); xxvii. 5 (n. 304*f*); xxxi. 8 (n. 721*b*); verse 16 (n. 695*c*); xxxiii. 9 (n. 365*e*); xxxiv. 17 (n. 386*b*); xlii. 13, 16 (n. 386*b*); xlv. 8 (n. 518*e*); xlvii. 2 (n. 223*b*, 518*e*); xlix. 21 (n. 400*c*); l. 9 (n. 357*c*); verse 38 (n. 304*e*, 355*d*); verse 41 (n. 275*b*); li. 15, 16 (n. 304*f*); verse 25 (n. 405*g*, 697); *Lam.* ii. 1 (n. 606); verses 2, 10 (n. 304*g*); verse 21 (n. 315*b*); *Ezek.* vii. 2, 23 (n. 304*e*); xii. 19, 20 (n. 304*c*); xvii. 4, 5 (n. 281*a*); xix. 7 (n. 304*c*, 601*b*); verse 13 (n. 730*b*); xx. 40 (n. 405*e*); xxvi. 16 (n. 687*b*); verse 20 (n. 304*g*); xxix. 5 (n. 388*c*); xxx. 11 (n. 518*d*); xxxii. 4 (n. 388*c*); verse 8 (n. 72, 304*e*, 401*c*); verse 23 (n. 304*e*); verse 24 (n. 304*e*, *g*); verse 25 (n. 304*e*, 365*e*); verse 26 (n. 304*e*); verse 27 (n. 304*e*, 340*c*, 644*c*); xxxviii. 16 (n. 355*d*); verse 20 (n. 400*c*, 405*g*, 1100*c*); xxxix. 18 (n. 329*d*, 388*f*); xl. 2 (n. 405*e*); xlvii. 13 (n. 448*d*); *Dan.* viii. 5, 7 (n. 316*c*); verse 10 (n. 316*c*, 535); verse 12 (n. 316*c*); *Hos.* ii. 3 (n. 240*b*, 730*b*); verse 18 (n. 329*d*, 388*e*, 1100*b*); verse 21 (n. 304*e*); verses 22, 23 (n. 304*e*, 375*e*(viii.)); iii. 18 (n. 650*e*); iv. 1, 3 (n. 1100*e*); vi. 3 (n. 644*c*); xiii. 5 (n. 780*b*); *Joel* i. 6 (n. 403*b*); verse 10 (n. 374*b*); ii. 3 (n. 730*b*); verse 10 (n. 372*b*, 400*b*, 401*c*); iv. 27, 28 (n. 372*b*); *Micah* v. 3 (n. 687*b*); vi. 2 (n. 405*g*); *Nahum* i. 5 (n. 405*g*, 741*d*); *Zeph.* i. 2 (n. 342*c*); ii. 11 (n. 406*d*); *Hag.* ii. 6 (n. 400*c*); *Zech.* iii. 9 (n. 403*c*); iv. 14 (n. 375*e*(viii.), 639); vi. 5 (n. 418*b*); viii. 12 (n. 365*e*, 695*c*); xii. 1 (n. 304*f*, 1057); xiii. 8 (n. 242*d*); *Mal.* iii. 12 (n. 304*e*);

¹ADAMAH, *Gen.* xii. 3 (n. 340*d*);

- Exod.* xx. 12 (n. 304^e);
Deut. xxi. 1 (n. 329^g); xxv. 15 (n. 304^e);
Ps. civ. 30 (n. 294^b);
Isa. vi. 11 (n. 223^b); vii. 16 (n. 304^e, 617^b); xxx. 23 (n. 644^c);
 xxxii. 13 (n. 304^c, 730^b); xxxvi. 6 (n. 304^e);
Jer. xxiv. 10 (n. 386^b);
Joel i. 10 (n. 375^e(viii.));
Zeph. i. 3 (n. 280^b, 1100^c):
 "RAQ, *Jer.* x. 11 (n. 304^f):
 "RA' (*keri*), *Dan.* iv. 10 (n. 1029^d, 1100^b); verse 11 (n. 1100^b); vii. 4 (n. 1029^c); verse 23 (n. 697):
 GE, *Matt.* v. 5 (n. 304^e); xxiii. 35 (n. 329^g); xxiv. 30 (n. 304^f); verse 35 (n. 304^g); xxv. 18 (n. 193^b); xxviii. 18 (n. 639);
Luke xii. 51, 56 (n. 644^c); xviii. 8 (n. 815^c); xxi. 23 (n. 693);
 verse 25 (n. 175^b, 304^f); verse 35 (n. 304^f); xxiii. 44 (n. 401^d);
John viii. 6, 8 (n. 222^b, 304^g);
Apoc. i. 5 (n. 29); verse 7 (n. 39); v. 3 (n. 304^a); verse 10 (n. 333); verse 13 (n. 342^a); vi. 8 (n. 384, 388^a); verse 10 (n. 394); verse 13 (n. 535); verse 15 (n. 408); vii. 1 (n. 304^g, 417^a, 418^a, 420); verse 2 (n. 304^g); viii. 5 (n. 497); verse 7 (n. 505); ix. 1 (n. 72, 535); verse 3 (n. 543^a); x. 2 (n. 304^g); verse 5 (n. 304^g, 606, 609); verse 6 (n. 304^g); verse 8 (n. 304^g, 615); xi. 4 (n. 639); verse 6 (n. 646); verse 10 (n. 662); verse 18 (n. 697); xii. 4 (n. 72, 535); verse 9 (n. 742); verse 12 (n. 752); verse 13 (n. 757); verse 16 (n. 304^g, 764); xiii. 3 (n. 787); verse 11 (n. 815^a); verse 12 (n. 821^a); verse 13 (n. 304^g); xiv. 3 (n. 860); verse 6 (n. 871); verse 7 (n. 876); verse 16 (n. 912); verse 19 (n. 919); xvi. 1 (n. 960^a); verse 2 (n. 304^g, 961); verse 14 (n. 304^g, 741^d, 1003); verse 18 (n. 1016); xvii. 5 (n. 1047); verse 8 (n. 1056); xviii. 1 (n. 1094); verse 9 (n. 1129); verse 24 (n. 329^g, 1194); xx. 8, 9, 11 (n. 304^g); xxi. 1 (n. 304^g, 342^c).

"*In terram* (on the earth)" represents

CHAMAI, n. 304^g; in n. 239^b, we find "*in humum* (on the ground).":

"*Orbis terrarum* (the orb of the earths)" represents

HE OIKOUMENE, *Luke* xxi. 26 (n. 304^f).

— *Lower earth.*—(See *Lower earth.*)

Earthen-ware, Sherd, Potsherd (*Testa*).—"Bottles of earthen-ware (CHERES), the work of the hands of the potter" (*Lam.* iv. 2), signify evils of life that are from falsities of doctrine coming from man's own intelligence (n. 242^d).

CHERES, rendered "sherd" and "potsherd" in the English versions, may be found in *Isa.* xlv. 9 (n. 177, 585^b);

Jer. xix. 1 (n. 177);

Ezek. xxiii. 34 (n. 960^a).

Earthquake (*Terrae motus*).—By "the earth" is signified the church; by "motion (*or* quaking)," change of state: thus "earthquake" in the Word signifies a change in the state of the church (n. 674).

The ground of this signification of "earthquake" is from ap-

pearances in the spiritual world. In that world, as much as in the natural world, there are earths (*or* lands), valleys, hills, and mountains; and on them societies of spirits and angels have their abode. These places, before the new heaven was formed upon them, were seen to undergo remarkable changes: some appeared to settle down, some to be shaken and in commotion, and some to be rolled together like a scroll, and to be borne away; some also were seen to shake and tremble, as from a great earthquake. Such things were often seen before the new heaven was formed; and they were always indications that the state of the church there was greatly changed. When they were shaken, and trembled as from an earthquake, it was an indication that the state of the church there was changed; and the extent of the change was manifest from the measure and the character of the earthquake. From these things it is evident that by "earthquake" is signified change in the state of the church (n. 400a).

"*Terrae motus* (earthquake)" is the rendering of

RA'ASH, *Isa.* ix. 5, where the authorized version has "confused noise," and the revised has "tumult" (n. 329f);

Ezek. xxxviii. 19, where the English versions have "shaking" (n. 650e);

SEISMOS, *Matt.* xxiv. 7 (n. 175b, 400c, 734e); xxvii. 54 (n. 400d); xxviii. 2 (n. 400d);

Luke xxi. 11 (n. 175b, 400c);

Apoc. vi. 12 (n. 329f, 400a); viii. 5 (n. 499); xi. 13 (n. 674, 676); verse 19 (n. 703); xvi. 18 (n. 1015, 1017).

East (*Oriens*).—(See *Rise*.)

"The East" in the supreme sense means the Lord; for He is the sun of heaven, that is always in its rise and morning (n. 179; compare n. 422d, 448b, 600r, 629b, 644c, 997).

"The east" is divine good (n. 405d).

"The east" signifies the good of love (n. 277a); the good of celestial love (n. 342b).

"The east" signifies where the good of love is clear, "the west" where it is obscure (n. 239b, 401c).

By "sons of the east" are signified those who are in knowledges of truth and good, and who have been made wise through these knowledges (n. 654f; compare n. 422d).

"Mountains of the east" are the goods of love to the Lord (n. 422d).

"The east of Eden" (*Gen.* iii. 24) is where the Lord's presence is, in celestial love (n. 131b).

As the Lord is the East, the ancients in their adorations therefore turned their faces to the sunrise; and therefore they

so built their temples that the front parts, where was the shrine (*adytum*), should look to the east; and the same is also done at the present day, from the old usage (n. 422*d*).

By "the east" in the opposite sense is signified the love of self, for the reason that this love is opposite to love to the Lord (n. 422*d*).

"*Oriens* (the east, rising,)" represents

- MIZRACH, *Isa.* xli. 2 (n. 422*c*); xliii. 5 (n. 239*b*, 422*b*);
Zech. viii. 7 (422*b*):
 QADHIM, *Ezek.* xliii. 1 (n. 179, 422*c*); verse 4 (n. 179, 422*c*, 724*d*);
 xlv. 1 (n. 422*c*); xlvii. 1, 2 (n. 179, 422*c*):
 QĒDHĒM, *Gen.* iii. 24 (n. 131*b*, 277*a*);
Deut. xxxiii. 15 (n. 405*f*, 422*d*);
I Kings iv. 30 (n. 654*f*);
Ezek. xi. 23 (n. 422*c*):
 QĒDHĒM, *Gen.* xxviii. 14 (n. 422*b*);
Lev. xvi. 14 (n. 422*d*);
Num. iii. 38 (n. 422*d*);
I Kings vii. 39 (n. 600*c*):
 QADHMON, *Ezek.* xlviii. 8 (n. 342*b*):
 QADHMONI, *Ezek.* x. 19 (n. 422*c*):
 ANATOLE, *Matt.* ii. 9 (n. 422*d*); viii. 11 (n. 252*a*, 422*b*); xxiv. 27
 (n. 422*d*);
Luke xiii. 29 (n. 252*a*, 422*b*).

— **Eastern** (*Orientalis*).—They who dwell in the eastern quarter in heaven are all in the good of love to the Lord, and in truths from that good, and thence in the heavenly marriage (n. 431*c*). (*See Quarters.*)

Because the orientals were in knowledges of good and truth, they were therefore called "sons of the east" (n. 422*d*).

The evil were scattered by an east wind and were cast into the hells, when the last judgment was being accomplished (n. 419*f*).

By "the eastern sea" (*Zech.* xiv. 7) is signified the natural man as to good (n. 275*b*).

"*Orientalis* (eastern, of the east,)" represents

- QADHIM, *Ps.* xlviii. 7 (n. 514*b*);
Ezek. xix. 12 (n. 419*f*, 727*a*); xxvii. 26 (n. 538*b*);
Jonah iv. 8 (n. 401*k*, 419*f*):
 QADHMON, *Ezek.* x. 19 (n. 179); xlvii. 8 (n. 422*c*):
 QADHMONI, *Zech.* xiv. 8 (n. 275*b*, 422*c*):
 ANATOLE, *Matt.* ii. 1 (n. 422*d*).

— **Rising** (*Ortus*).—The sun of the angelic heaven, which is the Lord, is continually in its rising; nor does it make circuits, as the sun of our world appears to do: but there only exist changes of state with angels and spirits, according to

their reception of the good of love and the truth of faith (n. 571).

By "the sunrising" is signified where the Lord is; thus, "From the rising of the sun" (*Apoc.* xvi. 12) signifies from the Lord (n. 997).

"The rising (*or east*)" is where they are who are in divine good (n. 405*d*).

"*Ortus* (rising, east)," represents

MIZRACH, *Ps.* l. 1 (n. 401*e*); cxiii. 3 (n. 401*e*);
Isa. xli. 25 (n. 401*e*); xlv. 6 (n. 401*e*); lix. 19 (n. 401*e*);
Dan. viii. 9 (n. 316*c*);
Zech. 4. (n. 405*d*);
Mal. i. 11 (n. 324*c*, 401*e*);
 ANATOLE, *Apoc.* xvi. 12 (n. 997).

East wind (*Eurus*).—(See *Wind*.)

"The wind" (*Hos.* xii. 1) is the false, and "the east wind (*QADHIM*)" is the false, withering and dissipating truths (n. 419*e*; compare n. 654*i*).

See also *Hos.* xiii. 15 (n. 419*f*, 483*δ*).

Eat (*Edere*).—By "eating (*edere*)" is signified to appropriate to oneself, also to be consociated (n. 141*a*).

To give "to eat" signifies to be appropriated and conjoined by love and charity (n. 146; compare n. 109).

"To eat and drink at the Lord's table in the kingdom of God" (*Luke* xxii. 30), is to be conjoined to the Lord by love and faith, and to enjoy heavenly blessedness (n. 252*a*).

By "eating and drinking before the Lord, and to be taught in the streets" (*Luke* xiii. 26), is signified to hear the Word and preaching from it, and to know what things ought to be of faith (n. 212).

Where it is said, "Be not anxious for your soul, what ye are to eat and what ye are to drink" (*Matth.* vi. 25), "to eat" is intellectually and thus spiritually to perceive good, and "to drink" is intellectually and thus spiritually to perceive truth (n. 750*e*).

"*Edere* (to eat)" represents

'AKHAL, *Lev.* vi. 18 (n. 725*δ*); xxvi. 5, 10, 26 (n. 617*δ*);
Amos vi. 4 (n. 279*a*);
 ESTHIO, *Luke* xii. 45 (n. 617*e*); xvii. 28 (n. 840); xxii. 30 (n. 252*a*);
 TROGO, *Matth.* xxiv. 38 (n. 617*e*, 1162);
John vi. 58 (n. 146);
 PHAGO, *Matth.* vi. 25 (n. 750*e*);
Luke xii. 19 (n. 617*e*); xiii. 26 (n. 212); xiv. 15 (n. 146);
John iv. 31, 32 (n. 617*a*); vi. 31, 49, 50 (n. 146);
Apoc. ii. 7 (n. 109); verse 14 (n. 141*a*); verse 17 (n. 146).

— (*Comedere*), **Feasting, Surfeiting** (*Comessatio*).—"To eat (*comedere*)" signifies to appropriate (n. 304^e, 376^b).

"To eat and be glad (*or* merry)" (*Luke* xv. 23) signifies consociation and heavenly joy (n. 279^a).

In the Word, throughout, it is said that they will eat together; and by this in the spiritual sense is meant the fruition of blissfulness and happiness (n. 252^a).

By "eating and drinking" in the opposite sense is signified to appropriate evil and the false, and thence to be conjoined to hell (n. 617^e).

"To eat (*or* devour)" signifies to destroy (n. 403^c).

"To be eaten," or "devoured," when wild beasts are spoken of, means to be consumed (n. 388^d).

"To be devoured by the sword" is to perish (n. 411^e).

By "surfeiting (*comessatio*, **KRAIPALE**)" (*Luke* xxi. 34) in the natural sense are meant luxury and intemperance, such as those are in who merely indulge their inclinations; but in the spiritual sense this means to appropriate evil and the false (n. 617^e).

"*Comedere* (to eat, or to devour)" represents

AKHAL (Chaldee), *Dan.* vii. 5, 7 (n. 556^a, 781^d, 1029^c); vii. 23 (n. 697):

OKHLAH, *Fer.* xii. 9 (n. 388^b, 650^f):

AKHAL in all other passages of the Old Testament that are here referred to:

ESTHIO, *Mark* ii. 16 (n. 617^d);

Luke xxii. 30 (n. 617^a):

KATAPHAGO, *Luke* viii. 5 (n. 632):

PHAGO, *Matt.* xiv. 20 (n. 617^a);

Mark xi. 14 (n. 386^e);

Luke xiv. 15 (n. 617^a); xv. 23 (n. 279^a); xxiv. 43 (n. 619^b);

John iv. 33 (n. 617^a); vi. 49, 50 (n. 617^c, 899^b); verse 51 (n. 1082); verse 58 (n. 899^b);

Apoc. ii. 7 (n. 617^c); xvii. 16 (n. 1082); xix. 18 (n. 617^d, 1082).

(Passages of the Sacred Scripture in which the Latin words "*comedere*" and "*comessatio*" occur, may be found in articles n. 175^a, 252^a, 279^a, 304^e, 329^d, 376^{b,c}, 386^{b,e}, 388^{b,e,f}, 391^h, 403^{b-e}, 405^h, 411^e, 455^b, 481, 543^{c,d}, 556^a, 600^b, 617^{a-e}, 619^{a,b}, 630^c, 632, 638^c, 650^{e-g}, 697, 722, 727^{a,b}, 730^{b,d}, 746^c, 750^{e,g}, 781^d, 811^{b,c}, 899^b, 923, 1029^c, 1082.)

— (*Manducare*), **Eating** (*Manducatio*).—By "eating" is signified appropriation (n. 617^c).

"*Manducare* (to eat)" represents

PHAGO, *John* vi. 51 (n. 617^c):

TROGO, *John* vi. 54 (n. 617^c).

Eber.—The church instituted by Eber was called the Hebrew Church (n. 391*h*).

Sacrifices were first introduced by Eber, and were afterward continued among those who came after him (n. 391*h*).

Altars were in use with all the posterity of Eber, thus with all who were called Hebrews (n. 391*h*).

By "Eber" whom they shall afflict (*Num.* xxiv. 24) are signified externals of worship such as there were among the sons of Jacob (n. 514*c*).

Ebony (*Ebenum*).—By "ebony (ЕБЕННИМ)" which the islands bring (*Ezek.* xxvii. 15), is signified that element of the understanding from which man is led, which is the rational (n. 1146).

Ebullition (*Ebullitio*).—The love of self is merely a corporeal love, springing from the ebullition and fermentation of obsolete parts, and their titillation inwardly in the body (n. 512).

Eden.—"Eden" as "the east" is the Lord (n. 717*c*).

"The east of Eden" is where there is the Lord's presence in celestial love (n. 131*b*).

By "the garden of Eden" is signified intelligence, and wisdom therefrom (n. 242*d*; compare n. 277*a*).

"Eden" signifies good in abundance, and "the garden of Jehovah" signifies truth in abundance (n. 326*b*).

"Eden" signifies love to the Lord, and "the garden of Jehovah" wisdom therefrom (n. 721*b*; compare n. 730*c*).

By "Eden, the garden of God," is signified intelligence through the Word from the Lord (n. 717*c*).

"Eden in the garden of God" signifies the wisdom which is from the good of love (n. 654*b*; compare n. 730*b*).

"All the trees of Eden in the garden of God" (*Ezek.* xxxi. 9) signify perceptions of truth from celestial good, whence comes wisdom (n. 654*b*); "the trees of Eden" (verse 16) are knowledges of good from the Word, which the natural man perverts and falsifies (n. 654*g*).

"A river out of Eden" signifies wisdom from love (n. 518*b*).

Edge, to set on.—(See *Blunt*.)

Edicts (*Edicta*).—(See *Pope*.)

The simple may be persuaded that the edicts of the Pope are equally holy with the precepts of the Word, and indeed even more holy; when, nevertheless, the precepts of the Word are from heaven, and the papal edicts in great part from hell (n. 1033).

Edom.—By "Edom," from which the Lord is said to come (*Isa.* lxiii. 1), is signified His Human (n. 328*c*; compare n. 359,

922b): *Edom* signifies what is red, and *Bozrah* signifies gathering the vintage; and "red" is said concerning good, and "gathering the vintage" concerning truth (n. 922b).

By "Edom" is signified the truth of the natural man (n. 811b).

By "Edom" in the opposite sense is signified pride in one's own intelligence, and the false therefrom destroying the church (n. 410b).

By "Edom" is signified the natural man which is in falsities from the love of self (n. 653b; compare n. 811b).

(See also articles n. 240b, 364b, 400c, 448c, 514b, 594c, 654m, 746f.)

Effect (*Effectus*).—(See **Cause, End**.)

There is no effect without a cause; whatever exists in effect is from a cause. Everything of the spiritual world is a cause and everything of the natural world is an effect. The effecting force is in the spiritual alone. There are two mediate causes in Nature, by which every effect or production and formation there is accomplished; these mediate causes are light and heat (n. 1206).

Eglon.—(See *Judges*, chap. iii., n. 811d.)

Egypt (*Aegyptus*), **Egyptian** (*Aegyptius*).—"The land of Egypt (*MITZRAYIM*)" is the natural mind (n. 386b).

Whereas by "Egypt" is signified the natural man in both senses, that is, as conjoined with the spiritual man and also as separated from it, thus in a good sense and in an evil sense, therefore the various things which pertain to the natural man are also signified by "Egypt;" these in general have reference to knowledges and scientifics; for the truths and falsities of the natural man are called knowledges and scientifics (n. 654a; compare n. 355g).

Since by "Egypt" in the broad sense is signified the natural man, it therefore signifies both scientific truth and scientific falsity (n. 654a).

By "Egypt" is signified faith, because faith is of truth and truth is of faith; therefore faith conjoined to charity is also signified by "Egypt" in a good sense, but faith separate from charity in the evil sense (n. 654a).

"Egypt" signifies science of spiritual things and of natural things (n. 559); also the scientifics of the church (n. 235).

"Egypt" (*Isa.* lii. 4) signifies scientifics and knowledges, but such as are from the sense of the letter of the Word (n. 328d; compare n. 313b).

By "Egypt" is signified natural understanding of the Word (n. 846).

"Egypt" is the natural man, that has light from the world (n. 654b).

By "Egypt" which Jehovah will gather from the peoples whither they were scattered (*Ezek.* xxix. 13), is signified the church with those who are in moral life from natural lumen (n. 654^e).

By "brodered work from Egypt" (*Ezek.* xxvii. 7) is signified the knowledge of such things as belong to the church (n. 576).

The Lord when an infant was carried down into Egypt (*Matt.* ii. 14, 15), whereby was signified His first instruction. He went up from Egypt (verse 19) (n. 654^d).

By "Fat ones shall come out of Egypt" (*P.s.* lxxviii. 31), are meant the nations that are in the affection for knowing truths (n. 654^e); also those who are in knowledge of spiritual things, who will draw near to the kingdom of the Lord, because they are in light from the spiritual man (n. 627^b): this also signifies that the natural man, when subjugated, supplies concordant scientifics (n. 439).

"Thou madest a vine to go out of Egypt" (*P.s.* lxxx. 8), means the spiritual church, which has its beginning with man by means of scientifics and knowledges in the natural man (n. 405^c): the sons of Israel also are meant, because they represented the spiritual church; their sojourn in Egypt represented the first initiation into the things of the church; for "Egypt" signified scientifics serviceable to the things of the church (n. 518^b, 569^b).

When Joseph was lord in Egypt, it then represented the church which is in knowledges of truth and good, and in confirmatory lower knowledges; but when they began to hate and to ill-treat the sons of Israel, then Egypt represented the church destroyed, in which were mere falsities (n. 448^c).

They are said to "come up out of Egypt" (*Hos.* ii. 16) who from being natural become spiritual (n. 730^d).

"The wilderness (*desertum*) of the land of Egypt" (*Ezek.* xx. 36), is the state of the natural man before regeneration (n. 730^d).

By "Egypt" (*P.s.* cxxxvi. 10) is signified the natural man such as it is from birth, namely, in mere falsities from evil; "the first-born" denote the things which are primary; and the destruction of these things during regeneration is understood by Jehovah's "smiting Egypt in their first-born" (n. 401^d).

By Egypt is signified the natural man as to its scientific element, or what is scientific pertaining to the natural man: scientifics of every kind are meant, whether applied to confirm truths, or to falsify truths and confirm falsities (n. 141^b, 195^b, 223^c, 240^b, 275^a, 313^b, 340^d, 355^g, 386^c, 391^d, 401^c, 403^e, 405^c, 410^c, 431^b, 439, 440^a, 513^a, 518^{b,d,e}, 532, 538^a, 543^c, 654^{a-l}, 706^a, 730^d, 827).

The Egyptians were more fully acquainted with representatives than others were (n. 650*d*).

Where it is said, "Upon Egypt, whereon if a man lean" (*Isa.* xxxvi. 6), the natural man is meant, separate from the spiritual; what is scientific in it is meant also (n. 627*b*, 653*a*, 654*a*, 746*c*).

When Pharaoh would not let the people of Israel go, by "the Egyptians (*MITZRI*)" were signified merely natural men (n. 503*a*).

By "Egypt," to which the sons of Israel wished to return, were signified truths falsified, and turned into magic (n. 141*b*).

By "the border of Egypt" (*Isa.* xix. 19) are signified the extremes of the natural man, which are sensual (n. 391*d*).

By "the king of Egypt" and by "his multitude" (*Ezek.* xxxi. 2) is signified the natural man with the matters of knowledge therein (n. 650*d*); by "the horses of Pharaoh" (*Exod.* xiv. 23) are signified the imaginary things which are from the fallacies of the senses, which are scientifics from a perverted intellectual, applied to confirm falsities; by "his chariots" are signified falsities of doctrine; by "the horsemen," reasonings therefrom (n. 654*g*, 355*g*); by "the wheel of the chariots" (*Exod.* xiv. 25) is signified the faculty of reasoning (n. 654*h*).

By "the river of Egypt" (*Ps.* cv. 29) is signified the intelligence procured by scientifics; that the river "was made blood," signifies that the intelligence was from mere falsities (n. 513*a*).

By "whoredom in Egypt" (*Ezek.* xxiii. 3) is meant the falsification of truth from the natural man, which is effected by fallacies, appearances, and scientifics (n. 1029*c*).

"Jehovah rideth upon a light cloud and cometh into Egypt" (*Isa.* xix. 1) signifies the visitation of the natural man from divine truth spiritual-natural (n. 654*h*).

The plagues of Egypt were significative of the changes that preceded the last judgment (n. 503*a*).

By "the Red Sea (*Mare Suph*)" is signified scientific truth (n. 518*b*); but in the opposite sense it signified damnation and hell (n. 400*c*, 654*f*).

(See *Ancient Church*.)

(Passages of the Sacred Scriptures may be seen in articles, n. 141*b*, 193*b*, 195*b*, 223*c*, 235, 240*b*, 275*a*, 279*b*, 313*b*, 328*d*, 340*d*, 355*g*, 386*c*, 388*c*, 391*d*, 400*c*, 401*c*, *d*, 403*e*, 405*c*, 406*b*, *c*, 410*c*, 419*e*, 431*b*, 439, 440*a*, 448*c*, 503*a*, 513*a*, 514*c*, 518*b*, *d*, *e*, 532, 538*a*, 540*b*, 543*c*, 548, 555*b*, 559, 569*a*, *c*, 576, 577*a*, 585*b*, 594*b*-*d*, 601*a*, 624*c*, 627*b*, 633*b*, 650*d*, 653*a*, 654*a*, *b*, *d*-*g*, 659*a*, 706*a*, 724*d*, 727*b*, 730*d*, 734*d*, 746*c*, 799*b*, 811*b*, 827, 962, 1029*e*, 1100*c*.)

Ehud.—(See *Judges*, chapter iii., n. 811*d*.)

Eight (*Octo*), **Eighth** (*Octavus*).—(See **Number, Two**.)

By the number "eight" is signified good (n. 1067).

"*Octavus* (eighth)" represents

OGDOOS, *Apoc.* xvii. 11 (n. 1067).

Ekron, Ekronites.—Beelzebub, god of Ekron (n. 740b).

The Ekronites smitten because of the ark (n. 700c).

Elation.—(See **Pride**.)

Elam (*Elamus*).—By "Elam" is meant the knowledge that belongs to the natural man (n. 357d).

By "Elam" (*Jer.* xlix. 36) are signified those who are in the knowledges which are called the knowledges of faith, and who are not at the same time in any charity (n. 418b).

Elders (*Seniores*).—(See **Old**.)

By "elders" in the Word are signified all who are in truths from good, and, in an abstract sense, truths from good themselves (n. 270; compare n. 290, 307, 313a).

"Elders" (*Ezek.* vii. 27) signify the intelligent (n. 237a): by "elders" (*Ps.* cv. 22) are meant all who are in intelligence and wisdom (n. 448d).

"The elders of the daughter of Zion" (*Lam.* ii. 10) signify the wise and intelligent in the church, and, in an abstract sense, wisdom and intelligence (n. 637b): also those who are in divine truths (n. 863a).

By "the four and twenty elders" of the *Apocalypse*, are meant the higher heavens (n. 687a).

By "the four and twenty elders and the four animals" are signified the higher heavens (n. 1206; compare n. 313a, 322, 335, 462): "the four animals" specifically signify the third or inmost heaven, and "the four and twenty elders" the second or middle heaven which is conjoined to the third or inmost; and thus together they signify the higher heavens (n. 322).

By "one of the elders" (*Apoc.* v. 5) is signified a society of heaven (n. 307).

"*Seniores* (elders, 'ancients,' 'senators,')" represents

ZAGEN, *Ps.* cv. 22 (n. 448d);

Isa. xxiv. 23 (n. 270);

Jer. xix. 1 (n. 177);

Lam. i. 19 (n. 270, 750e); ii. 10 (n. 637b, 863a); v. 14 (n. 270, 326b);

Ezek. vii. 26 (n. 237a):

PRESBUTEROS, *Apoc.* iv. 4 (n. 270); verse 10 (n. 290); v. 5 (n. 307); verse 6 (n. 313a); verse 8 (n. 322); verse 11 (n. 335); verse 14 (n. 349a); vii. 11 (n. 462); verse 13 (n. 471); xi. 16 (n. 253b, 687a); xiv. 3 (n. 858); xix. 4 (n. 1206).

Elealeh.—By “Jazer,” “the vine of Sibmah,” “Heshbon,” and “Elealeh” (*Isa.* xvi. 9), are signified the men of the external church, who explain the Word to favor the loves of the world (n. 911*b*; *compare* n. 484).

Elect, Chosen (*Electus*).—The Divine Human is meant by “My Servant upon whom I rest,” and by “Mine Elect (*BACHIR*) in whom my soul is well pleased” (*Isa.* xlii. 1). The Lord is called “Servant” from the divine truth by which He works, and “Elect” from divine good (n. 409*b*; *compare* n. 701*b*).

They are called the elect (*or* chosen) who are in a life of charity (n. 409*c*): they are called “the elect” who learn truths and do them (n. 802*b*).

“*Electus* (chosen)” represents

BACHIR, *Ps.* lxxxix. 3 (n. 701*b*);

Isa. lxxv. 9 (n. 405*c*, 433*c*):

EKLEKTOS, *Matt.* xxiv. 24 (n. 624*b*, 706*a*); verse 31 (n. 418*b*, 724*d*, 849, 910);

Apoc. xvii. 14 (n. 1074).

Eleventh (*Undecimus*).—“Eleven” signifies a state not yet full, but still a receptive state, such as that of well-disposed boys and little children (n. 194).

“*Undecimus* (eleventh)” represents

HENDEKATOS, *Matt.* xx. 9 (n. 194).

Eliakim.—What is meant by “Eliakim,” who was to succeed Shebna, who was over the house of the king (n. 206). (*See Key.*)

Elias.—(*See Elijah.*)

Elijah, Elias.—(*See Elisha, John the Baptist.*)

Elijah and Elisha represented the Lord as to the Word; and they were clothed in accordance with their representation (n. 395*b*).

John the Baptist, like Elijah, represented the Lord as to the Word; wherefore he was called Elijah (n. 66).

Elijah and Elisha in the internal sense signify the Word; but in the supreme sense, the Lord from whom the Word is (n. 19).

“Moses” signifies the historical Word, and “Elias” the prophetic (n. 64).

By “the mantle of Elijah,” which was of hair, was signified the Word in ultimates, which is divine truth in general, or divine truth in all its complex; “hair” also signifies what is ultimate (n. 395*b*).

Since in the Word there is divine wisdom and divine power, these are what are meant (*Luke* i. 17) by "the spirit and power of Elias" (n. 724^b).

(See also articles, n. 83, 355^c, 430^b, 504^b, 594^a, 619^c, 624^e, 937.)

Elisha (*Elisaëus*).—(See *Elijah, John the Baptist*.)

That "Elijah cast his mantle upon Elisha" (1 *Kings* xix. 19), signified transferring to Elisha the representation of the Lord as to the Word: and that "the mantle fell from Elijah when he was carried away" and that it "was taken by Elisha" (2 *Kings* ii. 13, 14), signifies that the representation was transferred (n. 395^b).

Why the boys were cursed by Elisha, and were therefore torn in pieces by two bears, for calling him bald (n. 781^c).

(See also articles, n. 19, 204^b, 624^e, 659^d.)

Elishah.—By "blue and purple from the islands of Elishah" (*Ezek.* xxvii. 7) is signified spiritual affection for truth and good (n. 576; compare n. 1143).

Elm, Terebinth (*Robur*).—(See *Oak, Tree*.)

"The oak," "the poplar" and "the elm (the revised version has 'the terebinth') ('*ELAH*') (*Hos.* iv. 13), signify the lowest good things of truth and true things of good, in the natural man (n. 324^e).

Elohim.—(See *God*.)

Whereas the Divine in heaven is in many, therefore in the Hebrew language God is called *Elohim*, in the plural (n. 24, 220^a, 222^a); for by "God" or "*Elohim*," in the plural, is signified the proceeding Divine which makes heaven (n. 555^c).

Embroidery (*Acupictura*), **Broidered** (*Acupictum*).—"Embroidery" is what belongs to science and to knowledge (n. 242^d, 275^a, 281^a, 619^b).

"Broidered garments (*RIQMAH*)" are knowledges of truth (n. 395^d).

By "fine linen with broidered work from Egypt" (*Ezek.* xxvii. 7) are signified the higher knowledges of good and truth (n. 1143); what pertains to knowledge from spiritual truth (n. 654^f); knowledge of such things as belong to the church (n. 576).

By "balls of blue and broidered work" (*Ezek.* xxvii. 24) are signified all truths, spiritual and natural (n. 576).

"She shall be led unto the king in broidered work" (*Psa.* xlv. 14) signifies appearances of truth, such as are in the sense of the letter of the Word (n. 195^b, 863^b).

Embryo.—Celestial love flows in with mothers during the period of gestation, and also with the embryos; hence exists the love of the infant with mothers, and innocence with infants (n. 710a).

The embryo, being as yet in the womb, derives more from the good of innocence than after the birth (n. 710a).

Emerald (*Smaragdus*).—The color of the emerald is green, and “green” signifies truth obscured. Divine truth in its splendor appears either of the color of the heavens, or of various colors in beautiful order like the rainbow; but when it is obscured it appears of an emerald color (n. 269).

(The Greek word, *Apoc.* iv. 3, is the adjective, *SMARAGDINOS*.)

Eminence (*Eminentia*).—All the eminent in heaven are the wise, and all the wealthy there are the knowing. When uses are loved more than self and the world, and knowledges of good and truth are loved for the sake of uses, then uses are in the first place, and eminence and opulence in the second. More respecting the eminence and opulence of the angels of heaven (n. 1190, 1191).

Eminent place.—(See *Lofty*.)

Empires (*Imperia*).—When men went away into what is contrary to the good of love, which was done in later ages when empires had their rise, then by “nations” were signified evils (n. 175a).

Employment (*Opera*).—(See *Work*.)

Empty (*Inanis*), **Emptiness** (*Inane, Inanitas*).—By “a void and emptiness (*inane, BOHU*)” (*Jer.* iv. 23; the authorized version has “without form and void,” the revised has “waste and void,”) is signified that there are no good and truth (n. 280b).

“*Inane*” is also the rendering of

BOHU, *Gen.* i. 2 (n. 294c).

“*Inanis* (empty)” is the rendering of

KENOS, *Luke* i. 53 (n. 386d).

“Wind” (*Isa.* xli. 29) signifies falsities of evil, and “emptiness” (*inanitas, TOHU*; rendered “confusion” in the English versions,) signifies evils of the false (n. 419e): in the Word “wind and emptiness” are predicated of the false things from the proprium (n. 587c).

By “the city of emptiness” (*Isa.* xxiv. 10; here, too, the rendering in the English versions is “confusion,”) is signified doctrine in which there is not truth, but the false (n. 652b); “emptiness” is the false (n. 376d).

See also *Isa.* xlv. 18 (n. 294*b*), where the authorized version has "in vain," and the revised has "a waste."

— **Void** (*Vacuum, Vacuus, Vacue*).—By "a void (*vacuum*, **TOHU**) and emptiness" (*Jer.* iv. 23) is signified that there are no good and truth (n. 280*b*).

"*Vacuum*" is also the rendering of

TOHU, *Gen.* i. 2 (n. 294*c*).

The church is called "an empty (**BAQAQ**) vine" (*Hos.* x. 1) when there is truth no longer (n. 391*g*; the authorized version here has "empty," with the explanatory "emptying" in the margin; the revised has "luxuriant").

"To send them away empty (**KENOS**) out of the vineyard" (*Luke* xx. 10, 11) signifies that they deprived the Word of its goods and truths (n. 315*d*).

Whereas it was the duty of all who went to the feasts at Jerusalem to carry with them such things as belonged to worship, and all worship is from the interior things of the heart and of faith, and these were signified by "the gifts" which were offered to the Lord, it was therefore commanded that every one should offer some gift. This is meant (*Exod.* xxiii. 15) where it is said, "My faces shall not be seen empty (the adverb *vacue*, **REGAM**)" (n. 412*c*).

If man did not from infancy imbibe truths from the Word, from the doctrine of the church, or from preaching, he would be empty; and into the empty man operation does not fall, and influx out of heaven from the Lord is not given (n. 427*a*).

— **Make empty** (*Evacuare*).—The devastation of the church as to the good of love and of charity, is signified (*Isa.* xxiv. 1, 3) by "making the earth empty (**BAQAQ**);" and its desolation as to truths of doctrine and of faith is signified by "making it waste" and "spoiling it" (n. 697).

"*Evacuare* (to empty)" represents

SAPHAM, *Deut.* xxxii. 23, rendered "heap" in the English versions (n. 357*d*):

RUQ, *Isa.* xxxii. 6, rendered "to make empty" (n. 386*d*).

— (*Exinanire*).—The desolation of the church as to truths of doctrine and of faith, is signified (*Isa.* xxiv. 1) by "making empty (**BAQAQ**) and spoiling the earth" (n. 697).

Encamp.—(See **Camp.**)

Enchantment, Incantation (*Incantatio*).—Enchantments by which were excited good affections, hearkening, and obedience,

are mentioned in the Word (*Isa.* iii. 1-3, 20; xxvi. 16; *Jer.* viii. 17; *Ps.* lviii. 4, 5). In ancient times, among their infernal arts, called magic, were enchantments by which they induced affections and pleasures which the other could not resist. This was effected by sounds and by tacit expressions, which they either brought out or muttered; and which, by analogous correspondences, had communication with the other's will and excited his affection, and fascinated him to will, to think, and to do thus and so (n. 590).

The deeds of Jezebel (2 *Kings* ix. 22) are called by the single term "whoredoms and enchantments (*or* witchcrafts) (*K'SHAPHIM*)" (n. 161).

"*Incantatio*" refers to

- LACHASH**, *Isa.* iii. 3, where the revised version has "enchanter;" also verse 20, where the revised version has "amulet" (n. 590);
CHEBHER, *Ps.* lviii. 5, where the authorized version has "charm-ers," and the revised has "enchanters" (n. 590).

Encompass.—(*See Compass.*)

End (*Finis*).—(*See Border.*)

"The end of the earth" signifies the ultimates of the church (n. 644c, 1133): "ends" (*Ps.* lxxv. 7) are the ultimates of heaven and the church (n. 706a).

"From the end of the earth even to the end of the earth" (*Jer.* xii. 12), signifies all things of the church (n. 374b, 730b).

"The time of the end" (*Dan.* xi. 40) signifies the last time of the church, when there is not truth because there is not good (n. 514c).

"*Finis* (end)" is the rendering of

- EPHES**, *Ps.* ii. 8 (n. 850a); *Lxxii.* 8 (n. 406a):
QETZ, *Isa.* ix. 7 (n. 946);
Ezek. vii. 2 (n. 304e); verse 6 (n. 612);
Dan. xi. 40 (n. 514c):
QATZAH, *Isa.* xl. 28 (n. 294b); *xli.* 5 (n. 304d, 677); verse 9 (n. 768c):
QATZEH, *Jer.* x. 13 (n. 304f); *xii.* 12 (n. 374b, 730b); *xxv.* 31 (n. 304c, 659e):
QETZEV, *Ps.* xlviii. 10 (n. 313b):
QITZVAH, *Ps.* lxxv. 7 (n. 706a).

The end, mediate causes, and effects, are called also the principal end, intermediate ends, and the ultimate end. Intermediate ends and the ultimate end are called ends because the principal end produces them, and is the all

in them, and is their inmost being (*esse*), and their soul. The principal end is the will's love, intermediate ends are subordinate loves, and the ultimate end is the will's love existing (*or* outstanding) as in its effigy. Whereas the principal end is the will's love, it follows that intermediate ends, because they are subordinate loves, are foreseen, provided and produced through the understanding; and that the ultimate end is the use foreseen, provided and produced by the will's love through the understanding: for all that love produces is use (n. 1186).

Whereas all means savor of the end, and in their essence are such as the ends are, they are also called intermediate ends (n. 1182).

The spiritual, by influx, presents what is correspondent to itself in the natural, so that the ends may become the cause, and the cause become the effect; and thus that the end, by the cause, may present itself in the effect so as to be seen and felt (n. 1082).

The trine of end, cause and effect has place in every heaven from creation; the end is the good of love, the cause is truth from that good, and the effect is use (n. 1082).

Ends are in the celestial kingdom, causes are in the spiritual kingdom, and effects are in the natural world (n. 1083).

Endow.—(See **Dowry.**)

Endurance (*Tolerantia*), **Endure** (*Tolerare*).—(See **Patience.**)

In several passages of the *Apocalypse* mention is made of "endurance;" and when it is spoken of, it signifies what is applied to life (n. 214).

By "works" (*Apoc.* ii. 2) in the spiritual sense is meant all that man wills and loves, and by "labor" all that man thinks and believes, and by "endurance" all that man thence does. By "endurance" are signified all things that man does, for the reason that "to endure" here means to be assiduous, and to remove all obstacles in the natural man that are continually rising and causing delay (n. 98).

"To have endurance" or "patience" (*Apoc.* ii. 3) signifies assiduity in instructing (n. 101).

When those are treated of who are in the internal and the external of the church, by "endurance" (*Apoc.* ii. 19) is signified the conjoining of internal with external, and the combat then. That this is signified by "endurance" is because the conjunction of internal with external, or of the spiritual man with the natural, is effected by temptations; they are not conjoined in any other way: and for this reason the combat by which the conjunction is effected, as man then suffers and bears, is signified by "endurance" (n. 156).

"*Tolerantia* (endurance)" represents

HUPOMONE, *Apoc.* ii. 2 (n. 98); verse 3 (n. 101); verse 19 (n. 156);
iii. 10 (n. 214); in the English versions rendered "patience."

— **Bear** (*Sustinere*).—"To bear (*BASTAZO*)," (*Apoc.* ii. 3,) when said of those who are in knowledges of truth and good, is resistance against those who assault the true things of faith (n. 101).

"To endure oppression (*exaltionem sustinere*, *NAGHAS*)" (*Isa.* liii. 7), signifies temptations (n. 813).

Enemy, Foe, Adversary (*Hostis*).—By "adversaries (*hostis*, *TZAR*)" (*Micah* v. 9) are signified evils, and by "enemies (*inimicus*, *'AYABH*)" falsities (n. 2786).

"To return out of the land of the enemy (*hostis*, *'AYABH*)" (*Jer.* xxxi. 16) signifies to be led out of hell (n. 695c).

"*Hostis*" represents

'AYABH, *Deut.* xxxii. 31 (n. 411c);

Jos. x. 13 (n. 401d);

Ps. vii. 5 (n. 632); lxxii. 9 (n. 406d); lxxiv. 18 (n. 650g);
cxxxvii. 5 (n. 357b, 695c); cxxxii. 18 (n. 684c);

Isa. lxii. 8 (n. 376c);

Jer. xxxi. 16 (n. 695c);

Lam. ii. 4 (n. 357d); verse 7 (n. 391d); verse 17 (n. 316d);
verse 22 (n. 413b); iv. 12 (n. 741b);

Hos. viii. 3 (n. 242d);

TZAR, *Ps.* xlv. 10 (n. 573b); lx. 12 (n. 632);

Isa. lxiii. 18 (n. 632);

Micah v. 9 (n. 2786).

— (*Inimicus*).—By "enemies (*inimicus*, *'AYABH*)" (*Num.* x. 35) are signified falsities, and by "haters" evils, and also the hells in regard to these (n. 7006).

"*Inimicus* (an enemy)" also represents

'AYABH, and *'OYEBH*, *I Sam.* ii. 1 (n. 316a);

Ps. lxix. 18 (n. 328d); cx. 1, 2 (n. 850d);

Micah v. 9 (n. 2786);

TZAR, *Isa.* xxvi. 11 (n. 671);

Lam. ii. 17 (n. 316d);

TZAR, *Lam.* iv. 12 (n. 741b);

EGHTHROS, *Matt.* xiii. 25 (n. 374d, 911a); xxii. 44 (n. 298b);

Luke x. 19 (n. 581a);

Apoc. xi. 5 (n. 642); verse 12 (n. 671).

Engrave.—(*See Sculpture.*)

Enjoyment (*Jucundum*).—Every man is such as his love is, and all the enjoyment of his life is from his love; for whatever favors his love, this he perceives as enjoyable (*concerning which more may be seen*, n. 159; *compare* n. 411a, 758).

The enjoyments of love to the Lord and of love towards the

neighbor are the enjoyments of charity, various in kind (n. 758).

All the enjoyment of life that remains to eternity is the enjoyment of spiritual good and truth, and from this the enjoyment of natural good and truth (n. 619a).

The enjoyments of the loves of self and the world are the enjoyments of hatred of various kinds (n. 758).

The enjoyment of adultery is hell with man, and the enjoyment of marriage is heaven with him (*concerning which, much more may be seen*, n. 981, 990, 1010).

Enlarge, Make wide, Make broad (*Dilatare*).—"Enlarging (RACHABH) the mouth" (1 Sam. ii. 1) is preaching the truth with power (n. 316a).

"Making wide the mouth" (Isa. lvii. 4) signifies the enjoyment of the thought from things falsified, and by "making long the tongue" is signified enjoyment in teaching and proclaiming them (n. 768e; compare Ps. xxxv. 21, n. 866).

Grief on account of the truths of the church that are lost, is described (*Micah* i. 16) by "making baldness and enlarging it" (n. 724c).

"*Dilatare* (to make broad)" also represents

PLATUNO, *Matt.* xxiii. 5 (n. 395d).

— (*Magnificare*).—By "the skirts of their robes," which they enlarge (MEGALUNO) (*Matt.* xxiii. 5), are signified external truths; external truths are those which are in the ultimate sense of the letter of the Word (n. 395d).

Enlighten, Lighten, Illustrate (*Illustrare*); **Enlightenment, Illustration** (*Illustratio*).—That the holy city New Jerusalem shall have spiritual love and spiritual light is signified (*Apoc.* xxi. 23; xxii. 5) by its being said, that "the glory of God shall lighten (PHOTIZO) it, and its lamp is the Lamb" (n. 401h).

"The glory of God," by which "the earth was lightened" (*Apoc.* xviii. 1) is divine truth (n. 1094).

Things of the church and of heaven, which are called spiritual things, do not enter into man's understanding except by means of the light of heaven; and the light of heaven enlightens the understanding. This is the reason why the Word, in which are the things of the church and of heaven, cannot be understood except by one who is enlightened; and they alone are enlightened who are in affection for truth from good (n. 11).

Let it be known that all the truths of the Word, which are the truths of heaven and the church, may be seen by the understanding, in heaven spiritually, in the world rationally; for the truly human understanding is the sight of those

truths ; for it is separated from what is material, and when separated it sees truths as clearly as the eye sees objects ; it sees truths as it loves them, for as it loves them it is enlightened (n. 1100d).

One who is enlightened sees from spiritual and at the same time from natural light ; and the natural light is with him enlightened by spiritual. But one who is not enlightened sees only from natural light separate from spiritual ; which light is not light but is thick darkness in spiritual things (n. 826).

Every one who is in spiritual affection for truth is enlightened by the Lord when he is reading the Word, and it is the understanding which is enlightened ; but he who is not in spiritual affection for truth cannot be enlightened as to the understanding, for he sees truth as in the night, and the false as in the light (n. 923).

They who read the Word from spiritual affection for truth, see truths therein, and rejoice in heart when they see them. The reason is, that they are in enlightenment from the Lord. The enlightenment descends from the Lord through heaven from the light there, which light is divine truth ; to them therefore it is given to see truths from their own light. But they alone are in this enlightenment who are in the two loves of heaven ; for these loves open the interior or higher mind, which has been formed for the reception of the light of heaven ; and through this the light of heaven flows in with them, and enlightens : they do not, however, perceive truths in that mind while they live in the world, but they see them in the lower mind, which is that of the external or natural man (n. 177).

All enlightenment, while the Word is read, is out of heaven from the Lord ; and when there is no enlightenment, then the truths which are in the Word are in obscurity (n. 365a).

When man is in thought concerning truths from the Lord, his mind is then elevated even into the light of heaven, and hence he has enlightenment and a just perception of truth (n. 517).

Angels of the third or inmost heaven have perception ; angels of the second and of the ultimate heavens have enlightenment of the understanding. The distinction between them is, that perception is full confirmation from influx from the Lord, but enlightenment of the understanding is spiritual sight ; enlightenment is with those who are in charity towards the neighbor and in faith therefrom, but perception is with those who are in love to the Lord (n. 307).

The three degrees of the understanding, namely, the natural, the rational, and the spiritual, must be together (*una*), that man from enlightenment may see and perceive the genuine

truths of the Word, for the natural understanding, which is the lowest, cannot be enlightened by its own lumen, but it must be enlightened by the light of the rational or middle man, and this from spiritual light. The spiritual understanding is in the light of heaven, and sees from it; the rational is intermediate between the spiritual and the natural; it receives spiritual light, transmits it into the natural, and enlightens it (n. 846).

When the spiritual internal has been opened, and communication has been given through it with heaven, and conjunction with the Lord, then enlightenment takes place with man. He is enlightened especially when he is reading the Word, because the Lord is in the Word, and the Word is divine truth, and divine truth is light to the angels. Man is enlightened in the rational; for this proximately underlies the spiritual internal, and receives light from heaven, and passes it into the natural that is purified from evils; it also fills the natural with cognitions of truth and good, and it adapts to these cognitions the knowledges which are from the world, that they may confirm and be concordant (n. 941).

The good of charity from the Lord, and this alone, opens the spiritual mind, by which the Lord flows-in and enlightens; and without the opening of that mind, enlightenment cannot be given, and consequently the understanding of truth cannot be given (n. 923).

No one can be enlightened from the Word unless he be in spiritual affection for truth (n. 242b).

They who are not in the love of self, and who seek intelligence for the sake of uses of life, are raised by the Lord out of their proprium into the light of heaven without their knowledge, and are enlightened (n. 376g).

Where the Lord is present, there is enlightenment (n. 529).

What enters by the will into the understanding, or by love into faith, this comes into enlightenment (n. 61).

They who are in the doctrine of faith alone, and are not in charity, are in no enlightenment (n. 210).

There is indeed given something resembling enlightenment with those who have confirmed themselves in what belongs to the doctrine concerning faith alone and concerning justification by it; but this is an illusive enlightenment (n. 242b).

It is further to be known that a man may be in enlightenment as to the understanding though he be in evil as to the will. In such enlightenment was Balaam (*concerning which more may be seen*, n. 140).

The Lord can enlighten the understanding with any man, and so can flow-in with divine truths, since a faculty for under-

standing truth has been given to every man : but to enlighten the understanding in truths, even to faith, except so far as the will acts as one with it, is full of danger (n. 730a).

Truths in the natural man are scientifics and knowledges, from which man can think, reason, and conclude naturally concerning the true and good things of the church, and concerning the false and evil things which are opposite to them, and thence be in some natural enlightenment when he is reading the Word ; for the Word in the letter is not understood without enlightenment, and this is either spiritual or natural. Spiritual enlightenment is given only with those who are spiritual, that is, with those who are in the good of love and charity and are thence in truths ; but a natural enlightenment only is given with those who are natural. With those who are spiritual, also, there is enlightenment in the natural, while they are living in the world ; but this enlightenment exists from the enlightenment in the spiritual (n. 176).

There is an intromission of the sight into heaven when the sight of the eyes of the body is dimmed, and then the sight of the eyes of the spirit is enlightened. By means of such sight were all things seen that the prophets saw (n. 260½).

The enlightenment in which John was when he saw and heard the things described in the *Apocalypse* (n. 79).

How man may be in enlightenment so as to learn the truths which should be of his faith, and in affections so as to do the good things which should be of his love (*fully explained*, n. 803a).

They are enlightened by the Lord who, when they read the Word, do not see from the doctrine of the church in which they were born, but see as if they were separated from that doctrine ; for they desire to be enlightened, and to see truths inwardly in themselves and not from others : and it is given them to make doctrine for themselves from the truths that they themselves see ; this doctrine is also implanted in them, and remains in their spirit to eternity (n. 190).

The Word in ultimates is like a man clothed with raiment, but who nevertheless is naked as to face and hands ; and where the Word is thus naked, its goods and truths appear naked as in heaven, and thus such as they are in the spiritual sense. Wherefore there is no want, that precludes the doctrine of genuine good and genuine truth from being seen by the enlightened, and from being confirmed by those who are not enlightened, out of the sense of the letter of the Word (n. 778c).

Doctrine is to be gathered from no other source than the Word, and by no others than those who are in enlighten-

ment from the Lord. They are in enlightenment who love truths because they are truths, and make them of their life (n. 1089).

Enlightenment through religious systems (*religiosa*) is not like enlightenment through the Word. Enlightenment through religious systems is like that in the evening, when the moon shines with less or with more light; but enlightenment through the Word is like that of the daytime, while the sun shines from morning to noon, and so likewise with less or with more light (n. 1177).

To be enlightened by the Lord through heaven is to be enlightened through the Holy Spirit; for the Holy Spirit is the Divine proceeding from the Lord as a sun, from which is heaven (n. 1177).

"The spirit of life from God entered into them" (*Apoc.* xi. 11), signifies enlightenment and reception of divine truth from the Lord, with some, for beginning a new church (n. 665).

It has been given to the men of the New Church, which is called the Holy Jerusalem, to view the divine truths which are in the Word not sensually, that is, according to appearances, but spiritually, that is, according to their essences; and therefore the internal sense of the Word, which is spiritual, has been disclosed, and this solely for those who are to be of this church. From that sense divine truth appears such as it is in its own spiritual light; and from this light the quality of divine truth in its own natural light becomes apparent. Divine truth is the Word; and those who are of that church are enlightened from the spiritual light of the Word by influx out of heaven from the Lord; and this for the reason that they acknowledge the Divine in the Human of the Lord, and from Him are in spiritual affection for truth. By these, and not by others, is the spiritual light received which continually flows in through heaven from the Lord with all who read the Word; hence comes their enlightenment (*concerning which more may be seen*, n. 759).

Enmity, Unfriendliness (*Inimicitia*).—Hatred is with those especially who are in the love of exercising absolute authority over all; with others there is enmity (*or* unfriendliness) (n. 1016).

Enoch (*Chanoch*).—When the Most Ancient Church, which was before the flood, came to its end, then the representatives of the celestial things which were with the most ancient people were gathered into one [collection] by those called *Enoch*, and were reserved for the use of the new church that followed the flood (n. 670).

The codex into which correspondences were thus brought together, as it was for the service of coming churches to be established by the Lord after the flood, was preserved by the Lord for their use (n. 728).

Enrich.—(See **Relieve.**)

— **Gotten riches, Increased with goods** (*Locupletatus*).—"To be enriched (**PLOUTEO**), and to have need of nothing" (*Apoc.* iii. 17) signifies to know all things so that nothing is wanting (n. 236a).

Enroot.—(See **Root.**)

Ensign (*Vexillum*).—It is treated in *Isaiah* (chap. xxxi. 7-9) of a judgment upon those who believe that they have wisdom in divine things from their own intelligence. It is said, "Princes shall be dismayed at the ensign (**NES**)," because their primary falsities are dissipated, not by any combat with truths, but simply by the sign of combat, which is "the ensign." Such, also, have been seen cast down from the rocks on which they had been, by an ensign carried around them (n. 411e).

Enter (*Intrare*).—"To enter" when said of the Lord, signifies to be conjoined to Him (n. 251; compare n. 239a).

"To enter into them," that is, into the witnesses that were slain and cast out (*Apoc.* xi. 11), signifies enlightenment, and the reception of the influx of divine truth (n. 665).

"*Intrare* (to enter)" represents

BO, *Ps.* cix. 18 (n. 695d);

Isa. ii. 10, 19, 21 (n. 410b); **xxiii.** 1 (n. 406c); **xxiv.** 10 (n. 376d);

Jer. iv. 29 (n. 411e);

EISERCHOMAI, *Apoc.* iii. 20 (n. 251); **xi.** 11 (n. 665).

— **Go in** (*Ingredi*).—(See **Come.**)

By "the things that enter (**EISERCHOMAI**) into the mouth" (*Matt.* xv. 11), in the spiritual sense are signified all things that enter into thought from the memory and also from the world; for these things correspond to articles of food: and things that enter the thought, but not the will at the same time, do not render a man unclean (n. 580).

By "not entering into the temple" because of the smoke (*Apoc.* xv. 8), is signified that the Word is in obscurity before the understanding (n. 956).

Enthusiasm (*Enthusiasmus*), **Enthusiasts** (*Enthusiastae*).—Enthusiasm named among the heresies (n. 1176).

None but enthusiastic spirits speak with enthusiasts (n. 1182).

Entice.—(See *Seduce*.)

Enunciate (*Enuntiare*), **Enunciation** (*Enuntiatum*), **Enunciators** (*Enuntiatores*).—"To enunciate (*or* declare) (*NAGHADH*)" (*Amos* iv. 13) is to flow-in (n. 405*b*).

"An enunciation (*MOTZA'*) of the mouth of Jehovah" (*Deut.* viii. 3), is all that proceeds from the Lord (n. 146; *compare* n. 730*d*).

The prophetic parts of the Ancient Word were called "Enunciations (*MASHAL*)" (*Num.* xxi. 27; the English versions here have "they that speak in proverbs," for what may well be rendered "the enunciators") (n. 734*c*).

Ephah.—"A perfect and just stone," meaning a weight (*Deut.* xxv. 15), and "a perfect and just ephah (*'EPHAH*)," which was a measure, signify truth and good and their quality (n. 304*e*).

See also *Lev.* xix. 36 (n. 373).

Ephesus.—(*Concerning the Church of Ephesus, see articles* n. 93–110.)

They who are in knowledges of truth and good from the Word, and who are not, or not as yet, in a life according to them, are described by the things written to the angel of the Church of Ephesus (n. 93).

Ephod (*Ephodum*).—"The ephod (*'EPHODH*)" (*Exod.* xxviii. 6) signified the external of the spiritual kingdom, which is divine truth in ultimates (n. 717*b*; *compare* n. 1042).

Ephraim.—(See *Manasseh*.)

"Ephraim" signifies the intellectual (n. 375*e*(viii.)); the intellectual [element] in such things as are of the church (n. 193*a*, 236*b*); the intellectual of the spiritual church (n. 222*b*, 316*d*); truth of doctrine, and the intellectual of the church therefrom (n. 440*b*); the intellectual of the church, and the truth of its doctrine in the natural (n. 654*i*); the intellectual, such as those within the church have who are enlightened when they read the Word (n. 283*e*); understanding of the Word (n. 624*c*); the church, as to understanding of truth (n. 419*e*); understanding of truth from good (n. 376*d*); the enlightened understanding of those who are of the church (n. 282).

In the opposite sense, by "Ephraim" is signified man's own understanding (n. 376*f, g*); the perverted intellectual (n. 391*g*).

By "Remaliah's son, the king of Israel," who also is called

"Ephraim" (*Isa.* vii. 4), is signified the perverted intellectual (n. 559).

(Passages of the Sacred Scripture may be seen, n. 193*a*, 222*b*, 236*b*, 275*b*, 282, 283*e*, 316*d*, 336*b*, 355*a*, 357*a*,*b*, 375*e*(viii.), 376*d*,*f*,*g*, 386*b*, 391*g*, 405*c*, 419*e*, 431*c*(ii.), 433*b*,*c*, 434*d*, 440*a*,*b*, 448*c*, 449*b*, 540*a*, 559, 601*a*, 617*e*, 624*c*, 654*i*, 706*c*, 710*a*,*b*, 721*b*, 724*d*, 730*b*, 734*b*, 746*c*, 799*b*, 811*d*, 846, 887, 962, 1100*c*, 1145.)

Ephrathah.—(*See Bethlehem.*)

Ephron.—The particulars that are related concerning the cave where Abraham, Isaac, and Jacob, and their wives, were buried,—that it was in the field of Ephron, which is before Mamre, etc., etc.,—are significative of resurrection to life (n. 659*d*).

Epistles (*Epistolae*).—There is not a spiritual sense to the writings of the Apostles; they are, however, books useful to the church (n. 815*b*).

Equilibrium (*Aequilibrium*).—Every where in the spiritual world there is equilibrium between heaven and hell; and wherever there is equilibrium, two forces are acting against each other; one acts and the other re-acts (n. 573*b*).

All angels, spirits, and men, are held by the Lord in equilibrium, that they may be in freedom (n. 1043).

He who is in the midst, between good and evil, is in equilibrium; and he who is in equilibrium can with little effort, and as it were of his own accord, turn one way or the other (n. 938).

Err, cause to.—(*See Seduce.*)

Error (*Error*).—The evil things which are spoken against things that are good, are meant (*Isa.* xxxii. 6) by "the hypocrisy which he practises;" and the false things which are spoken against truths, by "the error (טו'א) which he utters against Jehovah" (n. 386*d*; compare n. 238).

(See explanation of *Deut.* xix. 5, n. 1145.)

Esau (*Esavus*).—By "Esau" is signified natural good from spiritual (n. 710*b*).

By "Esau" (*Mal.* i. 3) is signified the love of the natural man (n. 730*b*).

(See also articles n. 410*b*, 448*c*.)

Escaped, one that (*Evasor*).—"In the day of the anger of Jehovah there was no one that escaped (פליט) or remained" (*Lam.* ii. 22) signifies that there were not good and truth (n. 413*b*).

Esse.—(*See Be.*)

Establish (*Stabilire*).—(See *Firm, to make, Set, Uphold*.)

"The sons of thy servants shall dwell, and their seed shall be established before Thee" (*Ps.* cii. 28), signifies that angels and men who are receivers of divine truth will have eternal life, and that truths of doctrine will endure with them for ever (n. 768*b*).

"*Stabilire* (to establish)" represents

KUN, *Ps.* xxiv. 2 (n. 275*a*, 304*c*); xciii. 1 (n. 741*c*); cii. 28 (n. 768*b*):
YATZAGH, *Amos* v. 15 (n. 448*c*).

— **Establishment** (*Instauratio, Instaurare*).—(See *Institution, Re-establishment*.)

The initiation of the church with man takes place in the natural or external man; its establishment is effected in the spiritual or internal man (n. 281*a*).

By "the foundation of the world" in the sense of the letter or the natural sense is understood the creation of the world; but in the internal spiritual sense is meant the establishment of the church (n. 1057).

(See articles n. 281*a*, 294*c*, 304*d*, 314*b*, 326*b*, 328*c*, 355*a,c*, 365*e*, 374*c*, 375*e*(vi., viii.), 388*f*, 391*e*, 401*e*, 405*d*, 418*b*, 422*c*, 427*a*, 430*b*, 431*b*, 433*b,c*, 435*a*, 443*b*, 448*d*, 513*b*, 585*b*, 595, 600*b*, 610, 612, 617*b*, 629*a*, 650*a,d,e*, 652*c*, 644*e,k*, 658, 665, 670, 684*e*, 687*b*, 691, 695*c*, 700*c*, 721*a*, 724*d*, 725*a*, 727*a*, 730*b*, 768*b*, 807, 1057.)

Eternal, Everlasting, For ever (*Aeternus*); **Eternity, Of old, Everlasting** (*Aeternitas*).—(See *Age*.)

The eternal is the Divine as to *existere* (n. 870). (See *Be*.)
He who thinks from space and from time concerning the infinite and the eternal, falls into errors (n. 870).

The Most Ancient Church is meant (*Deut.* xxxii. 7) by "the days of eternity" (*OLAM*; which the English versions here render 'of old') (n. 431*b*).

"The joy of eternity upon their heads" (*Isa.* xxxv. 10; the English versions read, "everlasting joy"), means eternal happiness (n. 328*c*).

"Jehovah shall be unto thee for the light of eternity" (*Isa.* lx. 20; the English versions have "an everlasting light"), signifies that they shall forever be in truths from the good of love (n. 401*c*).

"The mountains of eternity" (*ADM*) were scattered" (*Hab.* iii. 6; the English versions have "everlasting mountains"), signifies that the celestial church, such as was with the most ancient people, perished (n. 629*b*).

"Their inheritance shall be for ever" (*OLAM, in aeternum*)" (*Ps.*

- xxxvii. 18), signifies that they belong to the Lord alone, and are in heaven (n. 386*d*).
- Of "the sun" (*Ps.* lxxxix. 36, 37) is predicated eternity as to divine good, and of "the moon" as to divine truth (n. 684*c*).
- That "the cliff and the lookout shall be for dens for ever" (*Isa.* xxxii. 14), signifies that there shall no longer be any church with those who have only evil of life and falsity of doctrine (n. 410*c*).
- "Judah shall sit for ever, and Jerusalem to generation and generation" (*Joel* iii. 20), signifies that the Word, and the doctrine of genuine truth therefrom, shall remain for ever with those who are in love to the Lord (n. 433*c*).
- "That the Jewish nation would never be principled in any natural good from spiritual origin, which good is called spiritual-natural, is signified by the words of the Lord (*Matt.* xxi. 19; *Mark* xi. 14), "Let no fruit grow on thee henceforward for ever (ΕΙΣ ΤΟΝ ΑΙΩΝΑ)" (n. 403*e*).

Ether.—(See **Skies.**)

- Ethiopia** (*Aethiopia*), **Ethiopian** (*Aethiops*), **Cush** (*Cusch, Kusch*), **Cushites** (*Cuschii, Kuschii*).—Where it is said, "Ethiopia shall haste to stretch out her hands unto God" (*Ps.* lxxviii. 31), by "Ethiopia (*KUSH*)" is meant the natural man as to knowledges of good and truth (n. 439): by "Ethiopia" are there meant those who are in knowledges of truth and good, who will draw near to the kingdom of the Lord because they are in light from the spiritual man (n. 627*b*): by "Cush (Ethiopia)" they are signified, who, from the enjoyment of the natural man, imbibe truths (n. 654*e*).
- By "Cush" is signified the external or the natural, as to worship; when these are without the spiritual internal, they are also without truth and good (n. 532).
- By "Cushites or Ethiopians" (*Zeph.* ii. 12) are signified those who are in falsities, but not in the falsities of evil; in the abstract sense falsities are signified, but not the falsities of evil (n. 406*d*).
- By "Cush" (*Isa.* xx. 3, 5) are signified fallacies of the senses (n. 240*b*).
- By the land "which is beyond the rivers of Cush" (*Isa.* xviii. 1), is signified the church as to knowledges from the sense of the letter of the Word, which are falsified (n. 304*d*).
- "Shall the Ethiopian change his skin?" (*Fer.* xiii. 23), signifies that evil cannot change its nature: "the Ethiopian" is evil in its form, because he is all black; and "the skin," because it is the outmost of man and corresponds to his sensual part, is his nature (n. 780*b*).

Eunuch (*Eunuchus*).—By the “eunuchs (ΕΥΝΟΧΟΙ)” of whom the Lord spake (*Matt.* xix. 12), are meant those who are not willing to be conjoined with the affection for evil. The marriage of the understanding of truth and good with the affection for truth and good with the celestial, is meant by “eunuchs who were born eunuchs in the mother’s womb;” this marriage with the spiritual is meant by “eunuchs who were made eunuchs by men;” but this marriage with the natural is understood by “eunuchs who make themselves eunuchs” (*on which subject much more may be seen*, n. 710c).

Euphrates.—The ultimates of heaven are seas and rivers; these were represented by the two seas and the two rivers which were the boundaries of Canaan. The two seas were the sea of Egypt and the sea of the Philistines, and the two rivers were the Euphrates and the Jordan (n. 518*b-d*).

The Euphrates bounded the Land of Canaan on one side, and separated it from Assyria; and by “the Land of Canaan” is signified the church, and by “Assyria” the rational (n. 996).

By “the river Euphrates” is signified the rational, by which as a medium the spiritual mind enters the natural (n. 569c; *compare* n. 518*b*).

Where it was said to the prophet, “Go to the Euphrates” (*Jer.* xiii. 4), by “the Euphrates” is signified all of the church in respect to good; or in this case in respect to evil (n. 410c).

Where it is said, “to the great river, the river Euphrates” (*Jos.* i. 4), by “the great river” is meant the influx of spiritual things into rational, and by “the river Euphrates” the influx of rational things into natural (n. 569*b*); it is called “the great river” from the intelligence which man has from the rational (n. 995).

In the opposite sense, by “the Euphrates” which was a river of Asshur, is meant ratiocination (n. 569*a*); thus false reasonings (n. 518*e*).

(Passages of the Sacred Scripture may be seen n. 410c, 518*b-e*, 569*a-c*, 995.)

Europe (*Europa*).—When Europe is named, angels have a perception of the north (n. 21).

Reasons why the Christian Church, after the Lord left the world, increased so slowly in the European world (n. 732).

Eve (*Chavah*).—The wife of Adam is called Eve (CHAVVAH), from the word *chajah* (n. 388*e*). (*See Chaj.*)

(See also article n. 739*b*.)

Even so (*Etiam*).—"Even so (נא) (*Apoc.* i. 7) is a confirmation of what has gone before; that so it will be (n. 40).

See also *Apoc.* xvi. 7 (n. 979).

Evening (*Vesper, Vespera*).—"Evening" signifies a state of failing faith and charity (n. 187*b*).

"Evening" signifies the last time of the former church; and "morning" the first time of the new, and thus the coming of the Lord (n. 179; compare n. 573*a*, 677).

"*Vespera* (evening)" represents

‘EREBH, *Deut.* xvi. 6 (n. 401*f*);

Isa. xvii. 14 (n. 677);

Dan. viii. 14 (n. 179, 573*a*, 612); verse 26 (n. 179, 612);

Zech. xiv. 7 (n. 405*d*, 612);

OPSA, *Matt.* xvi. 2 (n. 706*b*).

"*Vesper*" represents

OPSE, *Mark* xiii. 35 (n. 187*b*).

Everlasting.—(See **Eternal, Ago**.)

Every side (*Circumquaque*).—"Circumquaque (every side)" represents

SABHISH, *Jer.* vi. 25 (n. 721*c*).

Evil (*Malum, Malus*).—(See **False, Sins**.)

The Lord foresees evil, and provides good (n. 974).

All the evils that one derives from his parents, which are called hereditary evils, have their seat in his natural and sensual man, but not in the spiritual; consequently the natural man, and especially the sensual, is opposite to the spiritual man (n. 543*b*; compare n. 556*c*).

The natural mind is full of evils of every kind; for the loves of evils are there; and thence enjoyments in thinking, willing and doing evils. These are innate in that mind, from the parents (n. 969).

All the evils into which man is born, draw their roots from the love of being in command over others, and from the love of possessing the goods of others; and all the enjoyments of man's own life spring from those two loves (n. 938).

Who is not able to see that the Lord cannot flow-in with man from heaven, and teach him and lead him, before those evils have been removed? For they are obstacles standing in the way of the truths and goods of heaven; they repel them, they pervert them, and they suffocate them (n. 969).

All evil is from love, and thus is of the love. Man's love or affection can be reformed in no other way than by spirit-

- ually shunning^{ing} and becoming averse to evils, and this is shunning them and becoming averse to them because they are infernal (n. 864).
- If man lives according to knowledges from the Word, the interior degree is opened in him, and he becomes spiritual; but this only so far as he is affected towards truths, understands them, wills them and does them: the reason is, that evils and the falsities from them, which by inheritance have their seat in the natural and sensual man, are moved back and as it were shaken off in no other way (n. 739a).
- Man must learn what evils are sins, first from the decalogue, and afterwards from the Word throughout; and he must have in thought that sins are against God, and that they therefore withhold and separate man from heaven, and condemn him and adjudge him to hell (n. 837(5)).
- The evils that are enumerated in the decalogue contain within them all the evils that there are (n. 935).
- Whereas it is the primary thing that evils be removed, before man can be taught and led by the Lord, the reason is manifest why in eight precepts of the decalogue the evil works are recounted which are not to be done, and not the good works which are to be done (n. 969).
- Of all things of worship, the primary is the acknowledgment of the Divine in the Human of the Lord; for without that acknowledgment man cannot believe and do except from himself; and to believe from oneself is to believe falsities, and to do from oneself is to do evils (n. 965).
- It is the Lord who resists evils with man, and causes man to feel and perceive as if he did it from himself; they, therefore, who in the world acknowledged the Lord, and likewise that all good and truth are from Him and nothing from man, and thus that they have power against evils from the Lord and not from themselves, these resist evils as from themselves (n. 1165).
- Whereas evils are of man's life, it follows that he can by no means desist from them of himself; for this would be, of one own's life, to desist from his life: it has therefore been provided that he may desist from them from the Lord (n. 938).
- I am aware that many think in their heart that no one can shun evils of himself, because man has been born in sins, and consequently is in no power of himself to shun them: but let it be known that every one who thinks in his heart that there is a God, that the Lord is the God of heaven and earth, that the Word is from Him and is consequently holy, that there is a heaven and a hell, and that there is life after death, is able to shun them (n. 936).

Man ought to shun evils as from himself; * for what a man does as from himself becomes his, and is appropriated to him as his own; but what he does not do as from himself never becomes his, and is not appropriated to him (n. 971).

The Lord is able to separate and remove all, as many as He wills, from infernal societies, thus from evils, and is likewise able to transmit them into heavenly societies, thus into goods; but this lasts for a few hours only, after which the evils recur. In the whole spiritual world there is not a single example of one's having been removed from evils, except by combat or resistance as from himself (n. 1164).

Man is adopted by the Lord and is conjoined to heaven, so far as he shuns evils and is averse to them because they are sins, and thinks concerning heaven, and concerning his salvation and eternal life (n. 837(6)).

It is to be observed that he who shuns evils because they are contrary to the divine laws in the Word, also shuns them because they are contrary to civil and moral laws in the world; for man thinks from these laws when he is in a natural state, but from the divine laws in the Word when he is in a spiritual state: from which it follows that to shun evils and to do goods with a view to fame and honor, is not hurtful, provided the Word and religion therefrom hold the higher place and constitute the head, while the man himself and the world hold the lower place and constitute the feet; otherwise religion is trampled by the foot, and the world is worshipped with the head (n. 825).

No evil and falsity can be absolutely wiped away from man, spirit or angel, but can only be removed; for they are withheld from their evils and falsities, and are held in good and truth by the Lord; and when this is the case, they appear to themselves to be without evils and falsities (n. 478).

So long as man does not desist from evils because they are sins, the spiritual mind is closed: but when man first desists from evils because they are sins, the spiritual mind is opened, and with that mind heaven also (n. 970).

After man shuns evils and becomes averse to them as sins, then his works are not only outwardly but also inwardly good; and the more interiorly they are good, the better they are, because nearer to the Lord (n. 974).

So far as evils are removed as sins, so far goods flow in; and so far man afterwards does goods, not from himself but from the Lord (n. 949).

If man shuns evils only from fear of evil, evils are indeed removed, but goods do not succeed in their place; for when the fear recedes, the evils return (n. 971).

With those who are not reformed, evils are removed by pun-

ishments; with those who are to be reformed, they are removed by temptations, and consequent turning away from them; but with the regenerate they are removed by affections for truth and for good (n. 1164).

It has been provided by the Lord that no one is condemned to hell on account of hereditary evils, but on account of evils which he actually made his own by life (n. 989).

It is also from divine justice that no one should suffer punishments on account of the evils of his parents, but for his own; and it is therefore provided by the Lord that after death hereditary evils should not recur, but the evils which are one's own; and on account of the evils which recur, man is then punished (n. 989).

When the unreformed or evil person undergoes punishments, which takes place in hell, he is kept under punishment until it is perceived that of himself he wills not the evils; he is not sooner liberated; and thus he is compelled of himself to remove the evils: if he is not brought by punishment to that intention and will, he remains in his evil. Nevertheless the evil is still not rooted out, for he had not compelled himself; it remains within, and there is a recurrence of it when the fear ceases (n. 1164).

After their time has passed, the evil are cast into hell, where they are compelled by punishments not to do evil; but punishments do not take away the will, the intention, and the consequent thought of evil; they only take away acts (n. 1165).

When the evil are in "the dens and the rocks" (*Apoc.* vi. 15), the agonies and torments which they suffered from the influx of the light of heaven then cease; for in their evils and in the falsities from them, there is rest to them (n. 411a).

With those who are to be reformed, evils are removed by temptations; and these are not punishments, but combats. Such are not compelled to resist evils; but they compel themselves, and implore the Lord, and thus they are liberated from the evils which they have resisted. They afterwards desist from evils, not from any fear of punishment, but from aversion to evil; the aversion itself is at last their resistance (n. 1164).

So far as man loves the things that proceed from the Lord, so far he acts from the Lord; and so far the Lord removes evils as to the intentions and the wills, where their roots are; and ever with less resistance and combat, and thus with easier labor, than in the beginnings (n. 973).

With the regenerate there are no temptations or combats, but there are affections for truth and good, which hold back evils far from them; for they are altogether separated from

hell whence evils come, and are conjoined to the Lord (n. 1164).

Cease therefore to ask yourself, "What are the good works which I shall do?" or, "What good shall I do that I may receive eternal life?" Only abstain from evils as sins, and look to the Lord; and the Lord will teach and will lead (n. 979).

(See articles n. 394, 401e, 543b, 556c, 610, 624d, 734d, 739a, 740c, 825, 837, 864, 936, 938, 949, 965, 969, 970, 971, 979, 989, 1164, 1165, 1201.)

"*Malus*" and "*malum* (evil)" are the renderings of

RA', *Ps.* cix. 5 (n. 740c); cxi. 1 (n. 734d);

Jer. xxviii. 8 (n. 624d);

Ezek. vii. 5 (n. 610);

KAKOS, *Apoc.* ii. 2 (n. 99);

PONEROS, *Matt.* v. 45 (n. 401e).

Exalt, Lift up (*Exaltare*).—"To be exalted (RUM)," when said of God, (*Ps.* xviii. 46; 2 *Sam.* xxii. 47), is said respecting worship from good by truths (n. 411c).

See also 1 *Sam.* ii. 1 (n. 316a); verse 10 (n. 684d);

Ps. xxvii. 6 (n. 799b); lxxv. 10 (n. 316d); lxxxix. 13 (n. 298b);

verse 17 (n. 316a); verse 24 (n. 316b); verse 42 (n.

298c); cxii. 9 (n. 316a); cxlviii. 14 (n. 316a).

"To exalt (SAGHABH)" (*Ps.* xci. 14) is to lead to interior truths (n. 714c).

See also *Isa.* xxxiii. 5 (n. 850c, 946).

"*Exaltare* (to exalt, to lift up, etc.,)" represents

GABHAH, *Jer.* xlix. 16 (n. 410b);

NASA', *Isa.* lii. 13 (n. 409b);

RAMAM, *Ps.* cxviii. 16 (n. 298b);

HUPSOO, *John* iii. 14 (n. 815c); xii. 32 (n. 899a).

(See **Lift up**.)

Examination (*Examen*).—To submit to examination (n. 802b, 1091).

Excel (*Excellere*).—"Excellere (to excel)" represents

YATHAR, *Gen.* xlix. 4 (n. 817c).

Excellency.—(See **Magnificence**.)

Excommunicate.—(See **Chase out**.)

Excrement, Filth (*Excrementum*).—(See **Dung**.)

"Filth (or excrement) (TZO'AH)" (*Isa.* iv. 4) is the evil of the love of self (n. 475b).

Nothing gives more enjoyment than excrementitious stench to those who have been devoured by the love of ruling

imperiously, also to those who have found enjoyment in adulteries and none in marriages (n. 659^b).

Execration (*Execratio*).—" *Execratio* (an execration)" represents
 'ALAH, *Jer.* xlii. 18 (n. 654^k).

Exhalation.—(See *Breath*.)

Exhale, Transpire (*Transpirare*).—Lest the hells should strike the nostrils too powerfully, and be hurtful to the interiors of other spirits, they are covered over with black lands, and, where persuasions of falsities reign, with rocks, and in general with gravel and barren earth, and so they are closed; but still there is continual exhalation of falsities from evils (n. 889).

Exhortation (*Exhortatio*).—Exhortations in the English language to those who approach the Sacrament of the Supper (n. 250^b, 254, 885).

Exile (*Exilium*).—"To go away into exile (GOLAH)" (*Jer.* xlix. 3; the English versions have "captivity") signifies to be destroyed (n. 637^b).

"To go away into exile" (*Ezek.* xii. 11; see revised version,) signifies dissipation of truth, and "to go away into captivity" signifies occupation by falsities (n. 811^a).

— **Exiles** (*Turba deportanda*).—That "the king of Asshur shall lead the captivity and the exiles (GALUTH)" (*Isa.* xx. 4), signifies to apply to itself and to confirm by reasonings (n. 406^b; compare 532, 811^b).

— **To exile, Go into captivity** (*Exulare*).—" *Exulare*" represents
 GALAH, *Isa.* xxiv. 11; the revised version gives in the margin the rendering "gone into captivity" (n. 652^b, 919).

Exist.—(See *Be*.)

Existere.—(See *Be*.)

Expand, Stretch forth (*Expandere*).—"When Shaddai expandeth (PARAS), kings are in it" (*Psa.* lxviii. 14), signifies a state of temptations" (n. 283^b).

"To stretch forth (NATAH) the curtains of the habitations" (*Isa.* liv. 2) signifies the increase of the church as to truths of doctrine (n. 600^b).

"*Expandere* (to expand, to stretch forth, etc.,)" is the rendering of

NATAH, *Isa.* xlii. 5 (n. 294^b, 304^f); xliv. 24 (n. 304^f); liv. 2 (n. 600^b, 799^b):

PARATZ, *Gen.* xxviii. 14 (n. 340^d):

PARAS, *Exod.* xxv. 20 (n. 283*d*);
Num. iv. 8 (n. 1042);
Ps. lxxviii. 14 (n. 283*b*); *cv.* 39 (n. 594*c*);
Isa. xix. 8 (n. 513*c*);
Jer. iv. 31 (n. 315*c*, 721*c*):
 RAQA', *Ps.* cxxxvi. 6 (n. 304*f*, 401*d*):
 SHATACH, *Jer.* viii. 2 (n. 659*e*).

Expanses (*Expansa*).—There are six expanses. In the highest dwell the angels of the third heaven, under them the angels of the second heaven, and under these the angels of the first; below these dwell the spirits of the first hell, under them the spirits of the second hell, and under these the spirits of the third (n. 1133).

Expansion, Spreading (*Expansio*).—By “a covering” and “a spreading” (*expansio*, MIPHRA) (*Ezek.* xxvii. 7), are signified externals (n. 1042): “a spreading” and “a sign” signify manifestation (n. 654*f*; see also n. 1143).

“*Expansio*” represents

MIMSHACH, *Ezek.* xxviii. 14, where the English versions have “anointed” (n. 277*b*).

Expectation, Patience, Looking after (*Exspectatio*).—“*Exspectatio* (expectation)” is the rendering of

MABBAT, *Isa.* xx. 5 (n. 406*b*):
 PROSDOKIA, *Luke* xxi. 26, revised version (n. 304*f*);

“*Patiens exspectatio* (patient expectation)” is the rendering of

HUPOMONE, *Apoc.* i. 9, where the English versions have “patience” (n. 49).

Expiate, Appease (*Expiare*).—“To expiate (*or* appease) (KAPHAR) his faces” (*Gen.* xxxii. 20) signifies to captivate the mind (n. 412*f*).

Expire, Die, Give up (*Exspirare*).—“*Exspirare* (to expire, to die, to give up the ghost,)” represents

GAVA', *Ps.* civ. 29 (n. 183*a*):
 NAPHACH, *Jer.* xv. 9 (n. 257, 721*a*).

Expression.—(See *Looks*.)

Expressions (*Expressiones*).—When two similar expressions occur in the Word, as they often do in the *Prophets*, they are not vain repetitions; but one of them has reference to good and the other to truth (n. 484).

Expurgation (*Expurgatio*).—Whereas divine truth purifies, it is said (*Isa.* iv. 4) “by the spirit of expurgation (*or* cleansing) (BA'AR)” (n. 329*f*, 475*b*). (See *A.C.*, n. 374, where we find “*combustio*,” burning, which agrees with the English versions.)

Extension (*Extensio*).—In the spiritual world there is a communication of all affections, and sometimes of thoughts; and within every society there is a general communication extending itself from the midst of the society every way, even to the boundaries, nearly as light passes from the centre to the circumferences. The variations and changes of affections arising from communication and its extension, exist from the influx of affections from other societies (*on which subject more may be seen*, n. 674; *compare* n. 889, 1076, 1092, 1093, 1174).

Every thought from affection, that proceeds from the angels, has extension into the societies of heaven according to the quality of the love and wisdom in the angels (n. 837(2)).

Exterior (*Exterius*).—Such as is the interior, such the exterior becomes; for the interior flows-in into the exterior, and disposes it to agreement with itself; but *vice versa* (n. 960*b*; *compare* n. 803*b*, 842, 1045).

The Lord flows-in into the interiors of man's mind, and through these into its exteriors (*concerning which more may be seen*, n. 1173).

External (*Externum, Externus*).—(See *Internal*.)

Every man has an internal and an external; his internal is what is called the spiritual man, and the external what is called the natural man. The external or natural man is opened first, by means of such things as man derives from the world. The external or natural man was formed for the reception of such things as are in the world. The things which are in the world, for the reception of which the external or natural man was formed, have reference in general to all things that belong to civil and to moral life. With the man who has been regenerated by the Lord, the internal and the external are conjoined (n. 150): when the internal and the external have been conjoined, the Lord then chastises the evils and falsities which are in the natural man, and this by means of knowledges of good and truth (n. 176): the one conjoins itself with the other by correspondences; thus such as is the quality of the one, such is that of the other; and every thing which does not make a one with the other by correspondences is dissipated and perishes (n. 441).

Extreme (*Extremum*), **Last** (*Extremus*).—Extremes or ultimates signify all things in a complex, thus the whole, because the extremes include and comprehend all things (n. 417*a*).

The extremes of the natural man are what are called sensuous (n. 410*c*).

In extremes or ultimates all power has its seat (n. 918).

"*Extremus* (last)" is the rendering of

ESCHATOS, *John* vi. 40 (n. 815c); xii. 48 (n. 907).

Extremity, End (*Extremitas*).—"The extremity (*or* end) of the earth" (*Isa.* xliii. 6) signifies the ultimates of the church (n. 1133).

"The extremity of days (*or*, 'In the latter days')" (*Jer.* xlviii. 47) signifies the coming of the Lord (n. 811b; *compare* n. 850b).

"*Extremitas* (extremity, end,)" represents

'ACH'RITH, *Jer.* xlviii. 47 (n. 811b);

Dan. viii. 23 (n. 412f);

Micah iv. 1 (n. 850b);

QATZEH, *Ps.* xlvii. 9 (n. 357d);

Isa. vii. 18 (n. 410c); xlii. 10 (n. 326b, 406b); xliii. 6 (n. 239b, 294b);

QETZEV, *Isa.* xxvi. 15 (n. 304d).

Exult (*Exultare*), **Exultation** (*Exultatio*).—"Exultation" is enjoyment from good; "gladness" is enjoyment from truth (n. 294b); "exultation" signifies enjoyment from love and affection for good, and "gladness" the pleasantness from love and affection for truth (n. 660).

"To exult" signifies joy of heart (n. 1179); or joy from affection for truth (n. 1218).

"*Exultare* (to exult)" represents

GIL, which has some variety of rendering in the English versions,

Ps. xiv. 7 (n. 811c, 850b); liii. 6 (n. 811c, 850b);

Isa. xxix. 19 (n. 238); xxxv. 1, 2 (n. 288b); xlix. 13 (n. 304d, 405b);

Zech. ix. 9 (n. 31b);

'ALAZ, *Ps.* xcvi. 12 (n. 326c);

Zeph. iii. 14 (n. 850b).

"*Exultatio* (exultation)" represents

GIL, *Ps.* xlv. 15, where the English versions have "rejoicing" (n. 863b);

Isa. xvi. 10, where they read "joy" (n. 376c).

Eye (*Oculus*).—The sight of man's thought, which is called understanding, corresponds to the sight of his eyes; and therefore from the light and the beaming of his eyes, appears the quality of the thought from the understanding (n. 1080).

"Eyes," when attributed to the Lord, signify divine providence (n. 68, 152, 277a, 284); as also divine wisdom and intelligence, which is omniscience (n. 152, 317).

"Eyes," when said of the Lord, mean presence, and thence providence (n. 68).

"The eyes of the glory of Jehovah" (*Isa.* iii. 8) are divine truth (n. 433e).

"Eyes," when men are spoken of, signify the understanding of truth; and the understanding of truth is intelligence and wisdom (n. 152; *compare* n. 852a).

That "the eyes" signify understanding, is for the reason that all the sight of the eyes, with men and angels, is from it (*see* n. 152).

That "the eye" signifies understanding and faith, is from correspondence; for understanding is internal sight, and this sight is what sees by means of the eye; for by it the eye is determined to its objects, and by it the interiors of the eye are disposed for reception. It is from this that the affection of the thought can to some extent be seen from the eyes (*see* n. 37).

"The right eye" signifies the understanding of good; "the left eye" the understanding of truth (n. 152, 313c).

The eye is "good," or "simple," (the authorized version has "single,") when truth is from good, or understanding from will (n. 313c; *compare* n. 152).

"To open the eyes of the blind" is to instruct those who are yet ignorant of truths, and still desire them (n. 152).

"Eye for eye, and tooth for tooth" (*Matt.* v. 38), signifies that in the measure in which one deprives another of the understanding of truth and the sense of truth, in the same measure they are taken away from him (n. 556b).

By "an evil eye" is signified the understanding of the false (n. 152).

"*Oculus* (the eye)" represents

‘AYIN, in all the passages of the Old Testament found in the articles here referred to:

OMMA, *Mark* viii. 23 (n. 239b):

OPHTHALMOS, in all other passages adduced from the New Testament.

(Passages of the Sacred Scripture may be seen in articles n. 37, 68, 152, 153, 239b, 245, 274, 277a, 284, 313b,c, 316c, 317, 318, 319, 328d, 355a, 357d, 376f,g, 391g, 405b, 412f, 427b, 433e, 455b, 484, 526b, 556b, 577a, 584, 612, 619b, 622a, 696c, 710c, 717c, 724c, 730b, 739b, 746f, 799b, 811c, 1081.)

— *Having one eye* (*Luscus*).—"Having one eye (*MONOPHTHALMOS*)" (*Matt.* v. 29; xviii. 9) is an understanding that thinks not evil, but truth only: for the understanding can think truth; if it thinks evil, it is from evil of the will (n. 152).

Eyelids (*Palpebrae*).—"Palpebrae (eyelids)" is the rendering of

‘APH‘APPAIM, *Ps.* xi. 4 (n. 68).

Eyesalve (*Collyrium*).—"Anoint thine eyes with eyesalve (*KOLLURIUM*) that thou mayest see" (*Apoc.* iii. 19), signifies that the un-

derstanding may be opened. The *collyrium* means an ointment made from flour with oil (n. 245).

Ezekiel.—That the prophet Ezekiel was commanded to eat the roll of the book, involves the same as John's being commanded to eat the little book; namely, an investigation as to how divine truth which is in the Word is still received, perceived, and appropriated, by those who are of the church; for by the prophet Ezekiel and by John were represented the doctrine of truth, and the Word (n. 619a).

Ezekiel's vision of the temple seems to be applied to the temple of Jerusalem; especially to the temple that was there when the Lord was on earth (n. 630b; *see also*, n. 630c).

Ezion-geber.—That ships were built in Ezion-geber (1 *Kings* ix. 26), of the Red Sea, in the land of Edom, on the shore was significative of the sciences of the natural man (*of which see more*, n. 514b).

Fabricator, Maker (*Fabricator*).—"The maker (YATZAR)" (*Hab.* ii. 18) signifies one who works out what is false (n. 587b).

Face (*Facies*).—"The face," when said concerning the Lord, signifies His divine love, from which is all good (n. 74; *compare* n. 340b, 401b, 412a).

The Lord as to the Divine Human is called "the face of Jehovah" (n. 74).

"The faces of Jehovah" (*Isa.* lxx. 3) are those things that have been revealed in the Word (n. 659a).

The whole face, where the sensories of sight, smell, hearing, and taste are situated, corresponds to affections and the thoughts from them, in general (n. 427a).

In man the face is a representative image of the affection which is of his love (n. 504a).

With angels their faces are the forms of their affections (n. 381).

"The face" signifies affection (n. 376g).

"The face" signifies the interior things of the mind, thus the things that are of love and faith (n. 381).

"To fall upon the face" signifies humiliation of heart (n. 463, 688, 815b).

"*Facies* (the face)" represents

PANIM, in all the passages of the Old Testament to which reference is here given:

OPSIS, *Apoc.* i. 16 (n. 74):

PROSONON, in all other passages of the New Testament to which reference is here made.

(Passages of the Sacred Scripture may be seen in the following articles:—n. 64, 74, 254, 275^a, 280^a, 282, 283^{c,d}, 294^c, 304^f, 316^c, 328^c, 340^b, 376^g, 381, 401^b, 405^d, 406^b, 412^{a-f}, 455^b, 463, 504^a, 544, 553, 554, 596, 600^b, 652^c, 659^{a,e}, 688, 700^b, 706^b, 724^e, 741^d, 750^g, 768^e, 811^a, 815^b, 863^b, 937, 1042, 1100^c.)

Faculty, Capacity (*Facultas*).—(See **Possessions**.)

In man there are two faculties of life; one is called the understanding, and the other the will. These faculties are wholly distinct, but were created to make one; and when they make one, they are called one mind. But in man they are at first divided, but united afterwards (n. 1170; compare n. 750^e, 831, 837⁽⁴⁾).

Every man has a faculty for understanding truths, for by this faculty the human being is distinguished from beasts. This capacity also remains with every man, even with one who is evil; for it is the spiritual [element] in man, and the veriest medium of his regeneration. It was found by trial that an infernal spirit understood the truths of heaven, when he heard them, as well as a good spirit; but that still he was unwilling to understand them, for he held them in aversion (n. 970; compare n. 559, 874, 996, 997).

The human itself consists in this faculty. By virtue of it man lives after death and then appears as a man; for with this faculty the Divine is conjoined. It is in consequence of this, that, though a man be turned away from the Divine as to his two lives, which are the life of the understanding and the life of the will, nevertheless, by its being possible for him to understand truth and perceive good, he has conjunction with the Divine, and thence lives to eternity (n. 547; compare n. 1144).

Faint (*Lassus*).—"But when he awaketh, behold he is faint ('**AYEPH**), and his soul hath appetite" (*Isa.* xxix. 8), signifies that still there is not truth, but falsity (n. 750^e).

(See **Fail, Soften**.)

— **Fail, Languish, Grow weary** (*Deficere*).—"Deficere" (representing words that are variously rendered in the English versions,) is the rendering of

'AMAL, *I Sam.* ii. 5 (n. 257):

CHASER, *Isa.* xxxii. 6 (n. 386^d); *li.* 14 (n. 537^b):

NASHATH, *Isa.* xix. 5 (n. 654^k):

'ALAPH, *Isa.* li. 20 (n. 652^d, 724^d):

'ATAPH, *Ps.* cvii. 5 (n. 730^d);

Lam. ii. 11 (n. 652^d); verse 12 (n. 750^e); verse 19 (n. 386^d, 652^d):

KAMNO, *Apoc.* ii. 3 (n. 103).

Faith (*Fides*).—That is called faith, with its own proper meaning, which is believed without an intellectual sight and perception as to its being so ; in which case what is false may be believed, as well as what is true : but when what is believed is seen and perceived, there is not what is called faith, but apperception and perception ; for the understanding enlightened by the Lord sees, the will is affected, and action follows from both (n. 445).

It is to be known that truth and faith are one in their essence, as faith must be of what is true, and truth must be of faith : wherefore the ancients did not say faith, but they said truth instead ; those of the present day, however, say faith instead of truth ; the reason of which is that the ancients said that that only was to be believed that was seen to be true, or that was apprehended by the understanding ; but those of the present day say that there must be belief although they do not see, or do not apprehend with the understanding. The angels in the higher heavens are not willing even to mention faith ; for they see truth from the love of good, and from the light of truth which is in them from the Lord ; and they say that it is folly to have faith in any one who says that this or that must be believed which is not apprehended by the understanding, for this would be to think a thing to be so, whether true or false ; and to believe what is false is hurtful. Besides, what is believed but not seen, does not enter into man further than into the memory ; and this cannot be appropriated to him (n. 895).

It follows from this that it would be better to give up the use of the word faith, and to use the expression *the truth* in its stead. Still, however, what is believed and is not seen may be named faith ; but it is only a knowing : but as soon as man becomes spiritual, (and he becomes so when his internal which communicates with heaven is opened,) then that matter for knowledge which is called faith becomes truth, for then it is seen by reason of light from heaven (n. 895).

They who are in the ultimates of heaven, inasmuch as they do not see and perceive, remain in the dogma received by many in the world, that the understanding must be under some blind obedience to faith ; but still they are instructed, and when instructed they know truths (n. 345).

A reason why the truth ought to be named in the place of faith, is, because by truths come all intelligence and wisdom ; but by faith, especially by faith separate, comes all ignorance, that is, in spiritual things (n. 895).

In the Old Testament the term faith is nowhere used, but instead of it the truth (n. 813).

The will is the subject and receptacle of charity, as it is the subject and receptacle of good ; and the understanding is the subject and receptacle of faith, because it is the subject and receptacle of truth : for charity derives all its quality from good, and faith derives all its quality from truth ; and therefore it is said, the good of charity, and the truth of faith. Hence it follows that charity and faith act as one, like will and understanding, and that such as is the charity such is the faith. But these things are in the natural mind : in the spiritual mind, however, instead of charity is the love of good, and instead of faith is the perception of truth (n. 790^b(10)).

Every one in heaven, in whatever society he may be, thinks from his own affection. The affection produces the faith, and faith of a quality like that of the affection ; for faith is nothing else than thinking that a thing is so in very truth (n. 790^b).

The Lord healed many persons according to their faith, because the first and primary thing of the church then to be established was, that they should believe the Lord to be the Almighty God ; for without that faith no church could be established : for the Lord was the God of heaven and the God of earth, with whom there cannot be any conjunction except by the acknowledgment of His divinity, and this acknowledgment is faith. External men could be moved to divine worship only by external things which strike the mind, such as miracles ; therefore miraculous faith was the first faith with those with whom the Christian Church was to be established ; and it is also the first faith with all in the Christian world at this day ; and therefore the miracles wrought by the Lord were recorded, and are also preached (n. 815^b).

Historical faith must necessarily precede, before the faith becomes saving (n. 815^b) : faith without understanding is historical faith, because it is from another ; and, viewed in itself, this is only a knowledge (n. 895).

Saving faith cannot be given, unless it be preceded by historical faith, which is a knowledge, from others, of the things of the church and of heaven ; in a word, historical faith is a knowledge of such things as are afterwards to be matters of faith (n. 427^a ; *concerning this faith much more may be seen in articles*, n. 232, 242^b, 250^d, 832).

Historical faith with man then becomes saving when he learns truths from the Word, and lives according to them (n. 815^b).

Saving faith is the faith of truth from love to the Lord (n. 815^c).

Faith, with man, is truth acknowledged in heart ; for unless it is acknowledged in heart, it cannot be his faith (n. 813).

Spiritual faith in its essence is the acknowledgment of truth because the understanding sees it. Spiritual love is the love of truth in act; and the love of truth in act is according to the sight of truth by the understanding: the faith of that love is nothing else than the acknowledgment of truth from its being seen and understood; this therefore is spiritual faith (n. 832).

Faith is acknowledgment, and from acknowledgment a looking toward [its object]; and all looking toward [another], from acknowledgment, makes another present to oneself. Faith makes the Lord present in man according to the quality of the perception respecting Him (n. 815^b).

If the love in man is spiritual, the truths also are spiritual, for they act as one with the love. All truths, in one complex, are called the faith, because they are believed. Hence it is plain that spiritual faith in its essence is charity. But natural faith does not proceed from love towards the neighbor or charity, which is the spiritual [principle] itself from which faith is, but from some natural love which refers itself back either to the love of self or to the love of the world; and whatever proceeds from these loves is natural (n. 204^a).

He is greatly mistaken who supposes that the Lord enters or flows-in into faith alone or into faith separate from charity with man; in such faith there is no life, for it is as the breath of the lungs without the influx of the heart, which breathing would be mere lifeless motion; for the breath of the lungs is animated by the influx of the heart, as is well known (n. 251): it is said, faith separate from charity; and this means faith separate from life, for charity belongs to life; wherefore, when faith is separated from it, it is not in the man, but out of him (n. 227; *concerning which faith see also articles*, n. 211, 239^a, 242^a, 427^a, 796, 797, 812).

Methods of conjunction, chiefly the inventions of the learned, that the disagreement of the dogma of faith separate might appear to be harmony with the Word (n. 786, 787).

You will be very greatly deceived if you suppose that you believe in God and do not the things which are of God (n. 1099).

(Concerning faith separate from charity, much more may be seen under the heads, Dragon, Goat, Philistia.)

“*Fides* (faith)” represents

PISTIS, in passages of the New Testament.

(The following articles may be examined:—n. 136, 155, 204^a, 211, 227, 229, 232, 233, 237^b, 239^a, 242^{a-c}, 250^d, 251, 315^c, 349^c, 405ⁱ, 427^a, 445, 737, 759, 769, 781^b, 786, 787, 789, 790^b, 795, 797, 798, 800, 802^b, 803^a, 805^b (vii., viii.), 813, 815^{b,c}, 817^c, 832, 837, 842, 846, 847, 895, 988, 1099.)

Faithful (*Fidelis*).—The Lord is called “the faithful (*PISTOS*) and true witness” (*Apoc.* iii. 14), because all truth, and the all of faith, is from Him (n. 228).

See also *Matt.* xxv. 21, 23 (n. 675a);

Apoc. i. 5 (n. 27); xvii. 14 (n. 1074).

By “a faithful (*AMAN*) witness in the clouds” (*Ps.* lxxxix. 37; the authorized version has “in heaven,” the revised has “in the sky,”) is signified the Word in the sense of the letter (n. 401b).

The angels of the first heaven, who are in the faith of charity, are called “faithful” (n. 1074).

By the journeyings of the sons of Israel in the wilderness were represented, and thence were signified, the temptations of the faithful (n. 581b).

Falcon.—(See *Woodpecker*.)

Fall (*Casus*).—He who receives divine truth with one part of the mind only, and not at the same time with the other part, succumbs in temptations, and falls into grievous falsities, which are falsities of evil; wherefore it is said (*Matt.* vii. 27), “Great was the fall (*PTOSIS*) thereof” (n. 644d).

— **Fall of Adam**.—(See article n. 773(1,3)).

— **To fall** (*Cadere*), **To fall down** (*Decidere, Excidere*).—That “to fall upon their faces before God” (*Apoc.* xi. 16) is a movement representative of most profound humiliation, is because the face is the form of man’s affections, and consequently of the interiors that belong to his inner and his outer mind (n. 688; compare n. 463).

“I fell at His feet” (*Apoc.* i. 17), signifies adoration from humiliation of heart before the Divine; for all affections whatsoever have their correspondent gestures in the body (n. 77).

That “to fall,”—when said of the “stars,” by which are meant knowledges of truth and good from the Word,—signifies to perish, is because divine truth when in the spiritual world it falls from heaven to the earth that is there, where the evil are, is turned into the false; and when divine truth becomes false, then it perishes (n. 518a; compare n. 72, 402, 517, 518a, 535, 537b, 544).

“To fall by the sword” is to perish by falsities (n. 131b, 315d, 316d, 632, 637b, 654i, 724d, 863a).

“To fall before idols” signifies to be damned (n. 391g; compare n. 879, 1097).

Where “falling” is predicated of a city, it is predicated of truths of doctrine that they are dissipated and do not exist (n. 675a, 1020).

That "Satan fell from heaven" (*Luke* x. 18) signifies that the Lord through divine truth, which He then was, expelled all falsities from heaven, and subjugated those hells which are called "Satan" (n. 7406).

— (*Corruere*).—"To fall by the sword and by flame" (*Dan.* xi. 33) signifies to perish from falsities and evils therefrom (n. 8116).

"The boys fall (*or* stumble) on wood" (*Lam.* v. 13), signifies driving those who might be in the will of good, to the adulteration of goods (n. 1182).

— (*Dalabi*).—"To fall from heaven" (*Apoc.* ix. 1) signifies to perish (n. 535).

"*Cadere* (to fall)" represents

NAPHAL, in the following passages:—*Gen.* xv. 12 (n. 279a); xlix.

17 (n. 3556, 5816);

Exod. xxi. 33 (n. 5376);

Ps. xlv. 5 (n. 6846); xci. 7 (n. 3366); cvi. 26 (n. 768c);

Isa. iii. 25 (n. 6376); xiii. 15 (n. 1316, 315d); xvi. 9 (n. 9116);

xxiv. 20 (n. 4006); xxv. 18 (n. 7416); xxx. 25 (n. 4056);

xxxi. 8 (n. 1316);

Jer. xxv. 27 (n. 235); xlviii. 32 (n. 376c); xlix. 26 (n. 6526, 734d); l. 30 (n. 6526, 734d);

Lam. ii. 21 (n. 863a);

Ezek. vi. 4 (n. 391g, 811a); xxiv. 21 (n. 724d); xxviii. 20 (n. 400c); xxix. 5 (n. 388c, 654i);

Hos. vii. 16 (n. 540a);

Amos iii. 14 (n. 316d, 391k);

EKPIPTO, *Mark* xiii. 25 (n. 72);

PIPTO, *Matt.* vii. 25, 27 (n. 644d); xxiv. 29 (n. 72, 535);

Luke viii. 5 (n. 632); x. 18 (n. 535, 544, 7406); xxi. 24 (n. 1316);

Apoc. i. 17 (n. 77); vi. 13 (n. 402, 535); vii. 11 (n. 463); viii.

10 (n. 517, 518a); xi. 13 (n. 675a); verse 16 (n. 481, 688);

xiv. 8 (n. 879); xvi. 19 (n. 1031); xvii. 10 (n. 1064); xviii.

2 (n. 1097).

"*Decidere* (to fall down)" is the rendering of

NABHEL *Isa.* xxxiv. 4 (n. 4036); xl. 8 (n. 507);

Ezek. xlvii. 12 (n. 422c);

NAPHAL, *Job* xxxi. 22 (n. 6276);

Nahum iii. 12 (n. 403e).

"*Excidere* (to fall)" represents the two readings

EXPIPTO and PIPTO, *Apoc.* ii. 5 (n. 105); it perhaps indicates that EXPIPTO was the reading under consideration.

"*Corruere* (to fall, *or* to stumble,)" is the rendering of

KASHAL, *Lam.* v. 13 (n. 1182);

Dan. xi. 33 (n. 8116).

"*Delabi* (to fall)" is the rendering of

PIPTO, *Apoc.* ix. 1 (n. 535).

— **Fall away** (*Concidere*), **Falling** (*Concidentia*).—That “the belly should swell and the thigh fall away (*NAPHAL*)” (*Num.* v. 22), signifies that the conjugal has perished (n. 618).

“The falling of the wall of Jericho” (*Jos.* vi. 20) signified a laying bare to everything evil and false (n. 700d).

— **Fall forward, Prostrate** (*Procidere*).—“To fall forward” denotes humiliation of heart, for the reason that prostration upon the knees and upon the face is a gesture corresponding to inmost humiliation, which is called humiliation of heart; for there are from creation gestures which correspond to every affection whatsoever; and man slips spontaneously into them when he comes into the affection (n. 1206; compare n. 290, 291, 322, 1228).

“*Procidere* (to fall forward, to fall down, to fall prostrate,)” represents

PIPTO, *Apoc.* iv. 10 (n. 290); v. 8 (n. 322); xix. 4 (n. 1206); verse 10 (n. 1228).

Fallacy (*Fallacia*).—Fallacy is an inversion of order; it is the judgment of the eye and not of the mind; it is a conclusion from the appearance of a thing, and not from its essence (n. 1215).

Fallacies are conclusions and reasonings from the natural man alone, and from its delusive light (n. 781b).

There are many fallacies in natural, in civil, in moral, and in spiritual things (n. 575).

The nature and quality of fallacies in spiritual things (n. 575).

The sensual man is in fallacies because all the ideas of his thought are from the world, and enter through the senses of the body; for this reason also he thinks from them, and draws conclusions from them, concerning spiritual things (n. 575).

Fallacies are enumerated in regard to faith separate from good works; which are signified (*Apoc.* xiii. 2) by “the feet of a bear” (n. 781b).

False (*Falsus*), **Falsity**, **The false** (*Falsum*).—Since all evils have their seat in the natural and sensual man, it follows that falsities also reside there, because all falsities are of evil; for while man is desiring and willing from evil, he thinks and speaks from the false; for evil of the will, when it forms itself in the thought so that its quality is manifested to others or to oneself, is called the false; wherefore falsity is the form of evil, as truth is the form of good (n. 543b).

Evils apart from falsities do not enter the thought, for they are of the will alone (n. 1109).

There are falsities of various kinds ; there are falsities of ignorance, falsities of religion, and falsities from the Word not understood. No other falsities close heaven than those which are of evil. The falsities which lead to a life of evil, and those which proceed from a life of evil, because they are from hell, close heaven (n. 812).

Falsified truth is the false of evil, because evil falsifies truth (n. 976 ; *compare* n. 759).

The false of evil exists from evil works, or from evils of life ; for as good conjoins truth to itself, so evil conjoins to itself the false, for one is of the other (n. 526b).

Evils of the false flow from falsities of doctrine (n. 400b ; *compare* n. 526a).

There are falsities in which is good, with those who are outside of the church and therefore in ignorance of truth ; also with those who are within the church where there are falsities of doctrine (n. 452).

Falsities of religion, with those who are in good, are received by the Lord as truths (n. 452 ; *compare* n. 455a).

They who are in falsities from ignorance, and still are in good of life according to their religion, cannot be saved before the falsities that are with them have been removed, and truths implanted in place of them (n. 478).

Falsities are taken away from those who are coming into heaven ; for one cannot enter heaven with falsities (n. 474).

Falsities from evil have in them no power at all, because all power is in truths from good ; but falsities have a power over falsities, because this is like over like (n. 783).

The hells where persuasions of the false reign, are covered over with rocks, and in general with gravel and barren earth, and are thus closed : but still there continually exhale from them falsities from evils (n. 889).

False Christ (*Pseudochristus*).—They who confirm falsities from the Word, are meant (*Matt.* xxiv. 24) by “false Christs (*PSEUDOCHRISTOI*) ;” and they who bring forth falsities of doctrine are meant by “false prophets” (n. 684a).

Falsify (*Falsificare*), **Falsification** (*Falsificatio*).—How infernal and consequently how full of harm it is to falsify the Word even to the destruction of divine truth and divine good in the heavens (*illustrated*, n. 888).

Man shuts heaven against himself so far as he falsifies the Word ; and so far as he then destroys interior divine truths, which are divine truths in the heavens, and from which the heavens are, so far he is removed from the heavens, and is cast the lower into hell (*concerning which more may be seen*, n. 888).

The falsification of the Word is also a production of what is false from evil, for evil falsifies (n. 920).

Falsified truth is the false of evil, because evil falsifies truth (n. 976).

Fame, Report (*Fama*).—That the Word is to endure forever, is signified (*Deut.* xxxiii. 25) by "As thy days shall be thy fame (*ДОБРЕ*)" (n. 438; the English versions have "strength;" the revised version suggests "rest" and "security" in the margin; the Vulgate has "old age;" Gesenius suggests "death").

"*Fama* (report)" represents

HEMA, *Isa.* xxiii. 5 (n. 406c).

"*Fama* (fame)" represents

HOMA, *Jer.* vi. 24 (n. 721c).

Familiar spirits.—(See *Pythonists*.)

Families (*Familiae*).—By "families" (*Gen.* xii. 3; *Zech.* xii. 12-14) are signified truths of the church (n. 340d; compare n. 355e, 555b).

"Families of the earth" signify those who are in truths from good (n. 340d; compare n. 654e).

"*Familiae* (families)" is the rendering of

MISHPACHAH, *Gen.* xii. 3 (n. 340d); xxviii. 14 (n. 340d);

Nahum iii. 4 (n. 355e);

Zech. xii. 12-14 (n. 555b); xiv. 18 (n. 654e).

Famine, Hunger (*Fames*).—"Famine" is the want of knowledges of truth and good (n. 131b, 315b, 386c): it is the failure of truths (n. 175b).

"Famine" (*Jer.* xiv. 12) is the deprivation of good, through evils (n. 386b).

"A day of famine" signifies a state of temptations (n. 386d).

"Such as are for the famine, to the famine" (*Jer.* xv. 2), signifies that they who reject truths perish by falsities (n. 811b).

"*Fames* (famine, hunger,)" represents

KAPHAN, *Job* v. 22 (n. 388d):

REABHON, *Ps.* xxxvii. 19 (n. 386d):

RA'ABH, in all other passages of the Old Testament to which reference is here made:

LIMOS, in the passages of the New Testament to which reference is here made.

(For passages of the Sacred Scripture see n. 131b, 175b, 315b,c, 386a-d, 387, 388d, 400c, 540a, 652a, 654c, 734c, 811b, 863a, 1125.)

Famish.—(See *Lean, to make*.)

Fan (*Ventilabrum*).—"The fan (**PTUON**)" (*Matt.* iii. 12) signifies separation; and "the floor" is where it takes place (n. 374*d*).

Fantasy (*Phantasia*).—The fantasies of evil spirits (n. 510, 575).

Far, Afar (*Longinquus*).—(See **Long distances, Abomination.**)

"Afar" signifies distant, and remote from goods and truths, also opposite (n. 403*c*).

That "they who are far off" signify those who are in the externals of the church, may be evident from those in the spiritual world who are in externals and those who are in internals; those in internals are in the south; those in externals in the north; and thus they are separated according to the degrees of their reception of truth and good (n. 1133).

"*Longinquus* (far)" represents

RACHOQ, *Ps.* lxxv. 5 (n. 1133);

Isa. xxxiii. 13 (n. 1133);

Zech. vi. 15 (n. 1133).

"*E longinquo* (afar, from afar)," represents

MERCHAQ, *Jer.* v. 15 (n. 403*c*, 1133); xxxi. 10 (n. 406*c*, 1133):

RACHOQ, *Isa.* v. 26 (n. 355*f*, 1133); xliii. 6 (n. 294*b*, 1133); xlix.

1 (n. 406*b*, 1133); verse 12 (n. 1133);

Jer. xxiii. 23 (n. 1133):

MAKROTHEN, *Apoc.* xviii. 10 (n. 1133).

—→ (*Procul*).—"Procul esse (to be far from)" represents

RACHAQ, *Isa.* lix. 9 (n. 526*b*).

Farthing (*Dodrans*).—"To pay the last farthing (**KODRANTES**)" (*Matt.* v. 26), signifies the punishment that is called eternal fire (n. 1015).

Fashion, Work (*Fabricare*).—"To work (*fabricare*) iron with the tongs, and to labor upon it with coals" (*Isa.* xlv. 12), signifies to work out falsities that favor one's own loves (n. 587*b*; compare n. 386*b*).

See also *Isa.* xlv. 13 (n. 587*b*).

Swedenborg's rendering is here like that of Schmidius. The appearance is that the word rendered "*fabricare*" was regarded as the verb **CHARASH**, and not the noun which was rendered "*faber*."

Fast (*Jejunare, Jejunium, Jejunatio*).—By "the Lord's fasting" (*Matt.* iv. 2) is signified affliction, such as there is in the combats of temptations (n. 730*d*).

"To fast (**NESTEO**)" (*Matt.* vi. 17, 18) signifies to mourn, since they fasted during mourning (n. 375*e*(vii.)).

"To fast" (*Matt.* ix. 15) signifies to mourn because of the failure of truth and good (n. 1189).

"*Jejunium* (a fast)" represents

TZOM, *Isa.* lviii. 5, 6 (n. 637b).

Fat, Fatness (*Adeps*).—"Fat" in sacrifices was significative of divine good (n. 329d).

By "fat (**CHELEBH**)" (*Ezek.* xxxix. 19) is signified all the good of heaven and the church (n. 1159): by "fat" are here signified the interior goods, and by "blood" the interior truths, which were made manifest by the Lord when He came into the world, and which were appropriated to those who received Him (n. 617d). (In this passage, as found in n. 329d, **CHELEBH** is rendered by *pinguedo*; it will therefore again be given below.)

The reason why, before the coming of the Lord it was forbidden to eat fat and to drink blood (n. 617d).

"*Adeps*" is also the rendering of

CHELEBH, *Deut.* xxxii. 14 (n. 314b, 374c);

2 *Sam.* i. 22 (n. 357b);

Ps. lxiii. 5 (n. 1159); here the English versions give "marrow," with "fatness" as a marginal reading;

Ps. lxxx. 16 (n. 619b); here and in the next passage also the English versions give "finest (of the wheat)," with "fat" as a marginal reading;

Ps. cxlvii. 14 (n. 365f);

Isa. xxxiv. 6, in two places (n. 314b).

— **Fat things** (*Pinguedo*).—"Fatness" signifies good and the things which are of good, thus satisfactions and joys (n. 1159).

"Fat things (**SHEMEN**)" (*Isa.* xxv. 6) signify the good things of love, and also its enjoyments (n. 252a; compare n. 329d).

"To be delighted in fatness (**DESHEM**)" (*Isa.* lv. 2) signifies to be in enjoyment from good (n. 617b).

By "a feast of fat things (**SHEMEN**), . . . of fat things (**SHEMEN**) full of marrow" (*Isa.* xxv. 6), is signified good, both natural and spiritual, with joy of heart (n. 1159).

That "the soul is satisfied with fat (*adeps*, **CHELEBH**; English versions "marrow,") and fatness (**DESHEM**)" (*Ps.* lxiii. 5), signifies to be filled with the good of love and with joy therefrom (n. 1159).

"*Pinguedo*" is the rendering of

DESHEM, *Ps.* xxxvi. 8 (n. 483b, 1159);

Jer. xxxi. 14 (n. 1159);

CHELEBH, *Ezek.* xxxix. 19 (n. 329d; but "*adeps*" is used in n. 617d, 1159);

MISHMAN, *Gen.* xxvii. 28 (n. 376c).

— **Fatlings** (*Pinguis*).—The reason why "fat things" signify goods, and things satisfactory therefrom, is, that the fat is

the best part of meat, and because it is like oil, by which is signified the good of love (n. 1159).

“To offer burnt offerings of fatlings (*MECHIM pl., MEĀCH sing.*)” (*Ps.* lxvi. 15), signifies worship from the good of celestial love (n. 324*d*).

By “fat (*DASHEN*) and plenteous” (*Isa.* xxx. 23) is signified full of the good of love and of truths therefrom (n. 644*c*; see n. 1159).

To be “fat (*DASHEN*) and green” (*Ps.* xcii. 14) signifies to be in the goods and the truths of doctrine (n. 1159).

In the opposite sense by “the fat ones” are signified those who are nauseated at good, and who greatly despise it and reject it (n. 1159).

“*Pinguis*” is the rendering of

CHASHMANNIM, *Ps.* lxviii. 31, where the English versions have “princes” (n. 627*b*, 654*e*):

SHEMEN, *Isa.* xxviii. 1 (n. 376*f*):

LIPAROS, *Apoc.* xviii. 14 (n. 1159).

— **Fatted, Fatling** (*Saginitus*).—By “the fatted (*SITEUTOS*) calf” (*Luke* xv. 23) is signified the good of love and of charity (n. 279*a*).

“Fatlings (*MĒRĪ*) of Bashan” (*Ezek.* xxxix. 18) are good things of the natural man, from spiritual origin (n. 650*e*).

— **Make fat** (*Pinguefacere*).—“To make fat (*DASHEN*) the head with oil” (*Ps.* xxiii. 5), signifies with the wisdom which is from good (n. 375*e*(viii.), 727*a*, 960*b*).

— — (*Pingue facere*).—By “oblations” and “burnt offerings” (*Ps.* xx. 3) is signified worship, and by “making it fat (*DASHEN*)” is signified its being from the good of love (n. 1159).

Father (*Pater*).—(See **Lord**.)

If it be taken for doctrine and acknowledged that the Lord is one with the Father, and that His Human is divine from the Divine in Himself, light will be seen in all particulars of the Word (n. 200).

Before the Lord’s advent, the Divine proceeded from His Divine which He calls “the Father;” but this did not reach to ultimates after the church was laid waste (n. 422*c*).

The Lord called the divine good which was in Him from conception, and which was the *esse* of life from which was His Human, “the Father” (n. 200).

By “the Father” is signified the Divine in Him, or which He had from conception (n. 178, 349*b*, 460, 852*a*, 1112): the Divine which is called “the Father” is in the Lord (n. 649).

The Divine which is called "the Father" was the very Divine of the Lord from which His Human existed, and from which it was made divine (n. 852a).

The Divine itself, which is called "Jehovah," and "the Father," and which in its essence was the divine good of the divine love, anointed the Divine Human which is called "the Son of God" (n. 684a).

The Father was in the Lord, as a soul is in its body; for He was conceived of Jehovah; and one's soul is from him of whom he is conceived (n. 32; *compare* n. 852b).

(The following are articles in which "the Father" is mentioned:—

n. 32, 43, 175b, 178, 183c, 200, 254, 267, 295b, 297, 304e, 309, 349b, 401e, 411d, 412a,b, 462, 600a, 631, 644c, 678, 684a, 697, 714b(ii.), 746d,e, 852a,b.)

It is believed from the Athanasian Confession that the Lord is the Son of God born from eternity, and that His Divine is equal to the Divine of the Father; but still because they separate His Human from His Divine, they distinguish the Lord into two persons, as it were, which they call natures, so that the Lord is one as the Son of God from eternity, and is another as Mary's son. There has been such an idea concerning the Lord from the first establishment of the church, as may appear from the writings of the fathers, and afterwards from the writings of their descendants (n. 807).

"The Father" in the celestial sense, or the celestial Father, is the Lord; and "the Mother" in the celestial sense, or the celestial Mother, is the church (n. 966).

The precept that parents are to be honored, was given because the honoring of parents represented and thence signified love to the Lord and love towards the church (n. 966).

It is to be noted that goods and truths procreated are in the spiritual man, and that goods and truths procreating are in the natural man; also that those which are in the spiritual man are as father and mother; and that those in the natural man, because they are derived from those in the spiritual, are as brothers and sisters; and further, that afterwards the truths and goods which are procreated anew as from sons who have married within affinity, and from daughters married within the same, are in the natural man after those which were in the natural have been raised as parents into the spiritual man; for all conception, and all child-bearing or carrying in the womb, have place in the spiritual, but the birth itself takes place in the natural man (*see more*, n. 724a).

The church is called "father" from good, and "mother" from truth (n. 444*b*; *compare* n. 624*e*).

"Fathers" are those who are in the goods of the church (n. 555*d*); "fathers" are the goods of the church (n. 617*e*).

"To be gathered to one's fathers," is to one's own; that is, to those like oneself in the other life; for every one comes after death to his like, with whom he is to live for ever (n. 659*d*).

In the opposite sense, the love of self and the love of the world from it are "father and mother" (n. 724*b*); "fathers" are evils (n. 724*e*; *compare* n. 555*d*).

By "the father the Devil" (*John* viii. 44) is meant evil from hell, in which were their fathers in Egypt, and afterwards in the wilderness (n. 740*b*).

"*Pater* (father)" represents

‘ABH (Chaldee), *Dan.* v. 2 (n. 220*b*):

‘ABH, in all other passages of the Old Testament that are referred to:
PATER, in all those from the New Testament.

(Other passages of the Sacred Scripture may be found, II. 175*b*, 220*b*, 254, 304*e*, 315*d*, 375*a*, 403*c*, 433*e*, 444*b*, 504*e*, 532, 555*d*, 617*e*, 624*e*, 631, 659*d,e*, 724*a,b,e*, 740*b*, 746*e*, 852*b*, 966.)

— **Father of the family, Householder** (*Paterfamilias*).—"The householder (OIKODESPOTES)" (*Matt.* xiii. 27) signifies the Lord as to truths from good (n. 911*a*; *compare* n. 426).

They who were of the church in the most ancient times dwelt in tabernacles and tents, with which also they journeyed, for in those times they were for the most part shepherds; and the father of the family taught the precepts of charity and thence the life of love, to those who were descended from his house; this was done in tabernacles, as it was afterwards done in temples (n. 799*a*).

Fatherless, Orphan (*Pupillus*).—"They who do good from natural affection, which is obedience, and then think about heaven as a reward, are mentioned (*Mal.* iii. 5) as "hirelings," in connection with "the poor, the needy, strangers, the fatherless (YATHOM), and widows," for the reason that they are in spiritual poverty (n. 695*d*).

Some think that good works consist solely in giving to the poor, and in doing good to the needy, to widows and orphans (*see much more*, n. 932, 933).

Fear (*Timor, Metus*).—(*See Dread, Terror*.)

By "fear" in the Word are signified various changes of the state of man's interiors (n. 667).

The holy tremor which seizes the inner parts of the head, and causes them to quiver and be convulsed, when the Divine flows-in and fills them, is also called "fear," "terror," "dread" (n. 677).

There are fears which bring compulsion on the internals or the spirit of man ; but these are no other than fears that flow-in from the spiritual world ; on the one side, they are fears in regard to the punishments of hell, and on the other side they are fears lest there should not be favor with God : but fear in regard to the punishments of hell is the external fear of their thought and will ; but fear that they may not have God's favor is their internal fear, and it is a holy fear which adds itself to their love and conjoins itself with it, and at last makes one essence with it : the case is as with one who loves another, and from his love is fearful of wounding him (n. 1150).

"*Timor* (fear, fearfulness,)" represents

YIR'AH, 2 *Sam.* xxiii. 3 (n. 411c);
Ps. lv. 5 (n. 282, 677); cxi. 10 (n. 696d);
Isa. xi. 2, 3 (n. 696c);
Jer. xxxii. 40 (n. 696c, 701);
YARE', *Ps.* lxxxvi. 11 (n. 696c);
MORA', *Isa.* viii. 13 (n. 696d);
Mal. i. 6 (n. 696c); ii. 5 (n. 696c);
PHOBOS, *Apoc.* xi. 11 (n. 667); xviii. 10 (n. 1133).

"*Metus* (fear)" represents

PHOBOS, *Luke* xxi. 26 (n. 304f).

— **To fear** (*Timere*).—"To fear the Lord" (*Apoc.* xv. 4) signifies to worship Him (n. 942).

By "those that fear Jehovah" (*Ps.* xxxiii. 18) are meant those who love to do His precepts (n. 386d).

In *Isaiah* (chap. xxv. 3) "honor" is predicated of the good of love ; and worship from truths is signified by "fearing the Lord" (n. 696c).

In many passages of the Word mention is made of "fearing" Jehovah God, and by this is meant to worship Him ; it shall therefore be told briefly what, in worship, is specifically meant by "fearing" God :—All worship of Jehovah God must be from the good of love, by truths ; worship that is from the good of love alone is not worship ; neither is that which is from truths alone, apart from the good of love ; there must be both ; for the essential [principle] of worship is the good of love, but good has existence and form through truths, and consequently all worship must be by truths from good. As this is so, most passages of the Word in which mention is made of fearing Jehovah God, speak also of keeping and doing His words and His precepts ; and in these passages, by "fearing" is therefore signified worship by truths, and by "keeping and doing"

is signified worship from the good of love; for doing belongs to the will, and thus to love and to good; but fearing belongs to the understanding, and thus to faith and to truth. From this it may be seen that "the fear of Jehovah God" is predicated of worship by truths of doctrine, which are also called truths of faith. That it is this, in worship, which is meant by "the fear of Jehovah God," is for the reason that divine truth causes fear, for it condemns the evil to hell; but divine good does not do this, for so far as it is received through truths, by man and by angel, it takes away damnation: hence it is plain that so far as man is in the good of love, there is fear for God; and that fright and terror vanish, and give place to a holy fear with reverence, so far as man is in the good of love and thence in truths, that is, in the measure in which there is good in his truths. Hence it follows that the fear in worship is various with every one, according to the state of his life; and also that the state of sanctity, together with reverence, which there is in the fear with those who are in good, likewise varies according to the reception of good in the will, and the reception of truth in the understanding (n. 696*d*).

All who come suddenly from their own life into some spiritual life, at first are afraid; but they are re-created by the Lord. Their re-creation is effected by the accommodation of the divine presence and the fear on account of it to their state of reception. This re-creation is what is signified by "Fear not" (n. 80; *compare* n. 121).

"*Timere* (to fear)" represents

YARE' (verb), *Gen.* xxviii. 17 (n. 696*d*);

Exod. xxxiv. 10, where the English versions have "reverence" (n. 696*d*);

Lev. xix. 30 (n. 696*d*);

Deut. v. 29 (n. 696*c*); vi. 2, 13, 24 (n. 696*d*); viii. 6 (n. 696*c*); x. 20 (n. 696*d*); xiii. 4 (n. 696*d*); xvii. 19 (n. 696*c*); xxviii. 58 (n. 696*c*); xxxi. 12 (n. 696*c*);

Job v. 22 (n. 388*d*);

Ps. xxxiii. 8 (n. 696*c*); xxxiv. 9 (n. 386*d*); lv. 19 (n. 696*d*); lxxv. 8 (n. 706*d*); cxii. 1 (n. 696*c*);

Isa. xxv. 3 (n. 696*c*); xliii. 1 (n. 696*d*);

Fer. xxx. 10 (n. 696*d*); xxxii. 39 (n. 696*c*); xlv. 10 (n. 696*c*);

Dan. x. 12 (n. 77);

Joel ii. 22 (n. 403*d*);

Mal. ii. 5 (n. 696*c*);

YARE' (adjective), *Ps.* xxii. 23 (n. 696*d*); xxxiii. 18 (n. 386*d*, 696*c*); xxxiv. 7, 9 (n. 696*d*); cxv. 11 (n. 696*c*); cxxviii. 1 (n. 696*c*); verse 4 (n. 340*c*); cxlvii. 11 (n. 696*c*);

Isa. l. 10 (n. 696*d*);

PACHADH, *Fer.* xxxiii. 9 (n. 696*d*);

PHOREOMAI, *Matt.* x. 28 (n. 696*d*); xvii. 7 (n. 77);

Luke i. 13 (n. 80); xii. 32 (n. 696*d*); xviii. 2, 4 (n. 696*d*);

Apoc. i. 17 (n. 80); ii. 10 (n. 121); xi. 18 (n. 696*a*); xiv. 7 (n. 696*c*, 874); xv. 4 (n. 942).

— **Fearful.**—(See **Dreadful.**)

Feast (*Festum*).—(See **Supper, Passover.**)

By the feast of the Passover was represented the glorification of the Human of the Lord (n. 314c).

The first state of the church, when it is as yet in ignorance, is signified by the commencement of the passover "in the evening, when the sun was set" (*Deut.* xvi. 6): for by "the feast of the passover" was signified celebration of the Lord because of deliverance from damnation, which is effected by regeneration; and in the supreme sense it signified remembrance of the glorification of the Lord's Human, because deliverance is from this (n. 401f).

By "the feast of tabernacles" was signified implantation of good, through truths (n. 458b).

"To bind the festal offering (*festum*, **CHAGH**) with cords even to the horns of the altar" (*Ps.* cxviii. 27) signifies to conjoin all things of worship: "to bind with cords" is to conjoin; "the festal offering to the horns of the altar," all things of worship; "the festal offering" and "the altar" are worship (n. 391e).

By "sacrifices, the meat offering, new moons and stated feasts (*festis statuta*, **MO'EDH**)" (*Isa.* i. 11-14), are meant all things of worship (n. 939; compare n. 1061).

— (*Convivium*).—(See **Supper, Eat.**)

"Banquets," "feasts," "dinners" and "suppers," in the Word, signify consociations by love, and hence communion in the enjoyments which are of love (n. 252a).

By "a feast (**MISHTEH**) of fat things" (*Isa.* xxv. 6) is signified appropriation and communication of goods; and by "a feast of the lees (*fecum*)," or of the best wine, is signified appropriation of truths (n. 252a; compare n. 1159; in *Ar-cana Caelestia*, n. 2341, in place of "*fecum*," the reading is "*vinorum suavis* (or sweet, inviting wines)").

See also *Fer.* li. 39 (n. 481, 601b).

Feathers.—(See **Pinions.**)

Feed (*Cibare*), **Food, Meat** (*Cibus*).—(See **Nourish.**)

"To feed" is to nourish (n. 411c; compare n. 314b).

"*Cibare*," with its various renderings, represents

'AKHAL, *Deut.* viii. 16 (n. 730a); xxxii. 13 (n. 314b, 374c, 375e(viii.), 411c, 619b);

Ps. lxxxix. 16 (n. 619b);

Fer. ix. 15 (n. 519a); xxiii. 15 (n. 519a);

Ezek. xvi. 19 (n. 619b).

"Meats" or "food" signify all truths and goods, for these are what nourish the spiritual life (n. 235; *compare* n. 84, 374^a, 376^c, 386^a).

"Food" from correspondence signifies knowledges and intelligence therefrom, for the reason that knowledges nourish the internal man or spirit, as food nourishes the external man or body (n. 235, 336^b); "food" therefore signifies the things of knowledge, of intelligence and of wisdom (n. 374^a).

By "food" is signified the good of the Word and of doctrine (n. 960^b).

Unless a man enjoys a nourishment of mind together with the nourishment of body, he is not a man but a beast (n. 617^a).

At the will of the Lord, spiritual food (which is also real food, but only for spirits and angels,) is turned into natural food as it was turned into manna every morning with the sons of Israel (n. 617^a).

"To be given for food to the birds of the heavens and to every wild beast of the field," signifies to be destroyed by falsities, and wholly consumed by evils of every kind (n. 388^{c,d}).

"Food for fire" signifies consumption by the love of evil (n. 386^b).

"*Cibus* (food or meat)" is the rendering of

‘ŌKHLAH, *Gen.* ix. 3 (n. 750^g);

Ezek. xxix. 5 (n. 388^c); xxxiv. 5, 8 (n. 388^d); xxxix. 4 (n. 388^c);

BARUTH, *Ps.* lxix. 21 (n. 519^a);

ZAN, *Ps.* cxliv. 13 (n. 336^b; the English versions read, "all manner of store");

MA'KHAL, *Ps.* lxxix. 2 (n. 388^c);

Isa. lxii. 8 (n. 376^c);

Jer. xvi. 4 (n. 386^b);

BROMA, *Mark* vii. 19 (n. 622^a);

BROSIS, *John* vi. 27 (n. 84).

— (*Pascere*).—"To feed" is to teach, and to instruct (n. 314^b, 376^f, 482, 726).

"To feed [as a shepherd] with a rod of iron" (*Apoc.* xii. 5), signifies to convince and to argue (n. 726).

"The threshing-floor and the winepress shall not feed them" (*Hos.* ix. 2), signifies that they will not profit from the things that they hear (n. 376^d).

"Ephraim feedeth on wind, and followeth after the east wind" (*Hos.* xii. 1), signifies that the intelligent in the church imbue [themselves with] falsities which completely dissipate truths (n. 419^e; *compare* n. 654ⁱ).

"*Pascere* (to feed)" represents

RA'AH, *Num.* xiv. 33 (n. 633^b);
Ps. lxxviii. 71 (n. 482);
Isa. xi. 7 (n. 314^b); xxx. 23 (n. 482, 644^c); xl. 11 (n. 314^b,
 482); xlix. 9 (n. 482); lxxv. 25 (n. 314^b);
Jer. xxii. 22 (n. 419^e); xxiii. 2 (n. 482);
Ezek. xxxiv. 10, 13, 14 (n. 482);
Hos. ix. 2 (n. 376^d); xii. 1 (n. 654ⁱ);
Micah v. 4 (n. 482); vii. 14 (n. 482, 727^a);
Zeph. iii. 13 (n. 482);
BOSKO, *John* xxi. 15, 17 (n. 314^b, 482);
POIMAINO, meaning to feed or tend as a shepherd, *John* xxi. 16 (n.
 314^b, 482);
Apoc. xii. 5 (n. 726).

— **Feed upon** (*Depascere*).—"To feed upon (**RA'AH**) it, and to trample the residue with the feet" (*Ezek.* xxxiv. 18), signifies to destroy so that it does not appear (n. 632).

"They shall feed every one upon his own space" (*Jer.* vi. 3), signifies that there will be a complete deprivation of goods and truths (n. 799^b).

Feel of, Handle, Grope (*Palpare, Palpitare*).—That the Lord glorified His Human even to its ultimate, He made manifest (*Luke* xxiv. 38–43) by showing His hands and His feet, by the disciples' feeling of (**PSLAPHAO**) them, and by His saying that a spirit has not flesh and bones as He has, and also by His eating of a broiled fish and of a honeycomb (n. 513^d; compare n. 619^b).

"We feel of (or 'grope for') (*palpare, GASHASH*) the wall, like the blind; and we keep feeling (or 'we grope') (*palpitare, GASHASH*), as if we had no eyes" (*Isa.* lix. 10), signifies that there is no understanding of truth (n. 781^d; compare n. 239^b).

Fellow-servant (*Conservus*).—By "fellow-servants (**SUNDOULOS**)" (*Apoc.* vi. 11) are signified those who are in truths; by "brethren" those who are in goods (n. 397).

"I am a fellow-servant of thee and of thy brethren that have the testimony of Jesus" (*Apoc.* xix. 10), signifies that he is like the men on earth who are receiving and who have received divine truth from the Lord (n. 1227; compare n. 1230, as found in the photolithograph, and as given in the Latin edition published by the Am. Swedenborg Printing and Publishing Society).

Females (*Femellae*).—"Wife" means the affection of good, and "husband" the understanding of truth; for females and males are these by birth (n. 863^a).

(See *Woman*.)

Fence, Wall (*Maceria, Maceries*).—"To remove the hedge and break through the fence" (*Isa.* v. 5), signifies to falsify and thus to destroy the truths guarding the church: "the hedge and fence" about a vineyard have a similar signification with "the wall and bulwark" about Jerusalem (n. 632).

"To wander among the fences" (*Fer.* xlix. 3) is among truths destroyed by falsities (n. 237^a; compare n. 637^b).

"Fences" (*Nahum* iii. 17) are truths that are not apparent, because they are falsified (n. 543^c).

"To surround fence with fence" (*Hos.* ii. 6) is to heap falsities upon falsities (n. 237^a).

"*Maceria* (a fence)" represents

GADHERAH, *Fer.* xlix. 3 (n. 237^a, 435^b, 637^b);

Nahum iii. 17 (n. 543^c): in which passages the authorized version has "hedge."

"*Maceries* (a fence)" represents

GADHER, *Isa.* v. 5 (n. 632);

Hos. ii. 6 (n. 237^a). In this passage from *Hosea*, "*maceria*" is given where the text is quoted, and "*maceries*" in the explanation.

CHAYITZ, *Ezek.* xiii. 10, where the English versions have "wall," with "slight wall" in the margin (n. 237^a).

— **Hedge** (*Sepes*), **To fence, To Hedge** (*Sepire*).—"A fence (or hedge) (GADHER)" (*Ezek.* xiii. 5) is that which defends from an irruption of falsity (n. 734^d).

"*Sepire* (to fence, to hedge,)" represents

GADHAR, in the same verse (n. 734^d).

— **To fence** (*Circumsepire*).—(**See Compass.**)

That falsities from man's own intelligence turn aside and reject the influx of truth, is signified (*Lam.* iii. 9) by, "He hath fenced up (GADHAR) my ways with hewn stone, he turneth aside my paths" (see revised version) (n. 781^d).

— **Fenced.**—(**See Fortress.**)

Ferment, Fermented, Fermentation.—(**See Leaven.**)

Fetter (*Compes*).—(**See Chain.**)

"His foot they hurt with fetters (KEBHEL)" (*Psa.* cv. 18), signifies that because there was no longer natural good, the Lord was as it were bound and in prison (n. 448^d, 750^d).

Fever (*Febris*).—Where diseases of various kinds are named in the Word, as "leprosy," "fever," "carbuncles," "hemorrhoids," they all correspond to the cupidities that spring from evil loves, and they therefore signify them (n. 962).

Few (*Paucus*).—"And the woman fled into the wilderness" (*Apoc.* xii. 6), signifies that the new church, called "the Holy Jerusalem," and which is signified by "the woman," could not as yet be instituted except with a few, because the former church was become a wilderness (n. 730a).

"*Paucus* (a few)" represents

OLIGOS, *Apoc.* ii. 20 (n. 158); iii. 4 (n. 195a).

— **Very few** (*Perpauci*).—It is to be noted that there are very few who live from the doctrine of faith alone and of salvation through it, although it is believed by the preachers that all do so who listen to their preaching; for it is from the divine providence of the Lord that there are very few (*see* n. 233).

Fibres (*Fibrae*).—The spiritual degree of the mind, or the spiritual mind, contracts at evil and at the false of evil, of whatever kind, as a little fibre of the body contracts at the touch of a sharp point; for the fibres of the body contract at the touch of any thing that is at all hard (n. 739a).

Field (*Ager*).—(*See Fruitful field, Carmel.*)

"A field" is the church (n. 131b, 355d, 372b, 374b, 375e(viii.), 417a, 721c, 911c).

By "a land" is signified the church from the nation and the people there; and by "field" the church from the sowing and from the reception of seeds (n. 388f).

"A field" is the church where truth is first implanted, and afterwards increases, and at length becomes of doctrine (n. 863b): the church is meant as to reception and procreation of truth and good (n. 374b): by "field" is meant the church and its doctrine (n. 840).

By "fields" are signified all the goods and truths of the church (n. 411f).

By "the fields (*SADMEH*) of the wood" in which the Lord is found (*Ps.* cxxxii. 6), are signified the things which are of the natural sense of the Word, thus which are of the sense of the letter (n. 700b).

By "a good field (*or* soil)" in which the vine was planted (*Ezek.* xvii. 8), is signified the church as to the good of charity (n. 281a).

By "the seed of the field" (*Deut.* xxviii. 38) is meant the truth of the Word (n. 543c).

"To sow the fields" (*Ps.* cvii. 37) is to be instructed and to receive truths (n. 386d, 426, 650b, 911a).

"The tree of the field" (*Ezek.* xxxiv. 27) signifies knowledges of truth (n. 365e, 730b).

By "the herb of the field" (*Jer.* xii. 4) is signified the truth and good of the church (n. 304*b*, 644*c*).

In the Word the distinction is carefully preserved between "beasts (*bestiae*)" and "wild beasts (*ferae*);" and by "beasts" are signified the affections of the natural man which belong to his will, and by "wild beasts" the affections of the natural man which belong to his understanding (n. 650*b*, 730*b*, 1100*b*). (See *Beast*.)

By "beasts of the field" (*Hos.* iv. 3) are signified voluntary things, which belong to affections (n. 513*b*; see also *Joel* i. 19, n. 730*b*).

By "the wild beasts of the field" which shall honor the Lord (*Isa.* xliii. 20), are signified those who know truths and goods from memory only (n. 518*a*).

By "the wild beast of the field," in the opposite sense, are signified cupidities which destroy good affections (n. 388*b-e*, 781*d*). (See *Wild Beast*.)

"*Ager* (a field)" is the rendering of

SADHEH, in the following passages also:—*Gen.* ii. 19 (n. 650*c*);
Exod. x. 15 (n. 543*c*); xxiii. 11 (n. 388*e*); verse 29 (n. 388*b*);
Lev. xix. 9 (n. 417*a*); xxiii. 22 (n. 417*a*); xxvi. 22 (n. 388*b*);
Deut. vii. 22 (n. 388*b*); xxii. 25 (n. 863*b*);
2 Kings xix. 26 (n. 507);
Isa. xxxvii. 27 (n. 507);
Jer. vi. 25 (n. 721*c*); xii. 9 (n. 388*b*); xiv. 18 (n. 131*b*); xxxii. 44 (n. 223*c*); xli. 8 (n. 374*b*);
Ezek. xvii. 5 (n. 281*a*); xxvi. 8 (n. 355*d*); xxix. 5 (n. 388*c*, 654*f*); xxxi. 5 (n. 388*c*); verse 6 (n. 388*f*, 1100*b*); verse 13 (n. 388*c*); verse 15 (n. 372*b*); xxxiii. 27 (n. 388*d*); xxxiv. 8 (n. 388*d*); xxxviii. 20 (n. 400*c*); xxxix. 4 (n. 388*c*); verse 17 (n. 329*d*, 388*f*);
Hos. ii. 12 (n. 388*b*, 403*b*); verse 18 (n. 329*d*, 357*d*, 388*f*, 1100*b*); xiii. 8 (n. 388*b*, 781*d*);
Joel i. 10 (n. 374*b*, 375*e*(viii.)); verse 11 (n. 911*b*);
Micah iv. 10 (n. 721*b*);
Mal. iii. 11 (n. 304*e*).

"The increase of the fields (**SADHAY**)" (*Deut.* xxxii. 13) means all things of the church (n. 411*c*; compare n. 314*b*, 374*c*, 375*e*(viii.), 411*c*, 619*b*).

By "the field which is to exult" (*Ps.* xcvi. 12) is signified the good of the church (n. 326*c*).

"*Ager*" is also the rendering of

SADHAY, *Ps.* viii. 7 (n. 513*b*, 650*a*, 1100*b*); i. 11 (n. 650*b*); lxxx. 13 (n. 388*b*); civ. 11 (n. 483*a*);
Jer. xviii. 14 (n. 411*f*).

"The fields (**SH'DHEMAN**) shall make no fruit (*or* 'shall yield no meat')," (*Hab.* iii. 17,) signifies that there is no spiritual

nourishment (n. 403*b*); by "the field" is here signified the church itself with man (n. 638*c*).

The same Hebrew word occurs in *Deut.* xxxii. 32 (n. 519*b*).

By "the shoot of the field" (**ḥAMAH**) (*Gen.* xix. 25; the English version has "that which grew upon the ground"), is signified the nascent truth of the church (n. 578).

By "the evil wild beast in the land" (*Ezek.* xxxiv. 26) are signified cupidities, and by "the wild beast of the field" (**ḤETZ**) (verse 28) are signified falsities (n. 388*e*). (But see n. 650*f*, where in verse 28 we find "*fera terrae*," wild beast of the earth, which agrees with the Hebrew.)

Affections of good and thoughts of truth are signified (*Dan.* iv. 12) by "the beast of the field" (**BAR**) which had shade under the tree, and by "the birds" which dwelt in its branches (n. 1100*b*).

By "a field" (**ḤELQAH**) of desire (*or* 'pleasant portion') (*Jer.* xii. 10) is meant the church as to doctrine (n. 730*b*); by "vineyard" is meant the church as to truths, and by "field (*or* 'portion')" the church as to good (n. 388*b*).

By "the field" (**AGROS**) in which was sown good seed (*Matt.* xiii. 24), are meant the spiritual world and the church, where there are both good and evil (n. 426).

To be "in the field" (*Matt.* xxiv. 40), signifies to be within the church (n. 810; *compare* n. 163, 555*b*).

"*Ager*" is also the rendering of

AGROS, *Matt.* xiii. 27, 36 (n. 911*a*); verse 38 (n. 374*d*, 426, 911*a*);
verse 40 (n. 555*b*, 810); verse 44 (n. 840);
Luke xvii. 36 (n. 163).

That a new church was then to be established by the Lord, He taught (*John* iv. 35) where He said, "Lift up your eyes, and look upon the fields" (**CHORA**), that they are white already to harvest" (n. 911*c*).

Fierce (*Ferox*).—By "Ephraim" is meant the understanding of the Word. This is said to be "fierce among the brethren" (*Hos.* xiii. 15) when it defends falsities with animosity, and fights against truths in their behalf (n. 730*b*).

It will be observed that Swedenborg here has "*ferox* (fierce)" where the English versions have "fruitful." Regarding the corresponding Hebrew word as the *hiphil* of **PARA'**, Gesenius gives its meaning as "bearing fruit," as if it were the very similar word **PARAH**: he thus agrees with the English translators, who might have put the Latin *ferax*, where Swedenborg with Schmidius put *ferox*. The English translators and Gesenius were perhaps predisposed to regard the meaning as *fruitful*, by finding the term "*fruitful*," though expressed by another word, applied to Ephraim in *Genesis* xli. 52, where the giving of his name is recorded.

The Seventy and the Vulgate give the meaning as, "to make division."

In his early study of the word (see *Index Biblicus*, s. v., **Ferox**), Swedenborg gave the rendering "*ferox*." A little later (*A.C.*, n. 1949) he gave the rendering, "*onager erit* (will be a wild ass)" as if he regarded the Hebrew as **PERE**, the word that he had rendered in the same manner in *Genesis* xvi. 12, where it is said that Ishmael would be "a wild-ass man" (see the English revised version). Later, Swedenborg's rendering was "*ferox*;" and on this, as the sense of the letter, the internal sense is based.

Fiery serpent.—(See **Serpent**, **Fiery**.)

Fiery stone (*Pyropus*).—The sardius (*Apoc.* iv. 3) is the stone which is called the fiery stone (*pyropus*), because it shines as if from fire (n. 268).

"The fiery stone (*pyropus*, **KADHKODH**; rendered 'agate' in the authorized version, but 'ruby' in the revised)" (*Isa.* liv. 12) means flashing, as from fire (n. 401e): the stones here mentioned signify such truths as there are in the sense of the letter of the Word; which are ultimate truths, because they are for the natural and sensual man (n. 717a).

The words *carbunculus* and *pyropus* seem to have exchanged places in *Isa.* liv. 12, as found in article n. 717a. They are found in what appears to be their proper order in n. 401e. The Latin version of Schmidius, ed. 1696, has the same peculiarity with n. 717a; but the editions of 1715 and 1740 agree with n. 401e.

Fifteen (*Quindecim*).—"Fifteen" (*Hos.* iii. 2) signifies very little (n. 374d).

Fig (*Ficus*).—"The fig" signifies the natural man and its interiors (n. 109; compare n. 403a, 739b); that is, the natural in man (n. 403a): it signifies the natural man as to the goods and truths therein (n. 815b); natural good (n. 375e(viii.), 386e); natural good and truth (n. 458b); natural truth (n. 503a); moral good which is external celestial and spiritual good (n. 638c): it signifies the church as to natural good, and specifically the Jewish Church (n. 386e); the externals of the church (n. 638c); the external church (n. 175b).

"The fig," as a fruit, signifies the good of the natural man; and "its leaf," the truth of that good (n. 403c; compare n. 109); "the leaf" signifies scientific truth (n. 739b).

"The fig," as a tree, in the opposite sense signifies the natural man as to what is evil and false; as a fruit it signifies the evil of that man; and "its leaf" signifies the false of that evil (n. 403d).

"*Ficus* (the fig tree)" is the rendering of

T^{ENAH}, in the passages of the Old Testament to which reference is here given:

SUKE, in those of the New Testament.

"*Ficus* (a fig)" is the rendering of

T^{EN}ENAH, in the passages of the Old Testament:

SUKON, in those of the New Testament.

(See articles n. 109, 175^b, 374^e, 375^e(viii.), 386^e, 388^b, 403^{a-e}, 458^b, 503^a, 556^a, 638^c, 650^e, 717^c, 724^e, 739^b, 815^b, 911^c, 918.)

— **Unripe figs** (*Grossi*).—"Unripe figs (*or* 'untimely figs') (**OLUNTHOS**)" (*Apoc.* vi. 13) are the things in the natural man; these are especially knowledges implanted in the natural man from infancy, and not yet mature, because they have merely been heard, and received from being heard (n. 403^a).

Fill, Full, Fulfil (*Implere*).—(See **Full, Satisfy**.)

By "the full (**EMPLETHO**)" in the Word (*Luke* vi. 25) are meant those who have the Word, wherein are all knowledges of good and truth (n. 386^c).

That "they were filled (**PLETHO**) with the Holy Spirit" (*A^Ets* ii. 4) signified reception of divine truth from the Lord (n. 455^c).

That "the days of mourning shall be filled (**SHALAM**)" (*Isa.* ix. 20), signifies that they shall be ended (n. 401^c).

"*Implere* (to fill, to fulfil)" is the rendering of

MALA', *Isa.* xiv. 21 (n. 741^d); xxvii. 6 (n. 741^d);

Zech. viii. 5 (n. 652^c):

MALE', *Fer.* xiii. 12, 13 (n. 376^f):

M'LA' (Chaldee), *Dan.* ii. 35 (n. 411^b):

PLEROO, *Matt.* v. 17 (n. 774^(iv.)).

Filth (*Sordes*).—(See **Excrement**.)

Spiritual filth means evils that go forth from the heart (n. 475^a).

— **Filthy, Horrible** (*Foedus*).—"The filthy (*or* horrible) (**SHAM'RURI**) thing" which the Israelites did (*Fer.* xviii. 13), is, that they turned the goods of the church into evils, and the truths of the church into falsities, and from these falsities and evils worshipped Jehovah (n. 411^f).

See also *Hos.* vi. 10 (n. 811^d).

Find (*Invenire*).—"Invenire (to find)" represents

MATZA', *Ps.* cxxxii. 6 (n. 700^b):

HEURISKO, *Mark* xi. 13 (n. 386^e).

Fine linen, Lawn (*Byssus, Byssinum*).—"Fine linen" is truth from celestial origin (n. 195^b, 236^b, 242^d, 619^b, 1042, 1143, 1166).

That "fine linen" signifies truth from celestial origin, is for

the reason that the material of which it was made was a species of the whitest flax, from which garments were made; and by "flax," and also by "whiteness," is signified truth, and by a "garment" made of it is signified truth clean and pure according to the whiteness (n. 1143). Fine linen is also called cotton (*or* of the fibre of wood) (*xylinum*) (n. 1143).

"Fine linen" is spiritual truth (n. 654*f*); and genuine truth from the Word (n. 118, 236*b*).

By "fine linen" are meant knowledges of truth, from celestial origin (n. 1042; *compare* n. 717*d*).

By "fine linen" and by what is made of it, is signified truth from the Word (n. 1221, 1222, 1223).

Angels wise from divine truth appear in white garments, of muslin, lawn (*byssus*), or linen; for these materials correspond to the truths in which they are (n. 951).

"*Byssus* (fine linen)" represents

BUTZ, *Ezek.* xxvii. 16 (n. 195*b*):

SHESH, *Ezek.* xvi. 2 (n. 242*d*, 619*b*); verse 10 (n. 195*b*, 1143);

xxvii. 7 (n. 654*f*, 11042, 143):

BUSSOS, *Luke* xvi. 19 (n. 236*b*, 1042, 1143);

Apoc. xviii. 12 (n. 1143).

"*Byssinum* (fine linen)" represents

BUSSINOS, *Apoc.* xix. 8, 14 (n. 1143, 1222, 1223).

Finest of the wheat.—(*See Fat.*)

Finger (*Digitus*).—"Hands" and "fingers" (*ETZBA'*) (*Isa.* xlix. 3) signify power (n. 329*f*).

"Which his fingers have made" (*Isa.* xvii. 8) means worship from his own intelligence, from which are falsities of doctrine (n. 391*g*; *compare* n. 585*b*).

Fir tree (*Abies*).—"Fir trees (*B'ROSH*)" (*Ezek.* xxxi. 8) signify the perceptive element of the natural man (n. 654*b*).

By "fir trees" (*Isa.* xxxvii. 24) are signified the external truths of the spiritual church (n. 405*e*).

"The fir tree" (*Isa.* xli. 19) is higher natural truth (n. 730*c*).

Fire (*Ignis*), **Fiery** (*igneus*).—(*See Burn, Inflamm.*)

As "fire" in the supreme sense signifies the Lord's divine love, it was therefore commanded that fire should burn continually on the altar, and that they should take from that fire in offering incense. It was from this signification of "fire," that among the Greeks and Romans a perpetual fire was among their religious observances; of this fire the Vestal virgins had charge (n. 504*a*).

The Lord's divine love was signified by "the fire" in which the Lord went before the sons of Israel, in the wilderness, when they were going forth on their journey; also by "the fire" over the tent of meeting, in the night-time (n. 504^b).

"To baptize with the holy spirit and with fire" (*Matt.* iii. 11) signifies to regenerate man by means of divine truth and the divine good of love from the Lord; "the holy spirit" is divine truth proceeding from the Lord, and "fire" is the divine love (n. 504^b).

That "fire" signifies love, is because the Lord from the divine love appears in the angelic heaven as a sun, from which proceed heat and light (n. 504^b).

Whereas "fire" signifies good of love, and worship from good of love was represented by burnt-offerings, therefore fire was sometimes made to descend from heaven, and consume the burnt-offering: by this "fire" was also signified divine love, and thence the acceptance of worship from good of love (n. 504^b).

It is from the correspondence between fire and love that, in common discourse, when speaking of the affections which are of love, it is customary to use the expressions to grow warm, to burn, to glow, to grow hot, to be on fire, and the like (n. 504^b).

Where the term "fire" is used in the Word with reference to evil and to the hells, it then signifies the love of self and the world, and thence every evil affection and cupidity which torments the wicked after death, in the hells. The reason why "fire" signifies these opposite things, is, that when divine love descends from heaven and passes into societies where the evil are, it is turned into love contrary to divine love (n. 504^c).

"*Ignis* (fire, fiery,)" represents

NUR (Chaldee), *Dan.* vii. 9 (n. 504^a); verse 10 (n. 336^b, 504^a):
ESH, in all other passages of the Old Testament to which reference is here given:
PUR, in those of the New Testament.

"*Ignis* (fiery, of fire,)" represents

ESH, 2 *Kings* ii. 11 (n. 504^b); vi. 17 (n. 504^b):
PURINOS, *Apoc.* ix. 17 (n. 576).

(Passages of the Sacred Scripture may be seen, n. 66, 68, 152, 177, 238, 239^b, 240^b, 242^{a,d}, 315^b, 324^b, 336^b, 357^d, 374^d, 386^b, 391^{c,e}, 400^b, 401^f, 405^h, 411^e, 455^c, 496, 503^{a,b}, 504^{a-e}, 539^{a,b}, 576, 578, 595, 597, 642, 650^c, 654^g, 700^d, 725^b, 730^b, 825, 916, 931, 944, 982.)

Firebrand.—(See **Brand**.)

Firm, make, Strengthen, Establish (*Firmare*).—"To strengthen (CHAZAQ) the pins (or stakes)" (*Isa.* liv. 2), signifies confirmation from the Word (n. 600b, 799b).

"Making strong (TAKHAN; the authorized version has 'bear up,' the revised 'set up') the pillars of the earth" (*Ps.* lxxv. 3), signifies to support with the truths upon which the church is founded (n. 219).

"*Firmare*" represents

KUN, *Ps.* lxxv. 6, rendered "setteth fast" in the English versions (n. 405b); lxxxix. 4, rendered "establish" (n. 253a); xciii. 2, rendered "established" (n. 518c, 741c); ciii. 19, rendered "prepared" in the authorized version, and "established" in the revised (n. 253a).

First and Last (*Primus et Ultimus*).—When the Lord operates, He operates not from firsts through mediates into ultimates, but from firsts by ultimates and so into mediates; and therefore the Lord is called in the Word "the First and the Last;" and it is from this that the Lord assumed the Human, which while in the world was divine truth or the Word, and that He glorified this even to ultimates which are bones and flesh, for the sake of the end that He might be able to operate from firsts by ultimates from Himself, and not as before from man (n. 1086).

"*Primus* (first)" represents

PROTOS, *Apoc.* i. 11 (n. 56); verse 18 (n. 81); ii. 8 (n. 113, 115).

First-born (*Primogenitus*), **Primogeniture** (*Primogenitura*).—By "the first-born" is meant the good of heaven and the church, because this is in the first place; and as the Lord is He from whom is all good there, He therefore is called "the first-born." He is called "the first-born from the dead" (*Apoc.* i. 5), for the reason that, when He rose from the dead, He made His Human to be divine good, through union with the Divine which was in Him from conception (*see more*, n. 28).

By "the first-born" is signified the first [element] of the church from which all others follow as from their beginning (n. 721c).

Whereas truth is apparently in the first place, therefore Reuben was the first-born, and had his name from *sight* (n. 434a).

It was a matter of controversy with the ancients whether truth of faith or good of charity was the first-born of the church. The good of charity is actually the first-born of the church; and truth of faith is so only apparently (n. 434a; *compare* n. 817c).

"*Primogenitura* (primogeniture)" represents

B^EKHORAH, *1 Chron.* v. 1 (n. 434*d*).

"*Primogenitus* (first-born)" represents

B^EKHOR, *Gen.* xlix. 3 (n. 434*d*, 187*c*);

Exod. xiii. 2 (n. 28);

Deut. xxxiii. 17 (n. 316*d*, 336*b*);

1 Chron. v. 1 (n. 434*d*);

Ps. lxxxix. 27 (n. 28); cxxxiv. 10 (n. 401*d*).

PROTOTOKOS, *Apoc.* i. 5 (n. 28).

First-fruits (*Primitiae*).—"First-fruits" have a similar signification with "first-born;" but "first-born" is said of animals, and "first-fruits" of vegetables; thus the "first-born" are those that are born first, and "first-fruits" are from the first productions: both of them signify the first formed spiritual good, which is in itself truth from good that is from the Lord (*see much more*, n. 865).

"First fruits" are things genuine (n. 405*f*).

"The first-fruits of the mountains of the east" (*Deut.* xxx. 15) signify genuine goods of love to the Lord (n. 405*f*).

"The first-fruits of the oils" with which they anoint themselves (*Amos* vi. 6; the English versions have "The chief ointments"), are the externals of good, from which is worship (n. 376*d*).

By "the first-fruits unto God and the Lamb" (*Apoc.* xiv. 4) are meant those who will be of the new church which is called the New Jerusalem (n. 865).

"*Primitiae* (first-fruits, first ripe)," represents

BAKKURAH, *Fer.* xxiv. 2, here "figs" (n. 403*d*):

RO'SH, *Deut.* xxxiii. 15, rendered "chief things" in the English versions (n. 405*f*, 422*d*):

RE'SHITH, *Amos* vi. 6, rendered "chief" in the English versions (n. 376*d*, 448*c*):

APARCHE, *Apoc.* xiv. 4 (n. 865).

"*Primitiae frugum* (the first of ripe fruits)" is the rendering of

M^ELE'AH, *Exod.* xxii. 29 (n. 28).

First-ripe.—(*See Primitive, First-fruits.*)

Fish (*Piscis*).—All the ideas of the thought of angels and spirits are turned into various representatives, outside of them. The ideas of the thought of those who are natural, and who think from mere matters of knowledge (*scientifica*), are turned into forms of fishes. Hence by "fishes" in the Word are signified things scientific (n. 513*a*).

"A fish" is the scientific (n. 513*a*); the scientific which is of the natural man (n. 275*a*).

"Fishes" signify goods and truths in the natural (n. 340*d*); knowledges of truth and good through which is reforma-

tion (n. 513c): knowledges from the sense of the letter of the Word (n. 654b); the multitude of men who would be reformed (n. 513c); natural men as to knowledges external and internal (n. 513d).

By "the fish of the sea" is signified man's scientific [part] (n. 513b).

By "fishes of the sea" are signified natural things in general, and specifically scientifics (n. 400c, 405g).

"Fishes" are scientifics; "scales" are fallacies of the senses, which are scientifics of the lowest sort (n. 654i).

By "a fish" in the opposite sense is signified the natural man that is without spiritual good (n. 817d).

Those who think merely naturally and sensually do not suffer their minds to be elevated out of natural into spiritual light. They are not unlike those birds which see and sing where there is little light, but blink with their eyes at the light of day, and see but little. The good among them are like those birds, and also like flying fishes; but the evil of this class are like owls and birds of night, which altogether shun the light of day; and they are like fishes which cannot be raised into the air without being deprived of life (n. 342c).

"*Piscis* (a fish)" represents

DAGH, *Exod.* vii. 18, 21 (n. 513a);
Job xii. 8 (n. 342b, 513b);
Ps. viii. 8 (n. 342b, 513b, 650a);
Ezek. xxxviii. 20 (n. 342c, 400c, 405g);
Hos. iv. 3 (n. 513b, 100c);
Hab. i. 14 (n. 513c);
Zeph. i. 3 (n. 280b, 513b, 1100c):

DAGHAN, *Gen.* i. 28 (n. 513b);
Num. xi. 5 (n. 513a);
Deut. iv. 18 (n. 587d);
Ps. cv. 29 (n. 329f, 342c, 513a);
Ezek. xxix. 5 (n. 513a, 654i); xlviii. 9 (n. 179, 342b, 422c):

ICHTHUS, *Matt.* xiv. 17 (n. 340d, 430c); xvii. 27 (n. 513d);
Luke v. 6, 9 (n. 513c);
John xxi. 6 (n. 513c, 600a).

— **Little fish** (*Pisciculus*).—By "a little fish (*opsarion*)" (*John* xxi. 9, 13) is signified knowledge of truth; and by "a little fish on the fire of coals," knowledge of truth from good (n. 513c).

— **To fish** (*Piscari*).—"To fish" signifies to teach knowledges of truth and good, and so to reform (n. 513c).

"To fish" signifies to instruct natural men (n. 820a).

"*Piscari* (to fish)" is the rendering of

DIGH, *Fer.* xvi. 16 (n. 513c);
 HALIEVO, *John* xxi. 3 (n. 513c, 600a).

— **Fishers** (*Piscatores*).—The apostles Peter, James, and John were fishermen, and it was said to them, "Follow Me, and I will make you fishers of men" (*Matt.* iv. 18), for the reason that "to fish" signifies to instruct natural men (n. 820a).

"To send for fishers who shall fish them, and for hunters who shall hunt them" (*Jer.* xvi. 16), means to call together and to establish a church among those who are in natural good and in spiritual (n. 405c, 513c).

"*Piscatores* (fishermen, fishers,)" represents

DAYVAGH, *Jer.* xvi. 16 (*keri* has DAYVAGH) (n. 405c, 513c);

Ezek. xlvii. 10 (n. 513a):

DAYVAGH, *Isa.* xix. 8 (n. 513c, 654k):

HALIEUS, *Matt.* iv. 18 (n. 820a).

— **Fishing** (*Piscatio*), **Fish** (adj.) (*Piscatorius*).—"To draw out with hooks for fishing (*piscatio*, DUGHAN)" (*Amos* iv. 2) signifies to draw away through fallacies of the senses (n. 560).

"*Piscatorius*" (the adjective) represents

DUGHAN, in the same passage, *Amos* iv. 2, as found in n. 513c.

Fissure (*Fissura*).—A judgment is described by "entering into the caves of the rocks, and into the fissures (*M^cCHILLOTH*) of the dust" (*Isa.* ii. 19); also by entering "into the clefts of the rocks and the fissures (*N^cQARAH*) of the cliffs (*or* ragged rocks)" (verse 21): and by "their entering into the caves of the rocks, and into the fissures of the dust," is signified the damnation of those who are in evils and falsities from the loves of self and the world, and from pride in their own intelligence; for the hells of such appear like caves in rocks, and the ways of access to them as clefts of rocks and fissures of cliffs (n. 410b).

"*Fissura*" is also the rendering of

BEDHEQ, *Ezek.* xxvii. 9; where "*confirmantes fissuram*" represents "calkers" of the English versions, and "stoppers of chinks" of the margin (n. 514a):

"*RUTZ*, *Job* xxx. 6, rendered "cliffs" in the authorized version, and "clefts" in the revised (n. 411f).

Fists (*Pugni*).—"Pugni (fists, *or* hands,)" represents

CHÖPHNAYIM, *Exod.* ix. 8 (n. 962).

Fitches, Black cummin (*Nigella*).—That the good and truth of the Word are to be applied to use of life, is signified where it is said (*Isa.* xxviii. 25), "When he hath made plain the faces thereof, doth he not cast abroad the the fitches (*nigella*, *GETZACH*), and put in the measured wheat, and the appointed barley, and the appointed spelt?" (Instead of "fitches" the revised version suggests in its margin "black cummin," which is *nigella sa-*

tiva, as is the rendering for **QETZACH** (n. 374c.) (*See Note under Appointed.*)

Five (*Quingue*).—"Five" means many, or in abundance (n. 223c, 391d, 654b).

"Five" in the Word, when it follows "ten," signifies some person or thing, also the remaining persons and things, and also a few persons or things; but when it does not follow "ten," it signifies many persons or many things (n. 1064): for the numbers "ten," "one hundred," "one thousand," signify much and all; and therefore "five" signifies some part; for these numbers which signify much, arise from the number five which signifies some part (n. 548).

By "five months" (*Apoc.* ix. 5) is signified so long as they continue, or the state of their duration (n. 548).

The number "five," when predicated of quantity, denotes a sufficiency; and when predicated of time, the period of duration (n. 548).

"Five" signifies all of one part (n. 548).

(As to the signification of the number "five," the following articles may be studied:—n. 187b, 250c, 375e(viii.), 430a,c, 532, 548, 600c, 675a, 724b, 1063.)

"*Quingue* (five)" represents

CHAMESH (masculine), **CH^hMISHSHAH** (feminine), in the passages quoted from the Old Testament.
PENTE, in those of the New Testament.

— **Fifth** (*Quintum*).—By "a fifth part" is signified a sufficiency (n. 548).

"*Quintum* (a fifth)" represents

CHOMESH, 2 *Sam.* ii. 23 (n. 548).

Five hundred (*Quingenta*).—(*See* "four thousand and five hundred," n. 438.)

Flag, Reed, Calamus (*Calamus*).—(*See Aromatics, Cane, Reed, Rod, Rush.*)

The Latin words *arundo* and *calamus*, commonly rendered reed and flag, seem often to be used interchangeably. They represent the Hebrew **QANEH**, and the Greek **KALAMOS**.

Divine truth in the ultimate degree, or in the ultimate of order, such as divine truth is in the sense of the letter of the Word for little children and for the very simple, is what is signified by the "flag," ["reed,"] or "cane" (n. 627a).

Since all are explored by the outmost divine truth, therefore

in the representative churches measuring and weighing were performed by means of reeds and canes, by which that truth is signified (n. 627^a).

By "a measuring reed" is therefore signified the mode of exploring quality (n. 627^a).

"A reed" also signifies visitation; for visitation is exploration of the men of the church, to manifest their quality; and visitation precedes last judgment (n. 627^a).

"The flag" also signifies sensual truth, which is ultimate truth, such as there is with natural men, even the evil (n. 627^b).

That men must beware of the false scientific, that is of the scientific falsely applied, coming out of the natural man separate from the spiritual, is meant (*Ps.* lxxviii. 30; see revised version,) by "Rebuke the wild beasts of the reed" (n. 627^c).

That they put a reed into the hand of the Lord, and that they afterwards smote Him on the head with it, signified that they falsified divine truth or the Word, and that they altogether mocked at the understanding of truth and at divine wisdom (n. 627^c).

"*Calamus*" is the rendering of

- QANEH**, *I Kings* xiv. 15 (n. 627^b);
Job xxxi. 22 (n. 627^b);
Ps. lxxviii. 30 (n. 627^c);
Isa. xix. 6 (n. 518^d, 627^b, 654^k); xxxv. 7 (n. 627^b, 714^c);
 xxxvi. 6 (n. 627^b, 727^b); xlii. 3 (n. 627^a);
Ezek. xxix. 6 (n. 627^b, 727^b);
KALAMOS, *Matt.* xxvii. 29, 30, 48 (n. 627^c);
Mark xv. 19, 36 (n. 627^c);
Apoc. xi. 1 (n. 627^a); xxi. 15, 16 (n. 627^a).

— **Flags** (*Ulvæ*).—That there will no longer be truths, even natural and sensuous (*sensualia*) truths, which are the lowest, is signified (*Isa.* xix. 6) where it is said that "the reed and the flag (*šuph*) shall wither, the paper-reeds near the river" (n. 518^d; *A.C.*, n. 6726, has "*alga*" in place of "*ulvæ*"); "the reed and the flag" signify sensuous truth or matter of knowledge (n. 627^b; compare n. 654^k).

Flagon, Bottle (*Lagena*).—(See **Bottle**.)

"They who love flagons (*šishah*) of grapes" (*Hos.* iii. 1) signifies the Word in the sense of the letter alone; for "wine" signifies truths of doctrine from the Word; "grapes" signify its goods from which are truths; and "a flagon" signifies that which contains, and thus the ultimate sense of the Word, which is the sense of the letter, which they apply to their falsities and evils (n. 374^d).

"A bottle (**BAQBUA**)" or vessel "of potter's ware" (*Jer.* xix. 1, 10) is the falsity in which were all of the Jewish nation (n. 177).

Flame (*Flamma*), **Flaming** (*Flammans*).—(See *Inflame*, *Burn*, *Fire*.)

"Flame" means truth from the good of the inmost heaven, and "light" truth from the good of the middle heaven; for the light in the inmost heaven appears flamelike, and in the middle heaven bright white (n. 68).

By "flame" is signified the good of spiritual love (n. 504a).

"A flaming fire" signifies the good of love and the truth therefrom (n. 419d).

By "flame" in the opposite sense is signified the love of the world (n. 504e).

By "flame" is signified pride in one's own intelligence (n. 730b).

"*Flamma* (a flame)" is the rendering of

LAHABH, *Isa.* xiii. 8 (n. 412f); xxix. 6 (n. 504d); xxx. 30 (n. 504d):

LEHABBAH, *Ps.* cv. 32 (n. 403e);

Isa. iv. 5 (n. 850c, 955); x. 17 (n. 504d); xliii. 2 (n. 504e);

Ezek. xx. 47 (n. 412f);

Dan. xi. 33 (n. 811b);

Joel i. 19 (n. 730b); ii. 3 (n. 730b):

LAHAT, *Gen.* iii. 24 (n. 131b, 277a):

SH'BHIBH (Chaldee), *Dan.* vii. 9 (n. 504a):

PHLOX, *Luke* xvi. 24 (n. 455b);

Apoc. i. 14 (n. 68); ii. 18 (n. 152); xix. 12 (n. 504a).

"*Flammans* (flaming)" represents

LAHAT, *Ps.* civ. 4 (n. 419d).

Flap.—(See *Skirt*.)

Flapping.—(See *Fluttering*.)

Flavor.—(See *Savor*.)

Flax.—(See *Linen*.)

Flee (*Fugere*).—(See *Bear*, *Fly away*, *Shun*.)

"*Fugere* (to flee)" represents

NUŠ, *Ps.* civ. 7 (n. 405d); cxiv. 3, 5 (n. 405c);

Amos ii. 16 (n. 355e):

PHEUGO, *Mark* xiii. 14 (n. 405f);

Luke xxi. 21 (n. 313b);

Apoc. ix. 6 (n. 551); xvi. 20 (n. 1024).

— **Fleeing**, **Going out** (*Effugiens*).—By "no breach" (*Ps.* cxliv. 14) is signified coherence; by "none fleeing (**YATZA**)" is signified loss of none (n. 652c).

Flesh (*Caro*).—"Flesh" in the highest sense signifies the Divine

- Human of the Lord, specifically the divine good of divine love proceeding from Him (n. 1082, 30, 329^{a,b,d}).
- "The flesh of the Lord" (*John* vi. 51) is the proprium of His Divine Human, which is the divine good of divine love (n. 1082).
- The Lord disclosed to the disciples that He had glorified or made divine His whole Human, even to the natural and sensual of it; this is signified by the "hands and feet," and by the "flesh and bones," which they were to see and handle (n. 619^b).
- Whereas by "flesh" and "the bread" is signified the proceeding divine good, therefore by "flesh" and "the bread" is meant the Lord Himself as to divine good (n. 617^c).
- By "flesh" is signified the good of the Word and of the church (n. 1082).
- By "all flesh" is meant every man (n. 1082).
- The flesh of man corresponds to the good or the evil of his will; and blood to its truth or its falsity (n. 1082).
- By "the flesh which longeth for Jehovah" (*Ps.* lxxiii. 1), and which "crieth out for the living God" (*Ps.* lxxxiv. 2), is signified man as to the good of the will (n. 1082).
- To see God "from his flesh" (*Job* xix. 26), signifies from his voluntary proprium which is new from the Lord, and thus is good (n. 1082).
- By "flesh" is also signified the proprium of the will, which is new from the Lord, and which thus is good, where it is said (*Ezek.* xxxvii. 6), "I will bring up flesh upon them" (n. 1082).
- "Flesh" signifies all the good of love and of life (n. 455^b).
- Flesh corresponds to the good of the natural man (n. 619^b).
- By "flesh that was restored" (*2 Kings* v. 14) is signified spiritual life, such as those have who are becoming regenerate through divine truths (n. 475^b).
- "Flesh" signifies the will and its good or its evil (n. 583).
- "Flesh" is man's voluntary proprium, and thus evil (n. 295^d, 329^g, 355^g, 654^{g,i}, 745, 1082).
- By "flesh" (in the plural, *Apoc.* xvii. 16) are signified evils which are adulterated goods (n. 1082).
- They "who are not of the will of the flesh" (*John* i. 13) are they who are not in evils from their own proprium (n. 745).

"*Caro* (flesh)" represents

B'SAR (Chaldee), *Dan.* vii. 5 (n. 722, 781^d):

BASAR, in all other passages of the Old Testament to which reference is here given:

SARX, in those of the New Testament.

(See passages of the Sacred Scripture, n. 30, 151, 295^d, 329^{b,d,g}, 355^{a,g}, 386^b, 388^{c,f}, 391^d, 455^b, 475^b, 507, 555^c, 584, 617^d,

619*b*, 650*e*, 654*g*, *l*, 659*e*, 665, 666, 710*a*, *c*, 722, 725*a*, 730*e*, 740*c*, 745, 746*c*, 750*g*, 781*d*, 802*b*, 811*b*, 1082.)

Flint (*Silex*).—(See **Rock, Stone**.)

By “rock” (*Ps.* cxiv. 8) is signified the natural man in what pertains to truth, before reformation; and by “flint (**CHALLAMISH**)” the natural man in what pertains to good before reformation (n. 405*c*).

Flock (*Grex*).—(See **Herd**.)

Animals from the herd signified affections of good and truth in the external man; and animals from the flock signified affections of good and truth in the internal or spiritual man. Animals of the flock were lambs, she-goats, sheep, rams, he-goats; and those of the herd were oxen, bullocks, calves (n. 279*a*; compare n. 453*b*, 513*b*, 650*e*, 710*b*, 730*c*, 911*c*, 1100*b*).

“The flock of the pasture” (*Ezek.* xxxiv. 31) signifies spiritual good and truth (n. 280*b*).

“Sons of the flock” (*Fer.* xxxi. 11) are spiritual truths, and “sons of the herd” are natural truths (n. 374*b*).

By “the flock of his inheritance” (*Micah* vii. 14) are signified those of the church who are in the spiritual things of the Word, which are the truths of the internal sense (n. 727*a*).

“*Grex* (a flock, sheep,)” represents

EDHER, *Judges* v. 16 (n. 434*c*);

Isa. xxxii. 14 (n. 410*c*, 730*b*); xl. 11 (n. 314*b*);

Joel i. 18 (n. 650*e*):

TZON, *Deut.* vii. 13 (n. 710*b*); xxviii. 4 (n. 710*b*);

Ps. lxxv. 13 (n. 730*c*); cxiv. 4, 6 (n. 405*c*); cxliv. 13 (n. 336*b*, 652*c*);

Fer. v. 17 (n. 724*e*, 911*c*); xxxi. 12 (n. 374*b*); xxviii. 13 (n. 453*b*); xlix. 29 (n. 799*b*);

Ezek. xxxiv. 19 (n. 632); verse 31 (n. 280*b*); xxxvi. 38 (n. 280*b*);

Amos vi. 4 (n. 279*a*);

Micah vii. 14 (n. 727*a*):

TZONEH, *Ps.* viii. 7 (n. 342*b*, 513*b*, 1100*b*):

POIMNE, *John* x. 16 (n. 433*b*):

POIMNION, *Luke* xii. 32 (n. 696*d*).

— **Flocks** (*Pecora*).—“Flocks (**MIGNEH**)” (*Isa.* xxx. 23) are the goods and truths with man (n. 644*c*).

By “the beast and the flocks” (*Ps.* lxxviii. 48), in the opposite sense, are signified evil affections, or cupidities arising from evil love (n. 503*a*).

By “the flocks (**TZON**) of Arabia” which shall be gathered together (*Isa.* lx. 7) are signified knowledges of truth and

good (n. 282): by "flocks" are signified external goods, and by "rams" internal goods (n. 391c).

Flood (*Diluvium*).—(See *Waves*.)

By "an inundation" and "a flood" is signified immersion into things evil and false, and the consequent destruction of the church (n. 304b).

By "the flood (*MABUL*)" (*Gen.* ix. 11) with which the human race was destroyed, are signified the dire falsities of evil from which the posterity of the Most Ancient Church perished (n. 595); by "the flood" is signified the devastation of the Most Ancient Church, also the last judgment upon those who were of that church (n. 633b; compare n. 644d, 650c).

"*Diluvium* (the flood)" represents

KATAKLUSMOS, *Matt.* xxiv. 39 (n. 1162).

(See also articles n. 419c, 433b, 697.)

Floor (*Area*).—*The floor" and "the wine-press" have similar signification with "corn" and "wine," because corn and wine are collected there (n. 376d); "corn," from which is bread, signifies all which nourishes spiritually; and "the floor" signifies where that is gathered together, and thus the Word (n. 695d).

"The floor (*GOREN*)" (*Hos.* ix. 1, 2) is the Word as to the good things of charity (n. 695d).

"The floor" (*Joel* ii. 24) signifies the doctrine of the church (n. 543c).

Where the Lord says, "He will thoroughly purge His floor (*HALON*)" (*Matt.* iii. 12), "the floor" means where separation is effected (n. 374d).

Flour, Fine flour (*Simila, Similago*).—(See *Meal*.)

That "flour" signifies truth from spiritual good, is because it is made from wheat signifying spiritual good, as truth comes from good (n. 1153).

"The meat-offering (*or* meal-offering)" was instituted (*Lev.* ii. 1), for the reason that the "flour" of which it consisted was significative of genuine truth (n. 324d).

"To eat flour, honey, and oil" (*Ezek.* xvi. 13), signifies to appropriate truth and good (n. 375e(viii.)).

"*Simila* (flour, fine flour)," is the rendering of

SOLETH, *Lev.* xxiii. 17 (n. 1153); xxiv. 5 (n. 1153);

Ezek. xvi. 13 (n. 375e(viii.));

SEMIDALIS, *Apoc.* xviii. 13 (n. 1153).

"*Similago* (fine flour)" is the rendering of

SOLETH, *Gen.* xviii. 6, where the English versions read "meal" (n. 1153);

Lev. ii. 1, where the reading is "fine flour" (n. 324*d*, 1153).

Flourish, Blossom, Bud (*Florere*).—"Florere" represents

PARACH, *Ps.* xcii. 12, rendered "flourish" in the English versions (n. 458*b*);

Isa. xxvii. 6, rendered "bud" (n. 741*d*); xxxv. 1, rendered "blossom" (n. 288*b*);

Hab. iii. 17, rendered "blossom" (n. 403*b*):

TZUTZ, *Ps.* ciii. 15, rendered "flourish" (n. 507).

Flow, Flow together (*Confluere*).—"All nations shall flow (*NAHAR*) unto it" (*Isa.* ii. 2), signifies that they who are in good will acknowledge the Lord, and will draw near to the church (n. 433*c*).

See *Fer.* xxxi. 12 (n. 374*b*).

— **Flow apart** (*Diffluere*).—By "flowing apart (*NABHEL*)." and "being moved from its place" (*Job* xiv. 18) is signified to perish (n. 411*f*).

— **Flow in.**—(*See Inflow.*)

— (*Fluere*).—That the hills shall flow (*YALAKH*) with milk" (*Foel* iii. 18) means that there shall be spiritual life from the good of charity towards the neighbor; and that "all the brooks of Judah shall flow (*YALAKH*) with waters" means that there shall be truths from every thing in the Word (n. 376*b*, 405*b*).

That "the waters flow (*NAZAL*)" (*Ps.* cxlvii. 18) signifies reception of truth (n. 419*d*).

"Out of his belly shall flow (*RHEO*) rivers of living water" (*John* vii. 38), signifies that there shall be spiritual intelligence (n. 518*d*).

— **Flow down** (*Defluere, Defluxus*).—The reason why the flowing down of divine truth from heaven is signified (*Apoc.* viii. 7) by "sounding with a trumpet" (n. 502*a*).

This flowing down, when strong, produces one effect with the good and another with the evil. With the good it enlightens the understanding, conjoins them more closely with heaven, and thence gladdens and vivifies their minds; but with the evil it causes perturbation in the understanding, separates them from heaven, conjoins them more closely with hell, induces terror in their minds, and finally brings spiritual death (n. 502*a*).

"*Defluere* (to flow down)" represents

NABHEL, *Fer.* viii. 13 (n. 918):

NAGGAR, *Jer.* xviii. 21 (n. 315^b);
Micah i. 6 (n. 587^c).

Flower (*Flos*).—By “the flowers” carved in the temple, in the supreme sense is signified the Lord’s divine intelligence; but in the internal sense by “flowers” is signified spiritual-natural good (n. 458^a).

“The flower of the field” is spiritual truth (n. 507).

“A flower” signifies implantation (n. 828).

“*Flos* (a flower)” is the rendering of

‘EBH’ (Chaldee), *Dan.* iv. 12, 14, where the English versions have “fruit” (n. 1029^b, 1100^b):

TZITZ, I *Kings* vi. 29 (n. 458^a);

Ps. ciii. 15 (n. 507);

Isa. xxviii. 1 (n. 376^f).

Flutter (*Motitare*), **Fluttering**, **Flapping** (*Motitatio*).—The instruction of those of the Ancient Church in truths, guarding them from falsities, and the opening of the interiors of the minds that they might come into the light of heaven, is described (*Deut.* xxxii. 10–12) by the eagle, its nest on high, its fluttering (*RACHAPH*) over its young, and bearing them upon its wings (n. 281^b).

By “flappings (*MUTTOTH*) of the wings” (*Isa.* viii. 8) are signified reasonings from falsities against truths (n. 304^d; Schmidius, 100, has “*motitationes*”; but see *A.C.*, n. 1613, where we find “*extensiones* (stretchings out),” with which the English versions agree).

Fly (*Musca*).—“The fly (*ZIBHUBH*) that is in the uttermost of the rivers of Egypt” (*Isa.* vii. 18), signifies the false in the extreme things of the natural man, called sensuals. It derives its correspondence from originating in the filth of rivers (n. 410^c).

“Flies” signify the falsities of the sensual man, and thus falsities of every kind (n. 740^b).

Fly, to (*Volare*).—(See **Bear, Carry**.)

“To fly” is significative of presence, and of looking all round; when said of the Divine, it signifies omnipresence (n. 281^a).

By “flying” is signified looking on all sides, and presence, because a bird when it flies looks about from on high, and thus by sight is present at every point and all around. But when in the Word Jehovah is said “to fly,” it signifies His omnipresence; for omnipresence is infinite survey and infinite presence (n. 282).

When the Lord is said “to fly,” it signifies that He enlightens; for “flying” is predicated of the understanding and of the extension of its sight round about; wherefore when the Lord is said “to fly” an enlightenment of the understand-

ing is signified; for where the Lord is present, there is enlightenment (n. 529).

By "the angel flying in the midst of heaven" (*Apoc.* xiv. 6) is signified manifestation everywhere, from the Lord (n. 869).

"*Volare* (to fly)" represents

UPH, *Deut.* iv. 17 (n. 282);

2 Sam. xxii. 11 (n. 282, 529);

Ps. xviii. 10 (n. 282, 283*b*, 419*d*, 529);

Isa. vi. 2 (n. 282, 285); xiv. 29 (n. 386*b*); xxxi. 5 (n. 282);

lx. 8 (n. 282);

Hos. ix. 11 (n. 282);

Zech. v. 2 (n. 675*b*);

PETAOMI, *Apoc.* iv. 7 (n. 281*a*); viii. 13 (n. 282, 529); xiv. 6 (n. 869);

PETOMAI, *Apoc.* xii. 14 (n. 760).

— **Fly away** (*Avolare*).—"To fly away (*UPH*)" (*Hos.* ix. 11) signifies to be dissipated (n. 710*a*: compare n. 282, 721*b*, 1100*c*).

See also *Ps.* lv. 6 (n. 282).

"The sun ariseth, they fly away (*NADHADH*), and their place is not known where they are" (*Nahum* iii. 17), signifies that they consume all truth and good, so that there is none left (n. 543*c*).

Flying things (*Volatilia*).—(See *Bird*.)

By "the flying things (*PETEINON*) of heaven" (*Matt.* xiii. 32) are signified knowledges of truth (n. 1100*c*).

In the spiritual world there appear flying things of various kinds; but they are appearances, from the ideas of the thoughts of spirits (n. 410*c*).

There are in man three degrees of natural affections; so, too, in beasts. In the lowest degree are insects of various kinds; in the next higher are flying things of the heaven, and in the degree still higher are those beasts of the earth that have been created from the beginning (n. 1201).

Foal.—(See *Ass*.)

Foam, Froth (*Spuma*).—"Foam (*QETZEPH*) on the face of the waters" (*Hos.* x. 7) signifies what is empty and separated from truths (n. 391*g*).

"*Spuma* (*QETZAPHAH*)," found in the Latin version of *Joel* i. 7, signifies where there is not truth inwardly (n. 403*b*; compare n. 556*a*: the authorized version here has "barked;" and, in the margin, "laid for a barking").

Foldings.—(See *Balls*.)

Follow (*Sequi*).—(*See Walk.*)

"To follow the Lord" signifies to acknowledge His Divine, and to do His precepts (*see more*, n. 864; *compare* n. 9).

"To follow with them" (*Apoc.* xiv. 13) signifies to be in them; for that is in one which follows with him, when his life is spoken of (n. 901; *compare* n. 383).

"*Sequi* (to follow)" represents

AKOLOURTHEO, *John* xxi. 22 (n. 9);

Apoc. vi. 8 (n. 383); xiv. 4 (n. 854); verse 13 (n. 901).

— **Follow after** (*Persequi*).—"To follow after *sicera* (**RADHAPH**) (the English versions have 'strong drink'; palm wine is probably the meaning), and to be inflamed with wine" (*Isa.* v. 11), signifies to bring out doctrinals from oneself (n. 376g).

Folly.—(*See Foolish.*)

Food.—(*See Aliment.*)

Fool, Foolish (*Stultus*).—(*See Glory, to.*)

Those who are truly Christians know and will and do; but those who are not truly Christians merely know: those who merely know, are called by the Lord "foolish" (*Matt.* vii. 24, 26); but those are called "prudent" who know and will and do (n. 349c).

To say "Thou fool" (*Matt.* v. 22), is to be wholly averse to the good of charity (n. 746f).

"*Stultus* (foolish)" represents

NABHAL, *Isa.* xxxii. 6, where the English versions have "vile person;" but see the margin of the revised version (n. 238, 386d);

Ezek. xiii. 3 (n. 734d):

MOROS, *Matt.* v. 22 (n. 746f); vii. 26 (n. 349c); xxiii. 17, 19 (n. 239b); xxv. 2 (n. 375e(viii.), 675a).

"*Fieri stultus* (to become foolish)" represents

BA'AR, *Jer.* x. 14, where the English versions have "brutish" (n. 587b).

— **Foolish** (*Fatuus*).—By "the five foolish (**MOROS**) virgins" (*Matt.* xxv. 2) are signified those of the church who are in faith without love (n. 252b; *compare* n. 250c).

— **Folly, Foolishness** (*Stultitia*).—He is called "foolish (**NABHAL**)" (*Isa.* xxxii. 6) who is in falsities and evils from the love of self, and accordingly from his own intelligence; falsities are meant by the "folly" that he speaks (n. 386d).

"*Stultitia* (folly, foolishness,)" represents

IVVELETH, *Ps.* xxxviii. 5 (n. 962):

KISLAH, *Ps.* lxxxv. 8 (n. 365e):

N^BHALAH, *Isa.* xxxii. 6, see margin of revised version (n. 238, 386d).

Foot (*Pes*).—"The feet" are the natural (n. 69, 279).

"Feet," when attributed to the Lord, signify the ultimate of divine order, which is the natural (n. 69).

By "the angel at the head" (*John* xx. 12) was signified divine truth in first things, and by "the angel at the feet" divine truth in ultimates, both of them proceeding from the Lord (n. 687c).

Whereas the external of the church, of worship, and of the Word, is the ultimate of divine order in the church, and is the natural, therefore this is specifically signified by "the feet of Jehovah," or "of the Lord." And this is also called in the Word "the footstool of His feet" (n. 69).

By "the feet of the Angel," by whom is meant the Lord (*Apoc.* x. 1), is signified divine truth or the Word in ultimates, by which is meant the Word in the sense of the letter: and whereas this sense is natural, and the natural is the ultimate of divine order, therefore the Word in the sense of the letter sustains spiritual and celestial divine truth, altogether as columns support a house, and as the feet sustain the body (n. 597; compare n. 438, 600a).

"To fall at the feet" (*Apoc.* i. 17) signifies adoration from humiliation (n. 77).

The feet correspond to the ultimate or first heaven, the angels of which are celestial-natural and spiritual-natural; but the soles of the feet correspond to the world, in which all is natural (n. 600a; compare n. 606).

By "the feet" are signified natural things in man, and by "the soles of the feet" those in ultimates (n. 240b).

By "shoes upon the foot" (*Luke* xv. 22) is signified conjunction of truth and good in the external or natural man (n. 279a).

By "the right foot" (*Exod.* xxix. 20) is signified intelligence, and the power of truth from good in the external or natural, and by "its great toe" is signified fulness (n. 298c).

"Washing the feet of the disciples" represented and thence signified purification from evils and falsities, by the Lord, by means of divine truth (n. 951).

"To make the enemies a footstool of the feet" signifies wholly to subjugate them (n. 298b).

It is not allowable for any one to walk with bare feet on the lands that are damned in the spiritual world (see more, n. 742).

"*Pes* (foot)" represents

MARG'LOTH, *Dan.* x. 6 (n. 69):

- REGHAL**, *Dan.* ii. 33 (n. 70, 176); verse 34 (n. 411^b):
REGHEL, *Gen.* xlix. 10 (n. 329^e); verse 33 (n. 163);
Exod. xxiv. 10 (n. 717^c); xxix. 20 (n. 298^c);
Lev. xi. 21 (n. 543^d);
Deut. viii. 4 (n. 730^d); xxxiii. 3 (n. 204^b); xxxiii. 24 (n. 70, 438);
Ps. viii. 6 (n. 606); xl. 2 (n. 666); xcix. 5 (n. 69); cv. 18 (n. 448^d); cx. 1 (n. 298^b, 687^b); cxxi. 3 (n. 666); cxxxii. 7 (n. 69, 606, 700^b);
Isa. vi. 2 (n. 282, 285); xx. 2 (n. 240^b); lx. 13 (n. 606); verse 14 (n. 69); lxvi. 1 (n. 69);
Jer. xiii. 16 (n. 405^k);
Lam. ii. 1 (n. 69, 413^b, 606);
Ezek. i. 7 (n. 69, 70, 279^a); ii. 2 (n. 632); iii. 24 (n. 632); xxxiv. 18 (n. 632); xxxvii. 10 (n. 666);
Amos ii. 15 (n. 357^c);
Nahum i. 3 (n. 69); verse 15 (n. 405^b);
Zech. xiv. 12 (n. 455^b, 584);
POUS, *Matt.* v. 35 (n. 606, 608^b); x. 14 (n. 365^b); xxii. 13 (n. 195^b); xxviii. 9 (n. 77);
Mark xii. 36 (n. 687^b);
Luke xx. 43 (n. 687^b); xxiv. 39 (n. 619^b);
John xiii. 5 (n. 951); verse 10 (n. 475^a, 666); xx. 12 (n. 687^c);
Apoc. i. 15 (n. 69); verse 17 (n. 77); ii. 18 (n. 153); iii. 9 (n. 212); x. 1 (n. 69, 597); verse 2 (n. 600^a); xi. 11 (n. 666); xii. 1 (n. 401^b, 708); xiii. 2 (n. 781^a).

Footstep (*Vestigium*).—" *Vestigium* (footstep)" represents

‘AGEBH, *Ps.* lxxvii. 19 (n. 275^b).

Footstool (*Scabellum*).—Whereas "the feet" of Jehovah, or of the Lord, signify the ultimate of divine order, and this is specifically the external of the church, of worship, and of the Word, therefore this is called in the Word "the footstool of His feet" (n. 69).

By "placing enemies as the footstool of the feet" signifies wholly to subjugate them (n. 298^b).

"*Scabellum* (footstool)" represents

- H'DHOM** (a stool) and **REGHEL** (foot), *Ps.* xcix. 5 (n. 69); cx. 1 (n. 298^b); cxxxii. 7 (n. 69, 606, 684^c);
Isa. lxvi. 1 (n. 69, 606);
Lam. ii. 1 (n. 69, 413^b, 606);
HUPOPODION, *Matt.* v. 35 (n. 223^c, 608^b); xxii. 44 (n. 205);
Mark xii. 36 (n. 687^b).

Forbear.—(See *Leave out*.)

Force (*Vis*).—(See *Strength*.)

Throughout the spiritual world there is equilibrium between heaven and hell. Where there is equilibrium, there two forces are acting against each other: the one acts, the other re-acts; and continual action and re-action is continual struggle; but equilibrium is provided by the Lord (n. 573^b).

In all that is spiritual there is plastic force where there are at hand homogeneous exhalations in nature. In all that is spiritual there is also propagative force; for it forms not only organs of sense and of motion, but also organs of proliferation by wombs or by eggs (n. 1201).

It is a universal law, impressed from creation on everything alive and not alive, and which is thus implanted, that every thing in which there is force (*or power*) should wish to produce what resembles itself, and to multiply its species to infinity and to eternity (n. 1004).

Living force, as the principal cause, is the spiritual; and dead force, as the instrumental cause, is the natural (n. 1203).

There are three forces in all that is spiritual; these are, a force of acting, a force of creating, and a force of forming (*see much more*, n. 1209, 1210).

Things of the vegetable kingdom, and also animals, have their existence from the spiritual, through these forces; both those that appear in heaven, and those that are in the world (n. 1210).

The forces that are in Nature, from its origin which is the sun of the world, are not living forces, but dead (n. 1209).

Forehead (*Frons*).—The forehead corresponds to the love, and consequently signifies it (n. 148; *compare* n. 427a, 838, 852a).

The forehead corresponds to the good of love (n. 242a, 1046).

The forehead corresponds to the good of love; for it forms the highest part of the face, and it directly encloses the anterior and primary portion of the brain, whence are man's intellectual [operations]. Hence the Lord looks upon angels, and on those who are in the good of love, in the forehead, and fills them with the good of love: and from this they look to the Lord with the eyes, that is, with thought from affection. No others can be looked upon by the Lord in the forehead; for others turn away from Him, and turn to the opposite love, by which they are infilled and drawn (n. 427a; *compare* n. 242a, 852a).

"The forehead" in the opposite sense signifies what is opposite to the good of love, namely, the evil of love: thence it signifies what is hard, obstinate, shameless, and infernal (n. 427b).

"*Frons* (the forehead)" represents

METZACH, *Exod.* xxviii. 38 (n. 427b);

Isa. xlviii. 4 (n. 427b);

Jer. iii. 3 (n. 427b);

Ezek. iii. 8 (n. 427b); ix. 4 (n. 427a).

METOPON, *Apoc.* vii. 3 (n. 427a); xiii. 16 (n. 838); xiv. 1 (n. 852a); xvii. 5 (n. 1046); xxii. 4 (n. 148).

Foreigner.—(See *Stranger.*)

Foreskin, Prepuce (*Praeputium*).—(See *Uncircumcised.*)

The foreskin corresponds to corporeal love, for the reason that the member which is covered by the foreskin corresponds to spiritual and celestial love (n. 817d).

The foreskin corresponds to filthy corporeal loves (n. 781c).

"*Praeputium reveletur* ('Let thy foreskin be uncovered')" represents

'AREL, *Hab.* ii. 16 (n. 235, 240b).

Forest, Woods (*Silva*).—"A forest" (*Isa.* xlv. 23) is natural truth; and "the trees" in it are knowledges of truth (n. 304f; compare n. 326c): by "a forest" is meant the external or natural man as to all things belonging to it, and by "every tree" is meant what belongs to cognition and to knowledge there (n. 405b; compare n. 458b, 1145).

"The forest" (*Hos.* ii. 12) signifies the merely natural (n. 403b).

"Forest" is said of the natural man, as "garden" is said of the spiritual; therefore by "forest" is signified knowledge, and by "garden" intelligence (n. 730c).

Gardens of trees are called paradises (*or* parks) in the spiritual man, groves and woods in the natural, and shady forests in the sensual (n. 724a).

By "the fields of the wood" (*Ps.* cxxxii. 6) are signified the things which are of the natural sense of the Word, thus those belonging to the sense of the letter (n. 700b; compare n. 684c).

By "the forest of the south" (*Ezek.* xx. 46) is signified the church which can be in the light of truth from the Word, but which is now without spiritual light, in knowledges alone (n. 504e).

"The forest" (*Hos.* ii. 12), in the opposite sense, signifies the sensual man, that is in mere fallacies, and in falsities from them (n. 388b).

"*Silva* (a forest, a wood, woods,)" represents

YA'AR, *Ps.* cxxxii. 6 (n. 684c, 700b);

Isa. x. 18 (n. 750e); xxxii. 15 (n. 730c); xlv. 23 (n. 304f, 326c, 405b);

Jer. v. 6 (n. 780b); x. 3 (n. 458b, 1145);

Ezek. xx. 4 (n. 412f); verse 46 (n. 504e); xxxiv. 25 (n. 650f);

Hos. ii. 12 (n. 388b, 403b).

For ever (*In perpetuum*).—See **Eternal**.)

“*In perpetuum* (for ever)” represents

NETZACH, *Ps.* lxxviii. 16 (n. 405c).

Forget (*Oblivisci*), **To give to oblivion** (*Oblivioni dare*).—Of the Jewish Church it is said, “The Rock that begat thee hast thou given to oblivion (*or* forgetfulness) (SHAYAH), and thou hast forgotten (SHAKHACH) God thy Father” (*Deut.* xxxii. 18); by which things is signified that they rejected the Lord, and thence divine truth, by which the church is reformed (n. 411c).

“*Oblivisci* (to forget)” represents

SHAKHACH, *Fer.* xviii. 15 (n. 411f); 1. 6 (n. 405k).

Forgive.—(See **Remit**.)

Form, Likeness (*Forma*).—(See **Empty**.)

“Ye shall not make to yourselves the form (*or* likeness) (TABHNITH) of any animal on the earth, nor the form (TABHNITH) of any winged fowl that flieth towards heaven” (*Deut.* iv. 17), signifies that wisdom and intelligence are not to be procured from man, or from his proprium (n. 282).

The “form (*or* visage) (TO'AR)” (*Lam.* iv. 8) signifies the quality of truth (n. 372b).

The house of Judah and of Israel is called “a green olive tree, fair with fruit of form (*or* goodly fruit)” (*Fer.* xi. 16), because by “the olive tree” and its fruit is signified the good of love, and by “green” and “fair in form” is signified the truth of that good, from which is intelligence (n. 638c).

All angels are forms of their own affections. The forms of the inmost heaven are forms truly human (n. 1001).

(See **Human Form**.)

— **To form** (*Formare*).—“To create the heavens and form (YATZAR) the earth,” and “make it and prepare (*or* establish) it” (*Isa.* xlv. 18) signifies fully to institute the church (n. 304f). “To form a god” (*Isa.* xlv. 10) signifies doctrine from one’s own intelligence (n. 386b).

YATZAR, occurs in the following passages also:—*Isa.* xliii. 7 (n. 239b);

Fer. i. 5 (n. 710b).

“*Formare* (to form)” represents

CHUL, *Ps.* xc. 2 (n. 741c).

Former (*Formator*).—The Lord is called “the Former” and “the Former from the womb,” from His regenerating man (n. 433c; compare n. 294b, 328c, 419d, 710b).

"He is the Former of all things" (*Jer.* x. 16; *li.* 19), signifies the Lord from whom is all intelligence in truth (n. 727a).

"*Formator* (former)" represents

YATZAR, *Isa.* xiii. 1 (n. 294b, 328c); *xliv.* 2 (n. 710b); verse 9 (n. 587b); *xlix.* 5 (n. 710b);

Jer. x. 16 (n. 727a); *li.* 19 (n. 727a);

Amos iv. 13 (n. 405b).

Former, Ancient (*Prior*).—"As in former (**QADHMONI**) years" (*Mal.* iii. 4), signifies according to the worship in the ancient churches (n. 433b).

Fornication.—(*See Scortation, Whoredom.*)

Forsaken.—(*See Deny, Deserted.*)

Fort.—(*See Fortress.*)

Fortification.—(*See Fortress.*)

Fortified.—(*See Fortress.*)

Fortress (*Munimentum*), **Fortification** (*Munitio*), **Fortified** (*Munitus*).—

"A fortress" (*Jer.* xlviii. 18) is a safeguard against falsities and evils; and the literal sense of the Word is that safeguard (n. 727a); "a fortress" (*Isa.* xxiii. 14) is doctrine from the Word, keeping in safety (n. 514b).

By "a fortress of the sea" (*Isa.* xxiii. 4) is meant the natural, where are knowledges of good and truth (n. 863i).

"*Munimentum* (a fortress, rendered 'strong hold' in the English versions)" represents

MIBHTZAR, *Jer.* xlviii. 18 (n. 727a);

Lam. ii. 2 (n. 316b);

Nahum iii. 14, where the authorized version has "strong hold," and the revised has "fortress" (n. 177);

MA'OZ, *Isa.* xxiii. 4 (n. 863a); verse 14 (n. 514b); rendered "strength" in the authorized version, but "strong hold" in the revised.

"*Munitio* (a fortification)" represents

MIBHTZAR, *Isa.* xxxiv. 13, rendered "fortress" in the English versions (n. 714c);

ME'TZADH, *Judges* vi. 2, where the English versions have "strong hold" (n. 410c);

Ezek. xxxiii. 27, where the authorized version has "fort," and the revised has "strong hold" (n. 388d).

"*Munitus* (fortified)" represents

BATZAR, *Isa.* ii. 15, where the English versions have "fenced" (n. 514b);

Zeph. i. 16, where the English versions have "fenced" (n. 417b).

MIBHTZAR, *Jer.* i. 18, rendered "defenced" in the English versions (n. 223b).

— (*Propugnaculum*).—"A fortress (**M'TZUDHAH**), and a rock in which there is trust" (*Ps.* xviii. 2), signify safeguard; "fortress" in the Word is said concerning divine good (n. 316*b*).

Fortune (*Fortuna*).—It is of the Lord's permission that man should attribute the things that take place to prudence, and contingencies to fortune, and indeed that he should ascribe many things to Nature, rather than that, through marked and manifest signs of divine providence and presence, he should unseasonably cast himself into holy states in which he does not remain permanently (n. 1159).

Forty (*Quadraginta*).—In the Word mention is frequently made of "forty," sometimes days, sometimes months, sometimes years; and by that number is there signified either plenary vastation of the church, or plenary temptation (n. 633*b,c*; compare n. 650*g*, 654*i*, 730*d*, 740*b*).

"*Quadraginta* (forty)" is the rendering of

'ARBA'IM, in passages of the Old Testament:

TESSARAKONTA, in passages of the New Testament.

Forty-two (*Quadraginta duo*).—By the number "forty-two" (*Apoc.* xi. 2) is signified the end of the former church, and the beginning of the new. This is the signification of this number, for the reason that by it are meant six weeks; and the signification of "six weeks" is like that of the "six days" of one week, namely, states of combat and labor, and consequently the end, when the church is wholly vastated, or when evil is consummated; and by "the seventh week," which then follows, is signified the beginning of the new church (*see more*, n. 633*a-c*).

By "forty-two" (*2 Kings* ii. 24) is signified blaspheming (n. 781*c*; compare n. 66).

By "forty-two months" (*Apoc.* xiii. 5) are signified plenary vastation and consummation, and thus destruction so complete that there is nothing of good and truth left (n. 796).

Found (*Fundare*).—The establishment of the church is described (*Ps.* xxiv. 2) by "founding the earth and the world upon the seas, and establishing them upon the streams" (n. 1057; compare n. 518*d*, 741*b*).

"*Fundare* (to found)" represents

YASADH, *Ps.* xxiv. 2 (n. 518*d*, 741*b*, 1057); lxxxix. 11 (n. 1057); cii. 25 (n. 768*b*); civ. 5 (n. 275*b*, 405*d*);

Isa. xiv. 32 (n. 817*d*); xxviii. 16 (n. 417*b*, 850*b*); xlviii. 13 (n. 1057); li. 16 (n. 1057);

Zech. xii. 1 (n. 304*f*, 1057).

— **Foundation** (*Fundamentum, Fundatio*).—By “the foundations (*fundamentum*) of the mountains” (*Ps.* xviii. 7) are signified the truths on which the church is founded, which are truths from good (n. 400*b*; *compare* n. 357*d*, 405*h*).

“The foundations (*fundamentum*) of the orb (*or* world)” (*Ps.* xviii. 16; 2 *Sam.* xxii. 16) are the goods of the church (n. 741*d*).

By “the founding (*fundatio*) of the world,” “the founding (*fundatio*) of the earth,” and by “the foundation (*fundamentum*) of the earth,” is signified the establishment of the church upon earth (n. 1057; *compare* n. 391*e*).

“*Fundamentum* (foundation)” represents

MUŠADMAH, *Isa.* xxx. 32 (n. 727*b*):

MUŠADHOTH, *Deut.* xxxii. 22 (n. 357*d*, 405*h*, 504*d*);
Ps. xviii. 7 (n. 304*c*, 400*b*); verse 15 (n. 741*d*);

Isa. xxiv. 18 (n. 400*b*, 1057); xl. 21 (n. 1057);

Jer. li. 26 (n. 417*b*):

THEMELIOS, *Luke* vi. 49 (n. 785*a*);

Apoc. xxi. 14 (n. 100, 430*b*).

“*Fundatio* (founding, foundation,)” represents

MUSADH, *Isa.* xxviii. 16 (n. 417*b*, 850*b*):

KATABOLE, *Matt.* xxv. 34 (n. 785*a*, 807, 1057);

Luke xi. 50 (n. 391*e*, 1057);

John xvii. 24 (n. 1057);

Apoc. xiii. 8 (n. 807); xvii. 8 (n. 1057).

Founder, Goldsmith (*Conflator*), **Cast** (*Conflare*).—By “the workman” and “the founder (TZARAPH)” (*or* “goldsmith”) (*Isa.* xl. 19) is meant one who fashions and forms a doctrinal through falsities, thus through such things as are of his own intelligence (n. 587*b*; *see also* n. 1186).

See Jer. x. 9 (n. 576, 585*b*, 587*b*); verse 14 (n. 587*b*).

Fountain (*Fons*).—By “the fountain of Jacob” is meant the Word; thus also the Lord as to the Word (n. 483*b*; *compare* n. 376*c*).

“The spring” or “the fountain” is the Word, and likewise doctrine from the Word (n. 386*d*).

“The spring” (*Hos.* xiii. 15) is doctrine, and “the fountain” is the Word (n. 730*b*; *compare* n. 483*b*).

“Fountains in the midst of the valleys” (*Isa.* xli. 18) signify intelligence from natural truths (n. 730*c*; *compare* n. 483*a*).

“Fountains” in the opposite sense signify doctrine of falsities, and falsities of doctrine (n. 483*b*).

“*Fons* (a fountain)” represents

MABBUĀ, *Isa.* xlix. 10 (n. 483*a*):

MA'YAN, *Ps.* lxxiv. 17 (n. 483*b*); lxxxvii. 7 (n. 483*b*); civ. 10 (n. 405*d*, 483*a*, 1100*c*); cxiv. 8 (n. 405*c*, 483*a*);

Isa. xii. 3 (n. 326*b*, 483*b*); xli. 18 (n. 483*a*, 730*c*);
Hos. xiii. 15 (n. 483*b*, 730*b*);
Joel iii. 18 (n. 433*c*, 483*a*):
MAQOR, *Ps.* xxxvi. 9 (n. 483*b*); lxviii. 26 (n. 340*a*, 439, 483*b*);
Fer. ii. 13 (n. 483*b*, 537*b*); xvii. 13 (n. 483*b*); li. 36 (n. 483*b*);
Zech. xiii. 1 (n. 483*b*, 537*b*):
NACHAL, *Fer.* xxxi. 9 (n. 239*b*, 483*a*):
'AYIN, *Gen.* xlix. 22 (n. 357*a*, 448*a*, 483*b*);
Deut. xxxiii. 28 (n. 376*c*, 483*b*):
PEGE, *John* iv. 6 (n. 483*b*);
Apoc. vii. 17 (n. 483*a*); viii. 10 (n. 518*a*); xvi. 4 (n. 329*f*,
 969); xxi. 6 (n. 483*b*).

Four (*Quatuor*).—The number “four” signifies conjunction of good and truth. This signification has its origin from the four quarters in heaven; by “the four quarters,” or by “the four winds,” are signified all good and the truth from it, and by “four” is signified their conjunction (n. 384).

“Four,” and therefore “the fourth part,” are predicated of goods and truths therefrom, for the reason that they signify their conjunction. That this is so, has been made evident by much experience from the spiritual world; for when angels there have been discoursing concerning the conjunction of good and truth, or of love and faith, and their discourse has been determined into numbers, then the number four has been presented, and sometimes also the number two, or the number eight, or the number sixteen; for these numbers have similar signification (n. 384).
 By “four” is signified celestial good; for by “four” is signified conjunction, and inmost conjunction with the Lord is through love to Him (n. 283*b*).

The reason why it is said in *Isaiah* (chap. xvii. 6), “two three” and “four five,” and not *two and three*, and *four and five* (n. 532).

“*Quatuor* (four)” represents

'ARBA'AH (masculine), and **'ARBA'** (feminine), *Isa.* xvii. 6 (n. 532, 548);
Fer. xlix. 36 (n. 418*b*);
Ezek. vii. 2 (n. 304*e*); xiii. 20 (n. 418*b*); xiv. 21 (n. 388*d*);
Dan. vii. 3 (n. 418*b*); viii. 8 (n. 418*b*); xi. 4 (n. 418*b*);
Zech. ii. 6 (n. 418*b*):
TESSARES, *Matt.* xxiv. 31 (n. 418*b*, 724*d*);
Apoc. v. 6 (n. 313*a*); verse 8 (n. 322); vii. 1 (n. 304*g*, 417*a*, 418*a*); verse 2 (n. 425); verse 11 (n. 462); ix. 13 (n. 316*d*, 567); verse 14 (n. 569*a*); verse 15 (n. 570); xv. 7 (n. 954).

Fourth (*Quartus*).—“The fourth part” signifies all good and truth therefrom (n. 384).

By “the third part” is signified all truth, and by “the fourth part” all good (n. 384).

By "the third generation" (*Exod.* xx. 5) are signified those who are in falsities of evil, and by "the fourth generation" those who are in evils of the false (n. 532).

"*Quartus* (fourth)" represents

RIBBE'IM, *Exod.* xx. 5 (n. 532):

TETARTOS, *Apoc.* viii. 12 (n. 524).

Four hundred (*Quadringenta*).—"Four hundred" ('ARBA' ME'OTH) (*Gen.* xv. 13) has similar signification with "forty" (n. 633b).

Four thousand and five hundred (*Quatuor millia et quingenta*).—By the number "four thousand and five hundred" are signified all truths derived from good (n. 438).

Fowl.—(*See Bird.*)

Fragrance (*Fragrantia*).—It is to be known that the good of love and of charity produces sweetness of smell or fragrance, but by truth, not from itself without truth; still less does the truth which is called the truth of faith produce it apart from good (n. 324a).

By "fragrance" and "sweetness of smell" is signified what is grateful and acceptable (n. 494).

Frankincense (*Thus*).—(*See Incense, Censer.*)

Frankincense has similar signification with incense in its compound form, for it signifies spiritual good (n. 324f); "frankincense" signifies the truth of spiritual good (n. 1151); by "frankincense" (*Jer.* xvii. 26) is signified the truth of good in the natural man (n. 449b).

That "offerings of incense" signify truths, is for the reason that offering incense represented worship from spiritual good, and by "frankincense" was signified that good; hence by incense-offerings of frankincense were represented those things that proceed from it, and the things that proceed from it are truths; for the good thinks truths and speaks truths, that is, man thinks them and speaks them from that good: spiritual good has also been formed in man through truths; for truth with man becomes spiritual good when he lives according to it; thus spiritual good in its essence is truth (n. 492).

"*Thus* (frankincense)" represents

L'BHONAH, *Exod.* xxx. 34 (n. 324f, 1151);

Lev. ii. 2 (n. 324d, 491); xxiv. 7 (n. 491);

Isa. xliii. 23 (n. 324d, 491); lx. 6 (n. 324c, 491); lxvi. 3 (n. 340d, 491);

Jer. xvii. 26 (n. 324d, 449b, 491):

LIBANOS, *Matt.* ii. 11 (n. 324c, 491);

Apoc. xviii. 13 (n. 1151).

Freckled spot.—(See *Tetter*.)

Free (*Liber*), **Freedom** (*Liberum*).—The spiritual man is meant by “a freeman,” and the natural man by “a bondman;” for the spiritual man is led of heaven by the Lord, and to be led by the Lord is freedom; but the natural man obeys and serves the spiritual. With one who is regenerate, however, the natural man is equally free with the spiritual, inasmuch as they act as one, like principal and instrumental; but still the natural man, in relation to the spiritual, is called a servant, for the reason that the natural serves the spiritual, by bringing into effect [what belongs to the spiritual] (n. 409a).

He who receives divine truth in doctrine and in life is free, because he is spiritual and is led by the Lord (n. 409a).

It was from His own power that the Lord fought from His Human against the hells, and overcame them; and it was from His own power that He glorified His Human, that is, united it to the Divine itself that was in Him; this could not possibly have been accomplished if He had not been left in absolute freedom as to the Human (n. 900).

That is free which is of the love and the will, and thence of the life of man; and this appears to man as his own (n. 900).

Man must have freedom in order to be regenerated (n. 900). It is freedom to do good from the Lord, and it is bondage to do good from oneself (n. 774).

No man has, and no man can have, the freedom of doing good from himself; for man is but a recipient (n. 774).

Man has been set in the midst, between heaven and hell; from heaven goods are continually flowing-in, and from hell evils; and whereas man is in the midst, he is in the freedom of thinking things that are good, and of thinking things that are evil; and this freedom the Lord never takes away from any one (n. 936).

Every one can from natural freedom shun evils because they are contrary to human laws. He who shuns evils because they are contrary to divine laws, acts from spiritual freedom, which is from the Lord (n. 936).

In temptations man is kept in his freedom, and from this it appears to him as if he fought from himself; and indeed, in temptations he has stronger spiritual freedom than out of them, for it is more interior. Unless man fought from this freedom in temptations, he could not be made spiritual; for all freedom is of love; and man therefore then fights from the love of truth, and thence from the love of eternal life (n. 900).

It is a law of order for man to do what he does from freedom and according to reason (n. 1129).

"*Liber* (free)" represents

ELEUTHEROS, *John* viii. 36 (n. 409*d*);

Apoc. vi. 15 (n. 409*a*).

(Concerning freedom, much more may be seen in articles, n. 248, 701*a*, 774, 900, 936, 938, 1028, 1129, 1136, 1148, 1150, 1151, 1155, 1168.)

— (See *Neglected*.)

— Let him go free.—(See *Open*.)

French Church (*Gallicana Ecclesia*).—(See *Church*.)

The strife between the Church of France and that of Rome (n. 1070).

The Church of France acknowledges the Word as divine truth, and it attributes divine inspiration to the particular things in the Word, and it does not attribute to the declarations of the Pope an equal inspiration as to the things which are the means of salvation (n. 1071).

Friend (*Amicus*).—That they who receive divine truth from the Lord in doctrine and in life, are friends (*PHILOS*), not servants, He Himself teaches (*John* xv. 14) (n. 409*d*).

By "parents, brethren, kinsfolk and friends" (*Luke* xxi. 16), are meant those who are of the same church, but are in evils and falsities (n. 813).

Fringe, Tassel (*Peniculamentum*).—"Peniculamentum (fringe, tassel,)" represents

TZITZITH, *Num.* xv. 38 (n. 576, 1042).

Frog (*Rana*).—"Frogs" are reasonings from things that are false.

This is their signification, not only on account of their croaking, but also from their staying in swampy and foul-smelling places of stagnant water; for by those also are signified infernal falsities (see n. 1000).

"*Ranae* (frogs)" represents

TZ'PHARDEĀ', *Exod.* viii. 2-9, 11-13 (n. 1000);

Ps. cv. 30 (n. 1000).

"*Rana* (a frog)" represents

BATRACHOS, *Apoc.* xvi. 13 (n. 1000).

Frontlets (*Frontalia*).—That it was said, "And let My words be for frontlets (*TOTAPHOTH*) before the eyes" (*Deut.* vi. 8), was representative of the Lord's looking upon angels and men in the forehead, and of His granting that angels and men

might look towards Him from intelligence and wisdom ;
for "eyes" signify the understanding (n. 427*b*).

Frost.—(See *Cold*.)

Fructification (*Fructificatio*).—A state of fructification is signified (*Hos.* xiv. 6) where it is said, "His honor (*or* beauty) shall be as that of the olive" (n. 638*b*).

Fruit (*Fructus*).—"Fruit" means good (n. 48, 340*c*): "fruits" are goods of life (n. 109); they are works of charity (n. 212); they are goods which are uses (n. 281*a*); they are the good of love (n. 329*e*).

"Fruits of the earth" are the goods of the church (n. 304*e*); they are the all of the church (n. 710*b*).

By "the fruit of the belly" is signified the good of love, and the truth of that good (n. 710*b*).

By "the fruit of the belly" which is a reward (*Ps.* cxxvii. 3) are signified goods through which is happiness (n. 357*c*).

"*Fructus* (fruit)" is the rendering of

פֶּרִי, *Exod.* x. 15 (n. 543*c*);
Lev. xix. 23-25 (n. 109); xxiii. 40, see revised version (n. 109, 458*b*); xxvi. 4, 20 (n. 109);
Deut. vii. 13 (n. 340*c*, 622*b*);
Ps. i. 3 (n. 109); xxi. 10 (n. 768*d*); lxxii. 16 (n. 329*e*); civ. 13 (n. 405*d*); cv. 35 (n. 543*c*); cvii. 34 (n. 730*b*); verse 37 (n. 386*d*); cxxvii. 3 (n. 357*b*, 622*b*, 724*c*); cxxxii. 11 (n. 710*b*); cxlviii. 9 (n. 109);
Isa. iii. 10 (n. 617*b*); xiii. 18 (n. 357*c*, 710*c*, 724*c*); xiv. 29 (n. 581*b*, 817*d*); xxxvii. 30 (n. 706*c*);
Jer. xvii. 8 (n. 109); verse 10 (n. 236*b*);
Ezek. xvii. 8 (n. 281*a*); xxxiv. 27 (n. 340*c*, 365*e*, 644*c*); xxxvi. 8 (n. 405*c*); xlvii. 12 (n. 109);
Hos. x. 1 (n. 391*g*);
Joel ii. 22 (n. 109, 403*b*, 650*e*);
Amos vi. 12 (n. 519*a*); ix. 14 (n. 811*c*);
Zech. viii. 12 (n. 365*e*, 695*c*);
Mal. iii. 11 (n. 304*e*).

"*Fructus autumni* (fruits of autumn)" is the rendering of

QAYITZ, *Jer.* xlviii. 32, rendered "summer fruits" in the English versions (n. 376*c*, 919).

"*Fructus* (fruit)" is the rendering of

KARPOS, *Matt.* iii. 10 (n. 109); vii. 19 (n. 212); xii. 33 (n. 109); xxi. 19 (n. 109); verse 43 (n. 48);
Mark xi. 14 (n. 386*e*);
Luke vi. 44 (n. 403*c*); xiii. 6, 7, 9 (n. 109);
John xii. 24 (n. 899*c*); xv. 2, 4, 5 (n. 109); verse 8 (n. 109, 874);
Apoc. xxii. 2 (n. 109);
OPORA, *Apoc.* xviii. 14 (n. 1158).

"*Facere fructum* (to make fruit)" represents

KARPOPHOREO, *Luke* viii. 15, which is rendered "bring forth fruit" in the English versions (n. 813).

— (*Genimen*).—By "the fruit (**GENNEMA**) of the vine" or the wine which the Lord would drink with the disciples "new in the kingdom of His Father," or which He would not drink "till the kingdom of God should be coming," is meant that then all divine truth in heaven and in the church would be from His Divine Human (n. 376e; *compare* n. 329b).

Fruitful (*Fructifera*).—By "a fruitful (**PARAH**) vine" (*Ps.* cxxviii. 3) is signified the church as to affection for truth (n. 638b; *compare* n. 340c).

"A fruitful olive tree" (*Isa.* xvii. 6) signifies those in the church who are in good as to life (n. 532).

— (*Fecunda*).—Where Joseph is called "the son of a fruitful (**PARAH**) one," (*Gen.* xlix. 22; see margin in the English Bible,) by "a fruitful one" is signified spiritual good which is the good of charity (n. 357a; *compare* n. 448b, 483b).

— **Fruitful field** (*Arvum*).—(*See Carmel, Field.*)

By "the forest of the fruitful field (**KARMEL**)" (*2 Kings* xix. 23; so the revised version; the authorized version has "Carmel") are signified scientifics (n. 654b).

Fulcrum, Prop (*Fulcrum*).—The Word as to the sense of the letter is a fulcrum (*or* prop) for heaven (n. 816).

Fulfil (*Complere*).—(*See Fill.*)

"Until they be fulfilled (**PLEROO**)" (*Apoc.* vi. 11) signifies until things have been consummated (n. 397).

Fulfilment, Fulfilling (*Impletio*).—Many things, in a series, concerning fulfilling the Law (n. 774).

Full (*Plenus*).—(*See Fill.*)

"To be full," and "the whole," is said concerning the greatness (*or* size) of the thing (n. 257).

Things belonging to moral life, signified by "works" (*Apoc.* iii. 2), are said to be "full (**PLEROO**) before God" when they are from spiritual origin, but "not full" when not from that origin (n. 189).

"*Plenus* (full)" represents

MALE' (adjective), *Ezek.* xvii. 3 (n. 281a):

MALE' (verb), *Joel* ii. 24 (n. 375e(viii.)):

GEMO, *Apoc.* xv. 7 (n. 954); xvii. 3 (n. 717d, 1039); verse 4 (n. 1045).

— **Fulness** (*Plenitudo*).—"Fulness" (*Ps.* l. 12; lxxxix. 11) means goods and truths in their whole compass (n. 741c).

"The earth" (*Ezek.* xix. 7) is the church; by "fulness" are signified its truths from the Word (n. 601b).

"*Plenitudo* (fulness)" represents

M^{LO}, *Ps.* xxiv. 1 (n. 304c); l. 12 (n. 741c); lxxxix. 11 (n. 741c);
Isa. vi. 3 (n. 285); viii. 8 (n. 304d); xxxiv. 1 (n. 331a);
Jer. viii. 16 (n. 355f);
Ezek. xix. 7 (n. 601b).

— (*Satur*).—(See **Fill**, **Satisfy**.)

Consolation and blessing after temptations, are meant (*Deut.* xxxiii. 23) by "Full (**SABHEĀ**) of the good pleasure and blessing of Jehovah" (n. 295c).

By "the full who were hired out for bread" (*1 Sam.* ii. 5) are meant those of the Jewish Church; they were called "full" because they had truths in abundance; and they were said to be "hired out for bread," because they could not be induced to learn truths and do them except as hirelings (n. 721a; compare n. 386d).

— **Fulness** (*Saturitas*).—Abundance of the good of love and of truth from that good, is described (*Ezek.* xxxix. 19) by eating flesh and fat even to fulness (**SÖBHĀH**), and by drinking blood even to drunkenness, and this from a sacrifice (n. 329d).

Furlongs (*Stadia*).—By "furlongs (**STADION**)" (*Apoc.* xiv. 20) is signified production in series (n. 924; compare n. 430b).

Furnace (*Caminus*).—(See **Oven**.)

It is said of the feet of the Lord, "as if burning in a furnace (**KAMINOS**)" (*Apoc.* i. 15), to express the divine love in the fullest measure (n. 69).

Hell is called "a furnace (**KAMINOS**) of fire" (*Matt.* xiii. 42), because it appears afire from the loves of self and the world (n. 540a): "into a furnace of fire" signifies into the hell where they are who are in the love of self, and in hatred and revenge of various kinds (n. 911a).

— **Kiln** (*Fornax*).—"The furnace (**DUDH**)" (*Ps.* lxxxix. 6; the authorized version has "pots;" the revised has "basket,") is the natural man (n. 540b).

That "a furnace" signifies the evils of earthly and corporeal loves, is from appearances in the spiritual world: for the hells in which those loves reign, when they are looked into, appear like furnaces glowing with fire; and over them appears smoke such as ascends from furnaces, and such as

is seen in conflagrations. Hence it is that in the Word "furnaces" signify either hells, or a company of men, or an individual, in whom such loves and cupidities reign; or, what is the same, where there are evils springing forth from them (n. 540a).

By "a furnace (**KUR**) of iron" (*Deut.* iv. 20; *1 Kings* viii. 51; *Fer.* xi. 4) is signified the natural man as to what pertains to science (n. 540b).

"*Fornax*" is also the rendering of

KUR, *Ezek.* xxii. 18, 20, 22 (n. 540b).

By "the ashes of the furnace (**KISHSHAN**)" (*Exod.* ix. 10), are signified the false things of cupidities (n. 962).

See also *Exod.* xix. 18 (n. 539a).

That the evils which are from hell, and falsities also, shall be dispersed by those and in those who are in the good of love, is signified (*Zech.* xii. 6) where it is said that "the Lord will make the leaders of Judah like a furnace (**KIVYOR**; rendered 'hearth' in the authorized version, and 'pan' in the revised) Of fire among wood, and like a torch of fire in the sheaf" (n. 433c).

"To repair the brickkiln (*fornax lateritia*, **MALBEN**)" (*Nahum* iii. 14), signifies to repair doctrine that is compacted of falsified truths and figments (n. 540b).

See also *Fer.* xliii. 9 (n. 540b).

— (*Furnus*).—"Great darkness" and "a smoking furnace (*furnus*, **TANNUR**)" (*Gen.* xv. 17) signify falsities from evil (n. 401f; compare n. 540b, 701d).

See also *Lev.* xxvi. 26 (n. 675b).

Fury, Wrath (*Furor*).—By "the rod of fury (*or* wrath) (**BHRAH**)" (*Lam.* iii. 1) is signified the dominion of infernal falsity (n. 727b).

"*Furor* (fury)" is the rendering of

CHEMAH *Dan.* viii. 6 (n. 316c).

Gabriel.—By "an angel" in the Word is not meant a single angel but a whole angelic society; as by "Michael," "Gabriel," "Raphael" (n. 302).

See *Luke* i. 19 (n. 414).

Gad, Gadites.—By "Gad" in the supreme sense is signified the

Lord as to omnipotence and omniscience, in the internal sense the good of truth, and in the external sense works therefrom, which are good of life (n. 435^a).

(See also articles, n. 278^c, 431^c(i.), 434^c, 436, 438, 441.)

By "Gad" is signified good of life, because he was named from a word meaning *troop* (*Gen.* xxx. 10, 11); for **GADH** in the Hebrew language means *a troop*, and by "troop" in the spiritual sense are signified works, and good of life consists in doing good things which are works (n. 435^b). (See *Troop*.)

Whereas good of life is the good of the natural man, an inheritance was given to the tribe of Gad beyond the Jordan (n. 435^b).

By the Reubenites and Gadites, because they dwelt beyond the Jordan, was represented the external church (n. 911^b).

Gain (*Lucrari*).—"To trade," "to gain," "to give to the bankers" or "to the bank" (*Matt.* xxv. 14-31; *Luke* xix. 13-25), signify to procure spiritual life and intelligence to oneself by knowledges (n. 193^b).

"*Lucrari* (to gain)" represents

KERDAINO, *Matt.* xxv. 17, 20, 22 (n. 193^b):
PROSERGAZOMAI, *Luke* xix. 16 (n. 193^b).

Galbanum.—"Galbanum" is the rendering of

CHELB'NAH, *Exod.* xxx. 34 (n. 324^f, 1151).

Galilee (*Galilaea*).—"The land of Zebulun," and "the land of Naph-tali," and "Galilee of the nations" (*Matt.* iv. 13-18), signify the establishment of the church among the nations (*or* gentiles) that are in the good of life and that receive truths, and that thus are in the conjunction of these, and in combat against evils and falsities (n. 447).

Gall (*Fer*).—By "gall (**ROSH**, **שִׁנָּה**)" (*Ps.* cxl. 9) is signified truth falsified, which in itself is the false (n. 455^b).

"To turn judgment into gall" (*Amos* vi. 12) signifies to turn truth into falsity (n. 355^g).

By "waters of gall" (*Fer.* viii. 14; ix. 15) is signified the false of evil, mixed with the truths and goods of the Word (n. 519^a).

ROSH (**שִׁנָּה**) is also found, *Deut.* xxix. 18 (n. 519^b); xxxii. 33 (n. 519^b, 714^c); verse 42 (n. 811^b):

ROSH (**שִׁנָּה**), *Deut.* xxxii. 32 (n. 519^b, 618, 714^c):
M'RORAH, *Job* xx. 14 (n. 519^b).

That they gave to the Lord "vinegar mingled with gall (**CHOLE**)" (*Matt.* xxvii. 34), signified the quality of divine

truth from the Word with the Jewish nation; that it was commingled with the false of evil, and was thus altogether falsified and adulterated: He therefore was not willing to drink it (n. 519a).

— (See *Hemlock*.)

Gaping.—(See *Grin*.)

Garden (*Hortus*).—By “gardens” are signified all things of the church which make intelligence and wisdom (n. 403b).

Gardens are called paradises (*or* parks) in the spiritual man, woods and groves in the natural, and shady forests in the sensual (n. 724a).

The ancients held divine worship in gardens and groves according to the significations of the trees therein; this was forbidden with the Israelitish nation, lest they should fashion for themselves worship from the proprium (n. 324d).

By “garden” in the opposite sense is signified man’s own intelligence (n. 324d).

“*Hortus* (a garden)” represents

GAN, *Gen.* ii. 9 (n. 739b); verse 10 (n. 518b); verse 16 (n. 617c);

iii. 1, 2 (n. 739b); xiii. 10 (n. 654b);

Isa. li. 3 (n. 110, 326b); lviii. 11 (n. 71);

Fer. xxxi. 12 (n. 374b, 375e(viii.));

Ezek. xxviii. 13 (n. 294b, 717c); xxxi. 8 (n. 110, 654b); verse

9 (n. 654b);

Joel ii. 3 (n. 730b);

GANNAN, *Num.* xxiv. 6 (n. 518b);

Isa. i. 30 (n. 504e); lxxv. 3 (n. 324d);

Fer. xxix. 5, 28 (n. 617b);

Amos iv. 9 (n. 638c); ix. 14 (n. 376b, 811c).

Garments (*Vestes*).—(See *Clothing*, *Raiment*, *Coat*, *Cloak*, *Robe*.)

By “garments” are signified truths, which clothe things that are good (n. 64).

“The garments of the Lord” signified divine truth, thus the Word; “the garments that were divided” (*John* xix. 23, 24) signified the Word in its letter; and “the coat (*or* waistcoat)” the Word in the internal sense: “to divide (*or* part) them” signifies to scatter and to falsify (n. 64).

“Garments” signify truths; garments that are next to the body, and which are thus inner garments, signify interior truths: but garments which are outside of these and which cover them, signify exterior truths (n. 395a).

Aaron represented the Lord, as to His priesthood, which is His celestial kingdom; but his garments represented the spiritual kingdom, because in the heavens the spiritual invests the celestial kingdom (n. 717b).

— **Raiment** (*Vestimenta*).—By “the garments of the Lord” which became as the light (*Matt.* xvii. 2), is signified the divine truth; for “garments” in the Word signify truth, and this for the reason that all the angels are clothed by the Lord according to their reception of divine truth (n. 412^b; compare n. 401^b).

— **Talaris**.—“The garment reaching down to the feet (**PODERES**),” which is a general covering, as it is said to be the Lord’s garment, signifies, in general, all divine truth (n. 64).

“**Vestes** (garments, clothes, raiment, apparel,)” represents

- B'GHEDH**, *Exod.* xl. 13 (n. 375^e(iv.));
Lev. viii. 30 (n. 375^e(iv.)); xvi. 4, 24 (n. 475^a); xix. 19 (n. 195^c);
 2 *Kings* xix. 1 (n. 637^a);
Ps. xxii. 18 (n. 195^c); xlv. 8 (n. 195^c); cii. 26 (n. 768^b);
Isa. xxxvii. 1 (n. 195^c); li. 6 (n. 304^g); lii. 1 (n. 195^b); lix. 17 (n. 395^e); lxi. 10 (n. 395^e); lxiii. 1, 3 (n. 359);
Ezek. xvi. 16 (n. 195^b); xviii. 7 (n. 240^c); xxiii. 26 (n. 195^c, 654^f); xxvi. 16 (n. 395^d); xxvii. 20 (n. 195^b); xlii. 17 (n. 951);
Zech. iii. 4, 5 (n. 195^c); xiv. 14 (n. 242^e);
L'BHUSH, 2 *Sam.* i. 24 (n. 195^b);
Ps. xlv. 13 (n. 195^b, 242^e); civ. 6 (n. 275^b, 405^d);
L'BHUSH (Chaldee), *Dan.* vii. 9 (n. 195^c);
MIDDAH, *Ps.* cxxxiii. 2 (n. 375^e(viii.));
SALMAH, *Job* ix. 31 (n. 475^b);
Ps. civ. 2 (n. 195^c, 283^b);
Micah ii. 8 (n. 395^d);
SIMLAH, *Exod.* iii. 22 (n. 242^e); xii. 35 (n. 193^b, 654^f); xix. 14 (n. 195^c);
Deut. viii. 4 (n. 730^d); xxii. 5 (n. 195^c, 555^b);
ESTHESIS, *Luke* xxiv. 4 (n. 195^c);
HIMATION, *Matt.* xvii. 2 (n. 405^e);
John xix. 34 (n. 64, 375^c);
Apoc. iv. 4 (n. 271).

“**Vestimenta** (garments, clothing, apparel,)” represents

- B'GHEDH**, *Ps.* xxii. 18 (n. 195^c);
Isa. lxiii. 3 (n. 195^c);
L'BHUSH, *Gen.* xlix. 11 (n. 195^c, 475^b);
Isa. xiv. 19 (n. 315^b, 1029^d);
Lam. iv. 14 (n. 195^c, 239^b, 329^f);
MALBUSH, *Zeph.* i. 8 (n. 195^b);
ENDUMA, *Matt.* vii. 15 (n. 195^b);
HIMATION, *Matt.* ix. 20, 21 (n. 195^c); xvii. 2 (n. 64, 195^c, 401^b, 412^b); xxi. 7 (n. 195^c);
Luke v. 36 (n. 195^b); xxii. 36 (n. 131^a);
John xix. 23 (n. 64, 195^c);
Apoc. iii. 4 (n. 195^a); verse 5 (n. 198); verse 18 (n. 195^b, 243); iv. 4 (n. 195^b); xvi. 15 (n. 187^b, 1007); xix. 13 (n. 195^c); verse 16 (n. 195^c, 685).

Garner.—(See **Barn.**)

Garrisons.—(*See Statue.*)

Gate (*Porta*).—(*See Door.*)

When spirits in their novitiate are being introduced into a heavenly society, a way leading to it is opened to them by the Lord; and when they come thither there appears a gate, with a door at the side, where there are keepers who admit them, and afterwards there are others who receive and introduce them. From this it may be evident what is signified in the Word by “door-ways,” “doors,” and “gates,” namely, introduction into heaven; and whereas the church is the Lord’s heaven on earth, they also signify introduction into the church; and whereas heaven or the church is in man, therefore by “door-ways,” “doors,” and “gates,” are also signified approach and entrance with man. And whereas the things which give introduction are truths from good, which are from the Lord, and in which He is, therefore by “the door-way,” “door,” and “gate” to heaven and the church, in the supreme sense is meant the Lord (n. 208a).

By the gate or door-way which opens from the world, enters all knowledge from the Word, and from preaching from the Word (n. 208a).

By “the gates to the New Jerusalem” are signified such things of doctrine from the Word as introduce man into the church; and these are knowledges of truth and good from the Word (n. 1044).

Into the hells which are under the mountains and in the rocks, there appear entrances, either low down in their sides, or through caverns from the valleys; and the entrances low down in the sides appear like entrances into dens where there are wild beasts, altogether dark, which are opened while infernal spirits are let in, but are shut when they have been admitted. These entrances are called in the Word “the gates of hell” (n. 410a).

“*Porta* (a gate)” represents

SHA'AR, *Deut.* vi. 9 (n. 208b); xxi. 19 (n. 208b);

Judges v. 8 (n. 208b);

Ps. ix. 14 (n. 208b); xxiv. 7 (n. 208b); lxxxvii. 2 (n. 208b);

Isa. xiv. 31 (n. 208b, 539b); xxiv. 12 (n. 208b); xxvi. 2 (n. 208b, 223b); xxviii. 6 (n. 734d); xlv. 1 (n. 208b); liv.

12 (n. 208b, 401e, 717a); lx. 11, 18 (n. 208b);

Jer. xiv. 2 (n. 208b, 372b); xvii. 24 (n. 208b);

Lam. iv. 12 (n. 741b); v. 14 (n. 326b);

Ezek. viii. 3, 5 (n. 208b); x. 19 (n. 179, 208b); xl. 3, 6, 8, 11, 13 (n. 629a); xliii. 1, 4 (n. 179);

Amos v. 12, 15 (n. 208b);

Zech. viii. 16 (n. 208b);

PUL, *Matt.* xvi. 18 (n. 411d);

Luke xiii. 24 (n. 208*b*):

PULON, *Apoc.* xxi. 12 (n. 208*b*); verse 21 (n. 208*b*, 1044); verse 25 (n. 208*b*).

— (*Vestibulum*).—“*Vestibulum*” represents

PULON, *Luke* xvi. 20, rendered “gate” in the English versions, in n. 118, 717*d*, 962; but in *A.C.*, n. 9231, we find “*janua*.”

— **Gates** (*Valvae*).—That “he was cursed who should re-build Jericho,” and that “he should lay the foundation instead of (*or* with the loss of) his firstborn, and should set its gates (**DELETH**) instead of (*or* with the loss of) his youngest,” (*Yosh.* vi. 26) was significative of the profanation of divine truth from its first to its last, that there would be if there should be representation of instruction in Divine truth except in Jerusalem, which signified the church as to doctrine of truth and good, and as to instruction from the Word (n. 700*d*).

Gath (*Gath*), **Gittite** (*Gitita*).—“Gath,” where ObedEdom was, who is therefore called a Gittite, signified the spiritual of the church. This signification it assumed after the sons of Israel took the cities, from Ekron even to Gath, from the Philistines (n. 700*f*; compare n. 700*e*).

Gather.—(See *Collect, Congregation, Contract.*)

Gather grapes.—(See *Vintage*).

Gedaliah.—By “Gedaliah,” whom the king of Babylon made governor in the land, and by “the men who were with him” (*Fer.* xli. 1, 18), are meant those guilty of profanation (n. 374*b*).

Gehenna.—“The gehenna of fire” (*Matt.* v. 22; see revised version, margin,) is the hell where they are who hold the good of charity, and thus the neighbor, in hatred. Punishments for the lighter evils are signified by “the judgment,” punishments for the gravest evils by “the gehenna of fire” (n. 746*f*).

Gemariah.—See *Fer.* xxxvi. 10 (n. 630*b*).

General.—(See *Common*.)

Generate.—(See *Beget*.)

Generation (*Generatio*).—(See *Beget*.)

All the members allotted to generation, with males and with females, signify conjugal love (n. 710*a*); they correspond to celestial love, and the things produced therefrom, which are uses, and are called the truths of that love (n. 710*d*);

they correspond to the societies of the third or inmost heaven (n. 985). (*See Genitals.*)

"To generation and generation" signifies what is eternal (n. 1029^e, 1037).

By "the third generation" (*Exod.* xx. 5) are signified those who are in falsities of evil; and by "the fourth generation" those who are in evils of the false (n. 532).

"*Generatio* (generation)" represents

DOR, *Ps.* xxii. 30 (n. 768^b); cxlvi. 10 (n. 850^c);

Isa. xiii. 20 (n. 1029^e, 1037);

Jer. ii. 31 (n. 730^b);

GENEA, *Mark* viii. 12 (n. 706^b).

Genii.—Certain genii and spirits dwell in the sepulchres, privies and marshes which are in our world (n. 659^b).

Genitals (*Genitalia*).—(*See Generation.*)

All the members devoted to generation, in both sexes, correspond to societies of the third or inmost heaven. Whereas the correspondence of the genital organs of the two sexes is such, it is evident that they are holy from creation, and that therefore they are devoted solely to chaste and pure conjugal love, and must not be profaned by the unchaste and impure love of adultery. By adultery, man turns heaven in himself into hell (n. 985).

The genital parts in the two sexes correspond to the loves of heaven in general; they have this correspondence when they are clothed; and they therefore correspond to the loves of hell when they are not clothed, or when naked (n. 1009).

Gennesaret (*Genesareth*).—By the "sea" and the "lake of Gennesaret," when the Lord is spoken of, are signified knowledges of truth and good in all their complex (n. 514^d).

Gentiles, Nations (*Gentiles, Gentes*).—(*See Nation.*)

There is presence of the Lord, and consequently of the angels of heaven, with the men of this earth, by means of the Word, for this is written throughout by mere correspondences. In consequence of this there is also a presence of the Lord, and of the angels of heaven, with those who are round about or without the church, who are called the nations (*or gentiles*) (*gentes*) (n. 351).

Most nations (*or gentiles*) (*gentes*) know the precepts contained in the decalogue, and also make them of their religion and live according to them, because God so wills and has so commanded. By this means they have communication with heaven and conjunction with God; wherefore they are saved (n. 948).

All nations (*or* gentiles) (*gentes*) that have believed in one God, and whose idea of Him has been that of a Man, are received by the Lord (n. 957).

There has been implanted within every one from heaven (and this by continual influx therefrom,) the desire to see what he holds to be divine, and this indeed under the Human Form. This desire is implanted in the simple-minded, and also with well-disposed gentiles. Whereas this [conception], implanted within every one from heaven, has been almost rejected among the learned of the world, and approach to the Divine has been thereby precluded, on this account a New Church is being established by the Lord, among the nations (*or* gentiles) (*gentes*) which have not extirpated the idea, and faith together with it (n. 52; *compare* n. 49, 175a, 724d).

The Church of the Nations will receive divine truth, and will acknowledge the Divine Human of the Lord (n. 52).

Those who are in a life of love are enabled by the Lord to think of God under a Human form; and God under a Human form is the Lord. Such is the thought of the simple-minded in the Christian world; and so do the gentiles think who live in charity according to their own system of religion (n. 392d).

That which is opposite to what is holy, and which offers violence to what is holy, is called profane. Hence it follows that they are not guilty of the fourth kind of profanation who do not read the Word and do not go to the Lord, as is the case with papists; still less are they who do not know anything respecting the Lord and the Word, as is the case with the gentiles (n. 1063).

Gentilism (*Gentilismus*).—Babylon, in its end, differs little from the various kinds of gentilism among the ancients (n. 1029a).

It is implanted in the spirit of man to look upon God as a Man: that is said to be implanted which is from common influx. It comes from common influx that men, both living and dead, who are called saints, are adored as gods by the common people in Christian gentilism; and that their sculptured images are loved (n. 955; *compare* n. 1118).

(See gentilism named, n. 1176).

Genuflection.—(See *Knee*.)

Germinate.—(See *Shoot*.)

Ghosts (*Pneumata*).—(See *Spirit*.)

He who judges from fallacies is wholly unable to grasp the

idea that man after death is in perfect human form. Such persons say that men after death are ghosts, without eyes, ears and mouth, and thus without sight, hearing, and power of speaking; flying about in the air, and awaiting the resurrection of the body, so as to see, hear, and speak. That they thus say and believe, is from the fallacies of the senses of the body (n. 575).

Gibeah (*Gibea*).—Gibeah, where Baal of Judah was, represented the ultimate of the church, which is called its natural (n. 700*f*).

Gibeon.—(See *Aijalon*.)

Gideon.—(Concerning Gideon, see article n. 502*b*.)

Gift, Offering (*Donum, Munus*); **Give** (*Donare*).—Concerning spiritual affections, which are given by the Lord to man (n. 803*a*).

By “the gift (*donum, DORON*)” which was upon the altar (*Matt.* xxiii. 19) are meant the sacrifices which were of worship (n. 391*c*).

The “hire” or gift (*donum*) of whoredom (*Ezek.* xvi. 33) is the love of falsifying through the falsities of others (n. 695*d*).

“*Donum* (a gift)” represents

MATTANAH, *Ezek.* xx. 26 (n. 724*e*):

DOREA, *John* iv. 10 (n. 71).

By “an offering (*munus, MINCHAH*) to Jehovah” (*Isa.* lxvi. 20) is signified worship from the good of love (n. 175*a*).

See also *Ps.* xlv. 12 (n. 412*f*); lxxii. 10 (n. 406*c*).

“*Munus* (rendered ‘reward’ in the English versions)” represents

SHOCHADH, *Isa.* xlv. 13 (n. 811*c*).

By “offering a gift (*munus, DORON*) upon the altar” (*Matt.* v. 23), is signified all divine worship, for the reason that divine worship with the Jewish nation principally consisted in offering burnt-offerings and sacrifices; by which therefore were signified all things of worship (n. 325*b*; compare n. 391*e*).

See also *Matt.* ii. 11 (n. 661);

Apoc. xi. 10 (n. 661).

Gilded, Decked (*Inaurata*).—“Gilded (*CHRUSOO*) with gold” (*Apoc.* xvii. 4; xviii. 16) signifies the appearance in externals as if it were from spiritual good (n. 1043, 1044, 1167).

Gilead.—“To bring to the land of Gilead” (*Zech.* x. 10) signifies to the good of the church (n. 328*d*; compare n. 433*c*, 654*e*).

By "Gilead" (*Judges* v. 17) is signified the natural man (n. 434c; *compare* n. 440b): "Gilead" has similar signification with "Manasseh;" and by "Manasseh" is signified the good of the natural man (n. 514c, 654h).

"Let them feed in Bashan and Gilead" (*Micah* vii. 14) signifies instruction in the good things of the church and in its truths from the natural sense of the Word (n. 727a).

By "Gilead" (*Jer.* xlvi. 11) is signified reasoning from the sense of the letter of the Word, by which reasoning falsities are confirmed (n. 654h).

Gilgal.—"Gilgal" signifies the doctrine of natural truth which serves for introduction into the church (n. 700c).

Gird (*Cingere*).—Grief on account of the devastation of the church, is described by "girding (*cingere*, CHAGGAR) with sackcloth" (n. 863a; *compare* n. 637b).

That "Peter, when young, girded (ZONNUO) himself, and walked whither he would" (*John* xxi. 18), signified that the church in its beginning would be taught in truths which were from good, and through them would be led by the Lord: "another shall gird (ZONNUO) thee, and lead thee whither thou wouldest not," signifies that the things which another asserts, and which one does not himself see, would be acknowledged as truths; as is the case at the present day with the religious system of faith alone (n. 820b; *compare* n. 9, 195b).

— **Gird about** (*Circumcingere*).—The reception and enlightenment of those who are outside of the church, is signified (1 *Sam.* ii. 4) by, "They that stumbled are girded (AZAR) with strength" (n. 357d); "to be girded with strength" signifies that they have truths from good, and power therefrom (n. 721a).

"Girt (PERIZONNUMI) about the breasts with golden girdles" (*Apoc.* xv. 6), signifies spiritual divine good, holding truths in order and in connection (n. 952).

— **Girt** (*Praecingi*).—"Girt at the breasts with a golden girdle" (*Apoc.* i. 13), signifies divine good, proceeding from the Lord (n. 65).

"*Praecingi* (to be girt)" is here the rendering of

PERIZONNUMI: but see *Apoc.* xv. 6 (n. 952), where this is rendered by "*circumcingi*."

Girding (*Cinctura*).—"Instead of a robe a girding (MACHIGHORETH) of sackcloth," etc. (*Isa.* iii. 24), signifies a change of the affections of celestial good into opposite and unbeautiful affections (n. 637b).

Girdle (*Cingulum*).—(See **Belt**.)

A "zone" or "girdle" signifies a common bond, that all things may be in order, and may be held together in connection (n. 952).

That "justice shall be the girdle (**VEZOR**) of the loins of the Lord, and truth the girdle (**VEZOR**) of His thighs" (*Isa.* xi. 5), signifies that divine good, proceeding from the Lord's divine love, shall conjoin those in heaven and in the church who are in love to Him; and that divine truth proceeding from Him shall conjoin those in heaven and in the church who are in love towards the neighbor (n. 780b).

"The girdle upon the loins of the prophet" (*Jer.* xiii. 4) signified conjunction of the Lord with the church by means of the Word: "the girdle corrupt," or marred, (verse 7,) signified that there was no conjunction whatsoever of the church with the Lord, and consequently no church (n. 410c; compare n. 569c): by "a girdle of linen" is signified all the truth of doctrine from the Word, for this embraces and includes all (n. 951).

"*Cingulum* (a girdle)" may be seen as the rendering of

CH'GHOR, I *Sam.* xviii. 4 (n. 395c).

"Instead of a girdle (**CH'GHORAH**) a rent" (*Isa.* iii. 24), signifies dissipation of the perceptions of truth, in place of their connection (n. 637b).

See also *Gen.* iii. 7 (n. 739b).

John the Baptist represented the Word, as Elijah did; and by the clothing of camel's hair, and by the girdle of skin, and by eating the locust and wild honey, he represented its ultimate sense (n. 543d): "a girdle (**ZONE**) of skin about the loins" (*Matt.* iii. 4), signifies the external bond, and the connection of the ultimates of the Word which are natural with its interiors which are spiritual (n. 619c).

— **Zone** (*Zona*).—The proceeding divine good is signified (*Apoc.* i. 13) by "a girdle (**ZONE**)" (n. 65; compare *Apoc.* xv. 6, n. 952).

Girl.—(See **Boy**.)

Gittites.—(See **Gath**.)

Give (*Dare*).—"To give glory to God" (*Ezek.* xiii. 16) signifies to acknowledge divine truth (n. 405h).

Charity towards the neighbor is meant (*Luke* vi. 37, 38) by "Release and ye shall be released, give and it shall be given unto you" (n. 629c).

“*Dare* (to give)” represents

NATHAN, in all the passages of the Old Testament to which reference is here given:

APODIDOMI, *Apoc.* xxii. 12 (n. 695*δ*):

DIDOMI, in all other passages of the New Testament that are here referred to.

(Passages of the Sacred Scripture may be seen in articles *u.* 6, 102*b*, 405*h*, 422*b*, 444*c*, 507, 556*b*, 559, 616, 629*c*, 650*e*, 659*c*, 695*a, b*, 724*d*, 768*b, e*, 850*d*, 852*b*, 874, 893, 986 1084, 1086, 1218.)

— *Give over, Give up.*—(See *Expire, Shut up.*)

Glad (*Laetus*).—That there will no longer be any heavenly enjoyment and blissfulness is signified (*Isa.* xxiv. 7, 9) where it is said that “all the glad (*SAMEĀCH*) in heart shall mourn, they shall not drink wine with singing” (n. 376*d*; compare n. 323*δ*).

— *To be glad* (*Laetari*).—“To rejoice (*gaudere*)” is said concerning the enjoyment of good, and “to be glad (*laetari*)” is said concerning the pleasantness of truth (n. 650*e*; compare n. 660).

“*Laetari* (representing words that are variously rendered in English)” is the rendering of

SUS, *Isa.* xxxv. 1 (n. 288*δ*):

SIS, *Isa.* lxi. 10 (n. 395*e*); lxxv. 18 (n. 660):

SAMACH and SAMEĀCH, *Deut.* xxxiii. 18 (n. 445);

Ps. v. 11 (n. 660); xiv. 7 (n. 660); xxxi. 7 (n. 660); xxxii.

11 (n. 660); xl. 16 (n. 660); xlviii. 11 (n. 660); lxxviii. 3

(n. 660); xcvi. 11 (n. 660); cxviii. 24 (n. 660);

Isa. xiv. 29 (n. 727*δ*); xxv. 9 (n. 660); lxxvi. 10 (n. 660);

Jer. xxxi. 13 (n. 863*a*);

Lam. iv. 21 (n. 660);

Joel ii. 21, 23 (n. 650*e*, 660);

Zeph. iii. 14 (n. 660);

Zech. x. 7 (n. 448*c*):

EUPHRAINO, *Luke* xv. 23 (n. 279*a*);

Apoc. xi. 10 (n. 660).

— *Gladness* (*Laetitia*).—The two expressions, “to rejoice” and “to be glad,” are used on account of the marriage of good and truth: for “joy” is predicated of good, as it is properly of the heart and will; and “gladness” is predicated of truth, because of the love of truth, for it is properly of the outer mind (*animus*) and its thought; wherefore it is said “joy of heart” and “gladness of mind.” In the place of joy, the term “exultation” is sometimes used, because “exultation” as well as joy is predicated of good; for it is predicated of love, of the heart, and of the will (n. 660).

“*Laetitia* (gladness)” represents

MASOS, *Isa.* xxiv. 11 (n. 652*δ*); lxxv. 18 (n. 294*δ*):

- SIMCHAH**, *Ps.* li. 8 (n. 660);
Isa. xvi. 10 (n. 660); xxii. 13 (n. 660); xxxv. 10 (n. 660); li.
 3 (n. 660);
Fer. vii. 34 (n. 660); xxv. 10 (n. 274);
Joel i. 16 (n. 650e, 660);
Zech. viii. 19 (n. 660);
SASON, *Ps.* xlv. 7 (n. 375e(vii.)):
CHARA, *Luke* i. 14 (n. 660).

Glass (*Vitrum*), **Glassy** (*Vitreum*).—"Glassy" signifies pellucid. It is said also, "like crystal" (*Apoc.* iv. 6), that there may be a strong expression of the translucency, from the influx of divine truth united to divine good, in the first [principles] (n. 275a; compare n. 931, 934).

"*Vitrum* (glass)" represents

HUALOS, *Apoc.* xxi. 18, 21 (n. 931).

"*Vitreum* (glassy)" represents

HUALINOS, *Apoc.* iv. 6 (n. 275a, 931); xv. 2 (n. 934).

Gleaning, Grape gleaning (*Racematio*).—(*See Grape, Clusters, Vintage.*)

Vastation is signified (*Isa.* xxiv. 13) by "the beating [of the olive tree]" and "the grape gleanings" after the consummation [or completion of the harvest] (n. 638c; compare n. 313b).

"*Racematio* (grape gleaning)" represents

TOLELOTH, *Isa.* xvii. 6 (n. 532, 548); xxiv. 13 (n. 313b, 638c, 919);
Fer. xlix. 9 (n. 919);
Micah vii. 1 (n. 918, 919).

Glorify (*Glorificare*), **Glorification** (*Glorificatio*).—"To glorify" when said of the Lord, means to unite His Divine itself to His Human, and to make the Human also divine (n. 288b); for the Lord glorified His whole Human, that is, made it divine (n. 659d): the union of the Human with the Divine itself is called glorification in the Word of the New Testament (n. 684c).

By temptations admitted into Himself from the hells, and by victories therein, the Lord reduced all things in the hells to order, and also glorified His Human, that is, made it divine (n. 405i).

It has not been known that when the Lord fully glorified His Human, He put off the human from the mother, and put on the Human from the Father (n. 183c).

The glorified Human is the Divine Human (n. 748).

The Lord glorified His whole Human, that is, made it divine; wherefore He rose on the third day with the Human glorified, that is, made divine (n. 659d).

The Lord made answer to the Jews respecting the Temple,

by which He meant His body, that it would be dissolved, that is, that it would die, and that [the body] glorified would rise on the third day (n. 706*b*).

The Lord says in *John*, "In this hath My Father been glorified, that ye bear much fruit" (n. 874): thus, and in no other way is the Lord glorified in man (n. 33).

All the glorification of the Lord that is performed by the angels of heaven and by men of the church, is not from themselves, but it flows in from the Lord. Glorification that is from men and not from the Lord comes not from the heart, but only from activity of memory, and so from the lips; and what goes forth from these only is not heard in heaven, and thus is not received by the Lord (n. 288*a*).

Glorification, when from the Lord, is a perpetual influx of divine good united to divine truth, with angels and with men; and with men and angels, glorification of the Lord is reception, and acknowledgment in heart that all good and truth are from the Lord, and thence all intelligence: wisdom, and felicity (n. 288*a*).

"*Glorificatio* (to glorify)" represents

DOXAZO, *John* xv. 8 (n. 678, 874); xvi. 14 (n. 228); xvii. 10 (n. 678);

Apoc. xv. 4 (n. 943); xviii. 7 (n. 1118).

Glorious (*Gloriosus*).—(See **Magnificence**.)

By "the king's daughter" (*Psa.* xlv. 13) is signified spiritual affection for truth; which is called "glorious (קִבוּדָּה)" from the abundance of truth, and "within" signifies the spiritual (n. 863*b*; compare n. 242*e*).

In the text of n. 863*b*, the word "*pretiosa* (precious)" is found; but in the explanation, and also in n. 242*e*, the word is "*gloriosa*."

"*Gloriosum Se exhibuit* (hath shown Himself glorious)" is the rendering of

PA'AR, *Isa.* xlv. 23 (n. 326*c*, 405*b*). In *A. C.*, n. 7090, we find "*Gloriosum Se reddidit* (hath rendered Himself glorious);" which is nearer "hath glorified" of the authorized version.

Glory (*Gloria*).—(See **Beauty**, **Magnificence**.)

"Glory" is the divine truth in heaven, for the reason that divine truth is the light there; and the things which exist from the light of heaven are called "glory" because they exist from the Lord, and represent the divine truth which is from Him, and declare His glory; especially those things that are within an angel, and which are of intelligence and wisdom (n. 33; compare n. 220*b*, 235, 282, 288, 345, 874, 1094).

It is the Lord's glory to enlighten men and angels, and to bless them with wisdom and happiness, which is done solely by reception of divine truth in doctrine and at the same time in life (n. 874); the salvation of the human race is the glory of the Lord (n. 33).

It is believed in the world that "Let the glory be to God" means that God for His own sake desires glory from man, is affected by it, and does good to man for the sake of it. But this is an error. God desires glory from man for man's sake: for when a man gives God the glory, he attributes all things to the Divine and nothing to himself; and when he does this, the Divine can then flow-in with divine truth, and give him intelligence and wisdom. Thus and no otherwise is the Lord glorified in man (n. 33). "To give glory to God" is to live according to divine truth, that is, according to His precepts in the Word (n. 874, 986): "to give glory to God" is to worship and adore Him (n. 678).

By "coming in the clouds of heaven with power and glory" (*Matt.* xxiv. 30) is meant the manifestation of the Lord in the Word; for after His advent they clearly saw predictions concerning the Lord in the prophetic parts of the Word, which were not seen before: and they are seen still more plainly at the present day, when the spiritual sense of the Word has been opened, in which in the supreme sense the Lord is every where treated of, also the subjugation of the hells by Him, and the glorification of His Human. This sense is what is meant by "the glory" in which the Lord would come (n. 906; *compare* n. 36, 455^a).

When the hells were subjugated by the Lord, then was established "peace in heaven" (*Luke* xix. 38); and divine truth was then [given] to those who were there, which is "glory in the highest" (n. 365^b).

By "the glory of Moab" (*Isa.* xvi. 14), and by its "great multitude," are meant falsities from evil (n. 532).

"*Gloria* (glory)" represents

HODH, *Ps.* xxi. 5 (n. 288^b); xlv. 3 (n. 288^b); xcvi. 6 (n. 288^b); civ. 1 (n. 288^b); cxi. 3 (n. 288^b); cxlv. 5, 12 (n. 288^b);

Zech. x. 3 (n. 355^f);

KABHODH, I *Sam.* ii. 8 (n. 741^c);

Job xix. 9 (n. 272);

Ps. vii. 5 (n. 632); lxxiii. 4 (n. 298^b); cii. 15 (n. 294^b); cxii. 9 (n. 316^a); cxlv. 12 (n. 288^b);

Isa. iii. 8 (n. 412^f); iv. 2 (n. 555^a); verse 5 (n. 294^b, 594^c); xvi. 14 (n. 532); xxxv. 2 (n. 288^b); xlii. 8 (n. 239^b); verse 12 (n. 406^b); xliii. 7 (n. 294^b); lxvi. 11, 12 (n. 365^e); verse 18 (n. 427^a, 455^a);

Fer. xiii. 16 (n. 405^h); xlviii. 18 (n. 727^a);

Ezek. x. 4 (n. 594*d*); verse 19 (n. 179, 422*c*); xxxix. 21 (n. 650*e*, 1100*c*); xliii. 4 (n. 630*c*);
Hos. ix. 11 (n. 282);
Hagg. ii. 7 (n. 242*e*, 400*c*); verse 9 (n. 220*b*, 242*e*, 365*e*, 400*c*);
Hab. ii. 16 (n. 960*a*);
DOXA, *Matt.* vi. 13 (n. 48); xvi. 27 (n. 200); xix. 28 (n. 253*a*, 851); xxiv. 30 (n. 594*b*, 906); xxvi. 31 (n. 200, 253*a*);
Mark viii. 38 (n. 200);
Luke ix. 26 (n. 200); xix. 38 (n. 365*b*); xxi. 27 (n. 741*d*);
John i. 14 (n. 294*d*, 850*d*, 1069, 1082);
Apoc. i. 6 (n. 33); iv. 9 (n. 288*a*); verse 11 (n. 293); v. 12 (n. 339); verse 13 (n. 345); vii. 12 (n. 465); xi. 13 (n. 678); xiv. 7 (n. 874); xv. 8 (n. 955); xvi. 9 (n. 986); xviii. 1 (n. 1094); xix. 1 (n. 1198); verse 7 (n. 1218); xxi. 23 (n. 401*h*); verse 26 (n. 288*b*).

— **To glory** (*Gloriari*).—“*Gloriari* (to glory)” represents

HALAL, *Ps.* lxxv. 4, rendered “fools” in the authorized version, and “arrogant” in the revised (n. 316*d*);

Isa. xlv. 25 (n. 768*c*);

Jer. l. 38, rendered “mad” in the English versions (n. 1029*e*).

Glow (*Flagrare*).—It is from the correspondence between fire and love, that, in speaking of the affections of love, it is common to use the expressions to grow warm, to burn, to glow, to grow hot, to be on fire, and the like (n. 504*b*).

— **Glowing** (*Ignitus*).—It is said, “Glowing (*or* on fire) (**PURROOMAI**) as in a furnace” (*Apoc.* i. 15), to express the divine love in the greatest degree, and in its fulness (n. 69).

(See **Whole burnt offering**.)

Gnash (*Frendere*), **Gnashing** (*Frendor*).—By “the gnashing of teeth” in the hells is meant the continual disputation and combating of falsities among themselves, and of falsities against truths; consequently of those who are in falsities. These disputations and combats are heard out of the hells as gnashings of teeth (*concerning which see much more*, n. 556*c*).

“*Frendere* (to gnash)” represents

CHARAQ, *Job* xvi. 9 (n. 556*c*);

Ps. xxxv. 16 (n. 556*c*); xxxvii. 12 (n. 556*c*); cxii. 10 (n. 556*c*);

Lam. ii. 16 (n. 556*c*).

— (*Stridere*, *Stridor*).—“*Stridere* (to gnash)” represents

TRIZO, *Mark* ix. 18 (n. 556*c*).

“*Stridor* (gnashing)” represents

BRUGMOS, *Matt.* viii. 12 (n. 556*c*); xiii. 42 (n. 556*c*); verse 50 (n. 556*c*); xxii. 13 (n. 556*c*); xxiv. 51 (n. 556*c*); xxv. 30 (n. 556*c*);

Luke xiii. 28 (n. 556*c*).

Gnaw.—(See *Bite*.)

Go (*Ire*).—"To go," in the spiritual sense, signifies to live (n. 768a).

"To go in the ways of Jehovah" (*Deut.* viii. 6) is to live according to the truths of doctrine (n. 696c).

"To go by crooked ways" (*Judges* v. 6; see margin), signifies wandering from truths (n. 652b).

"*Ire* (to go)" represents

YALAKH, *Deut.* vi. 14 (n. 696b); viii. 6 (n. 696c);

Judges v. 6 (n. 652b);

Lam. iv. 18 (n. 652b);

Ezek. xvi. 34 (n. 695d);

Micah i. 8 (n. 695d).

— **Go round, Compass** (*Circumire*); **Going round** (*Circumitio*).—By "going round (ŠABHABH) Jericho" (*Jos.* vi. 11, 14, 15) was signified the survey of the false and evil, and the dissipation thereof by the influx of divine truth from the Lord (n. 700d).

— (*Vadere*).—"To follow the Lamb whithersoever He goeth (HUPAGO)" (*Apoc.* xiv. 4), signifies to acknowledge the Divine of the Lord, and to do His precepts (n. 864).

— **Go through, Pass through** (*Pertransire*).—That "the sword should not pass through (‘ABHAR) the land" (*Lev.* xxvi. 6), signifies that the false should not cast out the true (n. 304g). (In this verse as found in articles n. 365c, 388b, 650f, we find "*transire*," not *pertransire*.)

— **Go down, Set** (*Occidere*).—That good and truth will not be known, is signified (*Micah* iii. 6) where it is said, "The sun shall go down (BO) upon the prophets, and the day shall grow black over them" (n. 372a, 401d).

Where it is said, "Thy sun shall no more go down, neither shall thy moon be gathered" (*Isa.* lx. 20), by "sun" is signified the Lord's divine love, and by "moon" divine truth (n. 401h).

— **Go astray, Wander, Err** (*Errare, Aberrare*).—"These err (*errare*, SHAGHAH) through strong drink (*sicera*), they go astray (*aberrare*, TA'AH)" (*Isa.* xxviii. 7), signifies through falsities, and through those things which are from them (n. 376f).

"The blind wandered (*errare*, NUĀ) in the streets" (*Lam.* iv. 14) signifies that they did not see truths at all (n. 329f).

By "the sheep on the mountains" (*Matt.* xviii. 12) are signified those who are in the good of love and of charity; but by the one "that went astray (*errare*, PLANAO)" is signified one who is not in that good, because from ignorance he is in falsities (n. 405f).

— (See *Come*.)

— *Go forth, Go out*.—(See *Come forth*.)

— *Go up*.—(See *Ascend*.)

— *Let go*.—(See *Put away*.)

Goat, He goat (*Hircus*), **Goat, She goat** (*Capra*).—By “goats (*hircus*)” in the good sense are meant those who are in natural good, and thence in truths, which truths are called knowledges of truth and good from the natural sense of the Word. All the beasts that were used in sacrifices were significative of such things as belong to the church, all of which have relation to goods and truths. Natural goods and the truths from them, in which the angels who are in the ultimate heaven are, were signified by “goats” (n. 817e).

The reason why two he goats (*hircus*) were taken to represent expiation or purification (*Lev.* xvi. 5–29), was because the “he goat” from correspondence signified the natural man; the he goat that was to be sacrificed signified the natural man as to the part purified; and the he goat which was to be sent into the wilderness signified the natural man not purified (n. 730e).

By “the goats (*hircus*)” which were on the left (*Matt.* xxv. 33) are signified those who are in faith and in no charity (n. 212; compare n. 298c, 817e).

By “the he goat (*hircus*, TZAPHIR) of the goats (*capra*, ‘EZ),” which came from the west, upon the faces of all the earth” (*Dan.* viii. 5), is signified faith separate from charity, arising from evil of life (n. 316c; compare n. 412f); consequently they are meant who think that they are saved by their knowing the doctrines and truths of the Word, and give no thought to any life according to them (n. 418b).

“*Hircus* (a goat, a he goat,)” represents

‘ATTUDH, *Deut.* xxxii. 14 (n. 314b, 376c);

Isa. xxxiv. 6 (n. 314b);

Ezek. xxxiv. 17 (n. 817e);

Zech. x. 3 (n. 817e);

TZAPHIR, *Dan.* viii. 5 (n. 316c, 573a, 600a):

SA'IR, *Lev.* xvi. 22 (n. 730e);

ERIPHION, *Matt.* xxv. 33 (n. 212, 250c, 298c, 316c, 600a).

God (*Deus*).—(See *Jehovah, Lord*.)

Where the divine good is meant in the Word, the names “Lord” and “Jehovah” are found; and where the divine truth is meant, the term “God” is used (n. 689).

By "Jehovah" is meant the divine love; and by "God" the divine *existere* (or outcome) in heaven (n. 24).

"God" is the divine truth, and "Jehovah" the divine good; and therefore in the Word the Lord is called "God" where divine truth is treated of, and "Jehovah" where divine good is treated of (n. 32).

The Lord is above the heavens, for He appears to those in heaven as a sun. The Divine proceeding therefrom, which is called divine truth, and which makes heaven in general and in particular, is what is meant in the Word by "God." Hence angels are called "gods;" and God is called in Hebrew "*Elohim*," a word in the plural (n. 222a; compare n. 220a, 688): the angels are called "gods" from the divine truth which they receive from the Lord. "In the midst of the gods" (*Ps.* lxxxii. 1) signifies with all the angels (n. 313b).

God is perfect Man; in face like a man, and in body like a man. The difference is not as to the form, but as to the essence. His essence is, that He is Love itself, and that He is Wisdom itself, thus Life itself (n. 1124).

That the Lord as to the Divine Human is God, thus that His Human is divine, is plainly declared: for it is said (*Isa.* vii. 14, ix. 6,) that His name shall be called "God," "God-with-us," "Father of eternity" (n. 852b).

That God is a Man, and that the Lord is that Man, is made manifest by all things that are in the heavens and that are under the heavens. What proceeds from God is a semblance of Him (n. 1119).

The idea of God as a Man has been implanted in every one; but the idea of God as a Man, flowing-in from heaven, is perverted by many (n. 1118).

Few in the Christian world have formed to themselves the idea of God as a Man (n. 1114).

He who loves himself above all things, worships other gods (n. 950).

"Gods" in the opposite sense, signify the falsities of doctrine and of worship that destroy the church. It is therefore said (*Fer.* x. 11), "The gods that made not heaven and earth, let them perish from the earth and from under the heavens" (n. 304f).

By "forming a god" (*Isa.* xlv. 10), is signified doctrine from man's own understanding (n. 486b).

(The word "god" is used in this opposite sense in passages of the Word that are found in the following articles:—n. 324e, 386c, 406d, 411f, 504e, 555d, 585b, 652c,d, 654g, 706a, 717d, 727b, 811b, 1029c.)

"*Deus* (God)" represents

- ¹EL, *Deut.* xxxii. 18 (n. 411c);
Ps. xviii. 2 (n. 316b); xxxvi. 6 (n. 405d); xlii. 9 (n. 411c);
 xliii. 4 (n. 391b); lxxviii. 35 (n. 411c); lxxx. 10 (n. 405c);
 lxxxii. 1 (n. 414, 639); lxxxiv. 2 (n. 391d); lxxxix. 26
 (n. 411c); xc. 2 (n. 468);
Isa. ix. 6 (n. 852b); xiv. 13 (n. 405e); xxxi. 3 (n. 355g).

"*Deus* (God)" represents

- ¹LOHIM (plural), *Gen.* i. 27 (n. 555c);
Exod. xxiv. 10 (n. 717c); verse 11 (n. 329b);
Deut. v. 11 (n. 608b); vi. 13 (n. 608b); xviii. 15 (n. 624e);
 xxxii. 3 (n. 411c);
Judges xiii. 22 (n. 78);
1 Sam. ii. 3 (n. 411c);
2 Sam. xxii. 3 (n. 411c); xxiii. 3 (n. 179, 401b, 411c, 422c);
Ps. xviii. 6 (n. 220b); verses 31, 46 (n. 411c); xlv. 4, 5 (n. 223c); xlviii. 1 (n. 223c, 405e); verse 3 (n. 405e); verse 8 (n. 223c); verse 10 (n. 298b); lxiii. 11 (n. 608b); lxviii. 15, 16 (n. 405c); verse 26 (n. 340a); lxxviii. 35 (n. 411c); lxxxiv. 3 (n. 391d); verse 10 (n. 220b); lxxxix. 8 (n. 316b); xcii. 13 (n. 220b);
Isa. ii. 3 (n. 405e); viii. 19 (n. 386c); xxiv. 15 (n. 406b); xl. 9 (n. 850b); xli. 10 (n. 298b); lxi. 2 (n. 612); lxxv. 16 (n. 608b);
Jer. v. 7 (n. 608b); x. 10 (n. 400b, 587b); xxxii. 38 (n. 701c); l. 40 (n. 653b);
Ezek. x. 19 (n. 422c); xi. 22 (n. 422c); xxxi. 8, 9 (n. 654b); xxxiv. 24 (n. 701c); xxxvii. 23 (n. 205); verse 27 (n. 701c); xxviii. 13, 14 (n. 717c); xl. 2 (n. 405e); xliii. 2 (n. 179, 422c); xlv. 2 (n. 422c);
Hos. iii. 5 (n. 205);
Micah iv. 2 (n. 220b, 850b);
Zech. xii. 8 (n. 205); xiv. 5 (n. 405d);
¹LOĀH, *Ps.* cxiv. 7 (n. 405c, 411c);
Isa. xlv. 8 (n. 411c);
Hab. iii. 3 (n. 316a);
 THEOS, wherever it is found in passages of the New Testament.

"*Deus* (a god)" represents

- ¹EL, *Isa.* xxxi. 3 (n. 654g); xlv. 10 (n. 386b);
¹LOĀH, *Dan.* xi. 38, 39 (n. 717d);
¹LOHIM, *Exod.* vii. 1 (n. 624e);
Hos. iv. 12 (n. 727b).

"*Dii* (gods)" represents

- ¹LAH (Chaldee), *Dan.* v. 4 (n. 1029c);
¹LOHIM, *Deut.* xiii. 3 (n. 706a); verse 13 (n. 652d);
Jer. i. 16 (n. 585b); vii. 18 (n. 555d); x. 11 (n. 304f); xi. 13 (n. 652c); xlv. 8 (n. 585b);
Dan. xi. 8 (n. 811b).

Gog (*Gogus*).—"Gog" signifies those who are in external worship and in no internal worship (n. 257).

By "Gog" is signified external holiness without internal, and thus those who are in such holiness (n. 650e).

(See also articles n. 355*d*, 357*d*, 388*c*, 400*c*, 405*g*, 578, 644*d*, 716, 734*e*, 1061.)

Going out, Coming forth (*Exitus*).—"The going out" (*Deut.* xxxiii. 18) signifies all things, because it signifies the last, the effect, and conclusion (n. 445).

"*Exitus*" represents

YATZA', *Deut.* xvi. 6, rendered "coming forth" in the English versions (n. 401*f*); xxxiii. 18, rendered "going out" (n. 445, 447):

MOTZA', *Ps.* cvii. 33 (n. 518*d*, 730*b*); verse 35 (n. 386*d*): in these passages "*exitus aquarum*" represents what is rendered "watersprings" in the English versions.

— (*See Fleeing.*)

— **Goings.**—(*See Steps.*)

Gold (*Aurum*), **Fine gold, Pure gold** (*Obryzum*).—By "gold" is signified the good of the internal man (n. 176); celestial good, which is inmost good (n. 70); the good of love (n. 195*b*); good from the Word (n. 458*b*).

"*Aurum* (gold)" commonly represents

ZAHABH, in the passages of the Old Testament to which references are here given. The exceptions that have been noticed will be pointed out.

By "best gold (*aurum optimum*, **KETHEM**) of Ophir" (*Ps.* xlv. 9) is signified the good of love to the Lord (n. 684*b*; *compare* n. 242*e*, 863*b*, 1120).

"[Not] to make gold (**ZAHABH**) a hope, and say to pure gold (*aurum purum*, **KETHEM**), My confidence" (*Job* xxxi. 24), signifies that he trusted not in himself, in regarding anything of good to be from himself (n. 627*b*).

KETHEM is found also, *Lam.* iv. 1, (see below,) where it is rendered "*obryzum*" instead of *aurum*.

"*Aurum*" is the rendering of

D'HABH (Chaldee), *Dan.* ii. 32 (n. 70, 176, 577*a*, 1029*b*); v. 2 (n. 242*d*, 376*d*).

"The yellowness of gold (**CHARUTZ**)" (*Ps.* lxviii. 13) signifies spiritual good, from which are truths (n. 283*b*).

"A crown of pure gold (*aurum optimum*, **PAZ**)" (*Ps.* xxi. 3) signifies goods from which are truths (n. 340*a*).

"To make a man (*virum hominem*) rare above pure gold (*aurum purum*, **PAZ**)" (*Isa.* xiii. 12), means that intelligence is hardly found any longer (n. 400*b*; *compare* n. 131*b*, 280*b*).

PAZ is found also *Ps.* xix. 10, (see below,) where it is rendered by "*obryzum*," instead of *aurum*.

By "the gold (**ZAHABH**) of Sheba" (*Ps.* lxxii. 15) is meant the good of love into which the Lord leads by knowledges (n. 242e): "the gold of Sheba" is the good of charity (n. 329e).

By "gold from Uphaz" (*Jer.* x. 9) is signified the good of the Word in the sense of the letter (n. 585b).

By "gold and silver in the treasures" (*Ezek.* xxviii. 4) are signified knowledges; by "gold in the treasures" knowledges of good, and by "silver in the treasures" knowledges of truth (n. 236b).

Where it is said, "Gold (**CHRUSOS**), frankincense and myrrh" (*Matt.* ii. 11), by "gold" is signified celestial good, by "frankincense" spiritual good, and by "myrrh" natural good (n. 324d).

"*Aurum*" also represents

CHRUSOS, *Matt.* x. 9 (n. 242d);

Apoc. ix. 7 (n. 553); xvii. 4 (n. 1043); xviii. 12 (n. 1141);
verse 16 (n. 1167).

By "gold (**CHRUSION**) tried by fire" (*Apoc.* iii. 18) is meant the good of love (n. 238); genuine good (n. 242a,d).

Since "gold" was significative of the good of love, therefore the altar of incense was covered with gold, and thence it was called (*Exod.* xxx. 3) "the golden (*aureus*, **ZAHABH**) altar" (n. 242e).

Where it is said, "Idols of gold (*aureus*, **CHRUSEOS**), and of silver, and of brass, and of stone, and of wood" (*Apoc.* ix. 20), by "gold" is signified spiritual good, and by "silver" spiritual truth. When a false doctrinal is confirmed by the spiritual things of the Word, it then becomes "an idol of gold" and "an idol of silver" (n. 587a).

CHRUSEOS may also be found,—*Apoc.* i. 12 (n. 62); verse 13 (n. 65); viii. 3 (n. 491); xiv. 14 (n. 907); xv. 6 (n. 952).

By "gold" in the opposite sense is signified the evil of the love of self, and by "silver" the false therefrom (n. 242e).

Where the vastation of the church is treated of (*Lam.* iv. 1), by "the gold (*aurum*, **ZAHABH**)" that has been made dim, and by "the best fine gold (*obryzum optimum*, **KETHEM**)" that has been changed, are signified the goods of the church (n. 242d).

Where it is said, "More to be desired than gold (*aurum*, **ZAHABH**),

yea, than much fine gold (*obryzum*, **PAZ**)" (*Ps.* xix. 10), "gold" is celestial good, "fine gold" is spiritual good (n. 619^b).

(Passages of the Sacred Scriptures may be found, n. 62, 65, 176, 195^b, 236^b, 238, 242^{a,d,e}, 253^b, 277^b, 279^b, 283^b, 324^c, 329^e, 340^a, 376^d, 411^b, 427^b, 491, 514^b, 553, 577^a, 587^{a,d}, 619^b, 627^b, 684^b, 700^a, 827^b, 863^b, 907, 952, 1029^b, 1043, 1120, 1141, 1167.)

Goldsmith.—(*See Founder.*)

Goliath (*Goliathus*).—By "Goliath," who was a Philistine, and who is therefore called "uncircumcised," are signified those who are in truths without good; and truths without good are truths falsified, which in themselves are falsities (n. 781^c).

Gomorrha.—(*See Sodom.*)

"Sodom and Gomorrha" signify evils from the love of self, and falsities from them (n. 357^c): "Sodom" also signifies the destruction of all good, through love of self; and "Gomorrha" signifies the destruction of all the truth from good (n. 1029^e).

They who love themselves above all things are in the greatest darkness as to spiritual and celestial things; they also think out falsities with which to destroy them: these falsities are what are signified by "the smoke" seen from Sodom and Gomorrha (n. 539^a).

(See also articles n. 519^b, 653^b, 714^c, 918.)

Good (*Bonum, Bonus*).—(*See Love, Tree, Truth, Wisdom, Works.*)

The Lord appears to the angels in heaven as a sun. It is His divine love which so appears. The light proceeding therefrom is divine truth; the heat proceeding therefrom is divine good (n. 340^b).

By "the Father" is meant the Lord as to divine good, and by "the Son of Man" the Lord as to divine truth (n. 297).

Divine good does not judge any one, for it explores no one; but divine truth judges, for it explores every one (n. 297).

All good and truth flow-in from the Lord (n. 1147).

All good refers to love, and all truth to faith (n. 136).

There are two universal goods which make the heavens, and distinguish them into two kingdoms; these are celestial good, which is the good of love to the Lord, and spiritual good, which is the good of charity towards the neighbor (n. 324^a).

All good which is of love and all truth which is of faith are from God, and nothing is from man (n. 152).

By good is meant the good of love to the Lord and the good of love towards the neighbor, since all good is of love (n. 365^a).

Good is the first-born or the first [principle] of the church (n. 434^a).

Goods and truths are of twofold origin, namely, from celestial origin and from spiritual. The goods and truths which are from celestial origin are the goods and truths of love to the Lord; and the goods and truths which are from spiritual origin are the goods and truths of love towards the neighbor (n. 1042).

All goods whatsoever derive their existence from celestial love and from spiritual love (n. 504^a).

Celestial good is good in essence, and spiritual good is good in form (n. 283^a).

Celestial good is the good of love to the Lord, and the good of mutual love therefrom (n. 331^a).

Celestial good is the same as good of love in will and in act (n. 821^b).

Celestial good is the good of love to the Lord from the Lord, and hence it is the very good of heaven, for that good is immediately from the Lord, and the Lord is in that good as in His own with angels (n. 324^a).

The goods of heaven and the church are of three kinds. Good of the inmost degree, and thus the good of the inmost heaven, is called the good of celestial love; good of the next lower degree, which also is the good of the middle heaven, is called the good of spiritual love; and good of the lowest degree, which is also the good of the last heaven, is called natural good. These goods, as they follow in order, are also born in order: the good of natural love is born from the good of spiritual love, and the good of spiritual love is born from the good of celestial love (n. 710^d).

As the good of love is celestial, and thence mild, patient and modest, so the evil opposite to that good is infernal, hard, obstinate, and shameless (n. 427^b).

There is good of life from celestial, from spiritual, and from natural origin (n. 435^a).

Good in the Lord's celestial kingdom is the good of love to the Lord, and the truth of that good is called the good of love towards the brother and companion; good in the Lord's spiritual kingdom is the good of charity towards the neighbor, and the truth of that good is called the good of faith (n. 638^a).

The good of love and of charity flows-in from the Lord alone, and is received by angels of heaven and by men of the church in truths which are from the Word (n. 292).

All good with man is formed by truths; and therefore when there are not truths but falsities good is not given (n. 386^c).

- Good is not good unless from truth, and truth is not truth unless from good; wherefore when those two make a one then first they are and exist (n. 638*a*).
- All truth is from good, for it is its form; and all good is the *esse* [or inmost being] of truth (n. 136): good when formed, so as to be apparent to the mind, and through the mind in speech, is called truth (n. 136): truth is the form of good and the quality of good (n. 725*b*); such as are truths such becomes the good (n. 478; *compare* n. 725).
- Celestial good, which is the good of love to the Lord, is brought into effect solely by spiritual good, which is the good of charity towards the neighbor (n. 324*e*).
- Spiritual good, which is the good of charity towards the neighbor, draws its essence and its soul from celestial good which is the good of love to the Lord (n. 324*b*).
- Spiritual good, or the good of charity towards the neighbor, in its essence is truth (n. 331*a*, 919).
- It is charity or spiritual good to do good because it is true; thus it is to do truth: and to do truth is to do those things which the Lord has commanded in His Word. Hence it is evident that charity is spiritual good (n. 918).
- The good of spiritual love is in its essence the truth of the good of celestial love (n. 496).
- Good works contain all things of love to the Lord, and of charity towards the neighbor (n. 821*b*).
- When man does good because it is true, or does truth, then charity becomes moral good (n. 918; *compare* n. 741*a*).
- Spiritual good is from the Lord, but moral good is from man; wherefore unless the good from man is from the Lord, thus through man from the Lord, it is not good (n. 918).
- Moral good separate from spiritual good regards man, his honor, gain and pleasure, as the ends for which [there is action]; but moral good from spiritual good regards the Lord, heaven, and eternal life, as its end (n. 918).
- Good of truth is good of life, for truth becomes good through life according to it (n. 458*a*).
- Good of life is external good from internal, or natural good from spiritual (n. 403*c*); all action from charity is good of life (n. 440*a*); to love good and to love the neighbor is nothing but doing goods (n. 797).
- Natural good separate from spiritual, which is good from the proprium, in itself regarded is not good, but is an enjoyment of cupidity coming especially from the love of self and the world which is felt as if it were good (n. 458*b*; *compare* n. 419*a*).
- Spiritual good flows into natural good immediately, but into natural truth mediately; hence there is parallelism between

spiritual good and natural good, but not between spiritual truth and natural truth (n. 440^b).

All good desires truth, and wills to be conjoined to truth, and to be spiritually nourished from it (n. 741^a).

Where there is not good, neither are truths there (n. 730^a).

Truths are what open communication, and the goods of truth are what make conjunction (n. 536).

That "God saw the light, that it was good (τοῦτον)" (*Gen.* i. 4), signifies that with those of the most ancient time the enlightenment and the reception were good (n. 527).

By "the tree of knowledge of good and evil" (*Gen.* ii. 16, 17) is signified knowledge of natural things, by which it is not allowable to enter into heavenly and spiritual things (n. 617^c, 739^b).

By "the good land" (*Deut.* viii. 7) to which they should be led, is meant the Land of Canaan, by which is signified the church (n. 403^b).

By "cities great and good" (*Deut.* vi. 10) are signified doctrinals which teach goods of love and of charity (n. 638^b; compare n. 617^b).

"He shall see rest, that it is good" (*Gen.* xlix. 15), signifies works of good, apart from recompense, full of felicity (n. 445).

By "Woe unto them that say good of evil, and evil of good; that put darkness for light and light for darkness" (*Isa.* v. 20), is signified adulteration of good and falsification of truth (n. 618).

τοῦτον also occurs in the following passages:—*Deut.* vi. 18 (n. 403^b);

Ps. iv. 6 (n. 365^c); xxxiv. 10 (n. 386^d); lxxxvi. 17 (n. 706^d); cvii. 9 (n. 386^d); cxii. 9 (n. 365^e); cxxxiii. 1 (n. 375^e(viii.)); cxliii. 10 (n. 304^e);

Isa. iii. 10 (n. 617^b); vii. 15 (n. 619^a); lv. 2 (n. 619^a);

Jer. xxxii. 39 (n. 696^c); xxxiii. 9 (n. 365^e);

Ezek. xxxiv. 18 (n. 632);

Hos. x. 1 (n. 391^g);

Amos v. 15 (n. 448^c).

"Houses full of every good thing (τὸν)" (*Deut.* vi. 11), signify the interiors of the mind full of love and wisdom (n. 617^b); or all things which are of wisdom (n. 638^b).

"To eat good" (*Isa.* i. 19) is signified spiritual good; and this is given, is conjoined, and is appropriated to man, by his willing and thence doing (n. 617^b).

"*Bonus* (good)" also represents

τὸν, *Ps.* lxxv. 4 (n. 630^c);

Jer. ii. 7 (n. 730^d);

Zech. ix. 17 (n. 863^b);

AGATHOS, *Matt.* v. 45 (n. 401e); xix. 17 (n. 934);
Mark x. 17, 18 (n. 934);
Luke i. 53 (n. 386a); xviii. 18, 19 (n. 934);
John v. 29 (n. 659c);
 KALOS, *Matt.* xiii. 27, 38 (n. 374d, 426, 911a); verse 48 (n. 513d);
 HAPLOUS, *Matt.* vi. 22 (n. 313b).

"*Bonum facere* (to do good)" represents

YATABH, *Jer.* xiii. 23, (n. 780b).

Good cheer, be of.—(See *Confide*.)

Good pleasure, Good will (*Beneplacitum*).—The term "good pleasure (RATZON)" in the Hebrew language also signifies *will*, for whatever is done according to the will, this is of good pleasure (n. 295c).

By "the good pleasure of Him that dwelt in the bush" (*Deut.* xxxiii. 16) is signified the Lord's divine love of truth (n. 295c; compare n. 448b).

By "the good pleasure of Jehovah," when said concerning men, is signified living according to His precepts, which is loving God and the neighbor: this is His good pleasure or His will, because from divine love He wills that all should be saved, and they are saved by so doing (n. 295c).

"Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem" (*Ps.* li. 18), signifies to re-establish the church, by leading into good of life, and by teaching in the truths of doctrine (n. 391e).

"*Beneplacitum*" is also the rendering of

RATZON, *Gen.* xlix. 6 (n. 443b);
Deut. xxxiii. 23 (n. 439);
Ps. v. 12 (n. 295c); xl. 8 (n. 295c); lxix. 13 (n. 295c); ciii. 21 (n. 295c); cxliii. 10 (n. 295c); cxlv. 16 (n. 295c);
Isa. xlix. 8 (n. 295c); lviii. 5 (n. 295c); lx. 10 (n. 295c); lxi. 2 (n. 295c).

Inasmuch as "the fear of Jehovah" signifies the reception of divine truth, and "mercy" the reception of divine good, it is therefore said (*Ps.* cxlvii. 11) that "the good pleasure is in them that fear Him, upon them that hope in His mercy" (or, as in the English versions, that Jehovah "taketh pleasure (RATZAH) in them that fear Him, in those that hope in His mercy") (n. 696c).

They are called "a land of good pleasure (CHEPHEZ)" (*Mal.* iii. 12; the English versions have "a delightsome land"), who have the "fruit of the earth," or the goods of the church, and "the vine in the field," or its truths (n. 304e).

Good tidings, Gospel (*Evangelium*), **To bring good tidings** (*Evangelizare*), **Evangelist** (*Evangelista*).—By "Good tidings (or the Gospel)" in the supreme sense is signified the Lord Him-

self, as to His coming, as to judgment, and as to the salvation of the faithful (n. 612, 870; *compare* n. 741*c*).

In the Gospels are the words of the Lord Himself, all of which have stored within them a spiritual sense by which immediate communication is given with heaven: but in the writings of the Apostles there is not such a sense; still they are books useful to the church (n. 815*b*).

"To bring good tidings" signifies to announce the coming of the Lord (n. 612).

"To bring good tidings" (*Isa.* lii. 7) signifies to preach the Lord, and heaven for those who are conjoined with Him; "to bring good tidings of good" signifies conjunction with the Lord through good (n. 365*e*).

By "Zion that bringeth good tidings (*evangelizatrix*, **BASAR**)" (*Isa.* xl. 9) is meant the church which is in the good of love to the Lord; and by "Jerusalem that bringeth good tidings" is meant the church which thence is in truths of doctrine from the Word (n. 405*b*; *compare* n. 612, 850*b*).

"*Evangelium* (the Gospel, good tidings,)" represents

EUAGGELION, *Matt.* xxiv. 14 (n. 741*c*);
Mark viii. 35 (n. 612); xvi. 15 (n. 612);
Apoc. xiv. 6 (n. 612, 870).

"*Evangelizare* (to bring good tidings)" represents

BASAR, *Psa.* xcvi. 2 (n. 612);
Isa. lii. 7 (n. 365*e*, 405*b*, 612); lxi. 1 (n. 612, 811*c*);
Jer. xx. 15 (n. 725*b*);
Nahum i. 15 (n. 405*b*, 612);
EUAGGELIZO, *Luke* i. 19 (n. 612); ii. 10 (n. 612); iii. 18 (n. 612);
Apoc. x. 7 (n. 612); xiv. 6 (n. 612, 871).

Goodly.—(See *Magnificence*.)

Gore (*Sanies*).—"Gore" signifies truth defiled (n. 700*e*).

Gourd (*Kikajon*).—(See *Jonah*.)

Whereas the Jewish nation was, more than others, in the love of self, and in falsities from that love, those of that nation therefore willed well to themselves alone, and not to the Gentiles, for these they hated. This evil with that nation is signified by the "*kikajon* (or 'gourd' or 'palma Christi') (*QIGAYON*)" which was smitten by the worm (*concerning which much more may be seen*, n. 401*h*).

— **Wild gourds**.—(See *Bitter-apples*.)

Grace (*Gratia*).—"Grace (**CHARIS**)" is the affection for truth, or the enjoyment of truth (n. 22).

In general, divine grace is all that which is given from the Lord (n. 22; *compare* n. 850d).

"*Gratia* (grace)" represents

CHARIS, *Luke* iv. 22 (n. 22);
John i. 14 (n. 850d); verse 17 (n. 22);
Apoc. i. 4 (n. 22).

(*See Thanksgiving.*)

Gracious, to be, To have mercy (*Misereri*).—Protection from evils and falsities, which would otherwise take away influx, is meant (*Num.* vi. 25) by "Jehovah keep thee," and "be gracious unto (CHANAN) thee" (n. 340b; *compare* n. 365c): "to make His faces shine and be gracious" signifies to enlighten with divine truth, and to give intelligence and wisdom (n. 412a).

"*Misereri* (to have mercy)" represents

RACHAM, *Isa.* lx. 10 (n. 295c);
Jer. xxxiii. 26 (n. 768d);
Hos. i. 7 (n. 734d).

Grain (*Granum*).—By "a tree from a grain (KOKKOS) of mustard seed" (*Matt.* xiii. 31) is signified the man of the church, and the church also, making a beginning from a very little spiritual good, by means of truth (n. 1100c; *compare* n. 815b).

See also *John* xii. 24 (n. 899c).

Grapes (*Uvae*).—By "vine" is signified the church as to truth, and consequently the truth of the church; by "grapes" are signified good things therefrom, which are the good things of charity; and by "clusters" good things of faith (n. 618).

"Wheat" (*Deut.* xxxii. 14) signifies all good, and "the blood of grapes" and "pure wine (*merum*, unmixed)" all truth therefrom (n. 374c).

"Grapes" signify good things of the church; but "grapes of gall" and "clusters of bitterness" (*Deut.* xxxii. 32) signify evils from dire falsities (n. 433e).

"*Uvae* (grapes)" represents

ENABH, *Gen.* xlix. 11 (n. 475b);
Num. xiii. 23 (n. 403c);
Deut. xxxii. 14 (n. 314b, 374c); verse 32 (n. 433e, 618);
Isa. v. 2 (n. 375e(viii.), 922c);
Jer. viii. 13 (n. 403b, 918);
Hos. iii. 1 (n. 374d);
Amos ix. 13 (n. 376b);
 STAPHULE, *Luke* vi. 44 (n. 403c).

— **Grape-gatherers.**—(See *Vintage*.)

Grass (*Gramen*).—(See *Herb*.)

By "grass" (*Ps.* cxlvii. 8) is signified the spiritual nourishment which they have who are in the good things of love; for grass for beasts is meant, and "beasts" signify the affections for good that pertain to the natural man (n. 405^e).

"Grass" (*Isa.* xl. 6–8) is scientific truth, and "the flower of the field" is spiritual truth (n. 507; compare n. 650^b).

By "grass" (*Isa.* xxxv. 7) is signified science from spiritual origin, or by which spiritual truth is confirmed (n. 627^b).

By "grass" that is from the earth (2 *Sam.* xxiii. 4) is signified spiritual nutrition; the signification is similar to that of "pasture;" hence it signifies knowledge, intelligence, and wisdom, which are spiritual food (n. 644^c).

"*Gramen* (grass)" represents

DESHE', *Deut.* xxxii. 2 (n. 507);

2 *Sam.* xxiii. 4 (n. 644^c);

Isa. xxxvii. 27 (n. 507);

CHATZIR, *Job* xl. 15 (n. 507);

Ps. xxxvii. 2 (n. 507); ciii. 15 (n. 507); civ. 14 (n. 507, 650^a);

cxxix. 6 (n. 507); cxlvii. 8 (n. 405^e, 507, 594^b, 650^b);

Isa. xxxv. 7 (n. 627^b); xxxvii. 27 (n. 507); xl. 6, 7, 8 (n. 507, 650^b); xlv. 4 (n. 507); li. 12 (n. 507);

"**SABH** (Chaldee), *Dan.* iv. 15 (n. 1029^b).

CHORTOS, *Mark* iv. 28 (n. 911^c, 1153);

Apoc. ix. 4 (n. 545).

Grasshopper (*Bruchus*).—By "the locust" is signified the false of the sensual man, and by "the grasshopper (**YELEQ**)" (*Ps.* cv. 34; the authorized version has "caterpillar," the revised has "canker-worm,") its evil, or the false and the evil in the sensual man and from it. That that evil is signified by "grasshopper (*bruchus*)," and that false by "locust," is for the reason that the grasshopper also is a locust; which is evident from this, that these things were said by David concerning the locusts in Egypt, and nevertheless the locust only, and not the grasshopper (*bruchus*), is mentioned by Moses. Similar is the signification of "locust" and "grasshopper (*bruchus*, **CHAŞIL**)" in *Joel* (i. 4; ii. 25) (n. 543^c; compare n. 573^b).

Grassy (*Herbosus*).—"Grassy (*facta sunt herbosa*, have become grassy, **DASHA'**)" (*Joel* ii. 22; the English versions have "do spring") signifies the increase and multiplication of knowledges of truth (n. 403^b).

(See *Herb*.)

Grateful, Pleasing (*Gratus*).—That worship is not acceptable, is signified (*Hos.* ix. 4) where it is said that "they shall not

pour out wine to Jehovah, and their drink-offerings (*or* pour-offerings) shall not be grateful (*or* pleasing) ('ARABH)" (n. 376*d*).

Gratis, For nought (*Gratis*).—"Waters" (*Isa.* lv. 1) are truths from the Word, and "to thirst" is to desire them: that they were given *gratis* by the Lord, is signified by their being given "to him that hath not silver," also "without silver and without price" (n. 840).

"To be sold for nought (*CHINNAM*)" (*Isa.* lii. 3) signifies from self or from proprium to estrange and withdraw themselves from falsities (n. 328*d*).

Grave.—(*See Sepulchre.*)

Grave, Cut (*Incidere*); **Cuttings** (*Incisiones*).—Love of the false is signified (*Isa.* xxii. 16) by "a sepulchre on high," and the faith of the false is signified by "a habitation in the rock;" **|** that they made these for themselves is signified by "cutting-out (*or* 'hewing')" and "cutting-in (*or* 'graving')" (*CHAGAQ*) for themselves" (n. 411*e*).

"Cuttings (*G'DHUDH*) upon all hands" (*Jer.* xlviii. 37) signify things falsified (n. 637*b*).

— **Graver, Burin.**—(*See Point.*)

— **Graving.**—(*See Sculpture.*)

— **Graven image.**—(*See Melt, Sculpture.*)

Great (*Magnus*).—"Many" and "multitude" in the Word are predicated of truths, and "great" and "greatness" of good; the reason of this (n. 336*a*; *compare* n. 337, 403*a*, 408, 424, 459, 704).

When two numbers of similar signification are mentioned as multiplied together, the one being greater and the other less, the less is predicated of goods and the greater of truths (n. 336*a*).

"Great," when said concerning the Lord, signifies His divine omnipotence (n. 927).

By "small" (*Apoc.* xi. 18) are meant those who have little knowledge of the truths and goods of the church, and by "great" those who have much knowledge; thus they are meant who worship the Lord little and much (n. 696*a*; *compare* n. 836, 1212).

"The great day" (*Jer.* xxx. 7) means the coming of the Lord, and then the judgment by Him (n. 721*c*).

In the opposite sense, "great" is predicated of evil (n. 403*a*).

"*Magnus* (great)" represents

GADHOL, *Ps.* civ. 25 (n. 650a);

Isa. xxvii. 13 (n. 405e);

Fer. xxx. 7 (n. 721c);

Ezek. xvii. 3, 7 (n. 281a).

RABH, *Ezek.* xvii. 5 (n. 281a):

MEGAS, in all the passages of the New Testament which are here referred to: in most of these the rendering of the English versions is "great;" but "mighty" is found, *Apoc.* vi. 13; and "loud" *Apoc.* vii. 2, 10; xii. 10.

(Passages of the Sacred Scripture may be seen, n. 281a, 302, 337, 403a, 405e, 424, 459, 510, 650a,b, 652a, 667, 668, 682, 696a, 704, 706a, 714a, 721c, 739a, 744, 759, 836, 920, 927, 1046, 1212.)

— **Much** (*Ingentes*).—"If I was glad because my resources were many and because my hand had gotten those that were great (**KABBIR**)" (*Job* xxxi. 25), signifies whether he had gloried in the possession of intelligence, and that he had gained it from his proprium (n. 401e).

— **Greatness** (*Magnitudo*).—(See **Great**.)

"Greatness" in the Word is predicated of good (n. 408; compare n. 336a).

"*Magnitudo* (greatness)" represents

ROBH, *Ps.* lxi. 13, where the English versions have "multitude" (n. 295c).

Great men, Nobles (*Magnates*).—"Great men," in the Word, signify internal goods, which are goods of the internal or spiritual man, for the reason that the terms "great" and "greatness" in the Word, are used concerning good (n. 408). (See **Great**.)

By "great men (*or* 'nobles') (**'ADDIR**)" (*Fer.* xiv. 3) are meant those who lead others and teach them, and by "the younger" are meant those who are led and taught (n. 537b, 644b).

By "great man (**GADHOL**)" (*Nahum* iii. 10) are signified the truths of good (n. 652d).

By "the great men (**MEGISTANES**) of the earth" (*Apoc.* xviii. 23) are meant those who transfer to themselves and who exercise dominion over the church and also over heaven, and indeed over the Lord Himself (n. 1190).

See also *Apoc.* vi. 15 (n. 408).

Great toe.—(See **Thumb**.)

Greece (*Graecia*), **Greeks** (*Graeci*).—By "Greece" are signified nations that will accept truths of doctrine (n. 50).

The gentiles in Greece fixed Helicon on a high mountain, and Parnassus in a hill below, and believed that their gods and goddesses dwelt there; they drew all this from the ancients in Asia, chiefly from those in the Land of Canaan not far distant from them, with whom all worship consisted of representatives (n. 405ⁱ). (We find the same statement elsewhere. Ought *Parnassus* to be read for "Helicon," and *Helicon* for "Parnassus?")

Among the religious [symbols] of the Greeks and the Romans was a perpetual fire; the Vestal Virgins had charge of it. Their cherishing fire as holy, came from the ancient churches which were in Asia, all things of whose worship were representative (n. 504^a).

By "the sons of the Greeks" in the Word are meant falsities (n. 242^d, 433^c).

(See also articles II. 119, 411^d, 1145.)

Green (*Viridis*).—"Green thing" (*Apoc.* viii. 7) signifies what is true, and what is living from truth (n. 507); it signifies a matter for knowledge, that is alive (n. 545).

The color "green" signifies truth that is obscure (n. 269).

"*Viridis* (green)" represents

LACH, *Ezek.* xx. 47 (n. 504^e):

RA'ANAN, *Isa.* lvii. 5 (n. 411^f):

CHLOROS, *Apoc.* vii. 7 (n. 507, 545).

Grief.—(See *Indignity*.)

Grieve, sorely (*Exacerbare*).—"They will sorely grieve (*MARAR*) him" (*Gen.* xlix. 23), signifies that they will fight from falsities (n. 448^b).

— **Grieved** (*Contristari*).—That Peter was thrice questioned (*John* xxi. 17), was significative of the full time, from the beginning of the church to its end, for "three" signifies what is full. Wherefore when the question was asked the third time, it is said that "Peter was grieved (*LUPEO*)" (n. 820^b).

Grievous (*Aeger*).—"They shall die of grievous (*TACH'LU'IM*) deaths, so that they are not lamented, neither are they buried" (*Jer.* xvi. 4), signifies condemnation to hell, on account of dire falsities (n. 659^e).

(See *Impediment*.)

Grin, Gaping (*Ridius*).—Because with the evil the teeth correspond to the falsities that they have in the ultimates of their intellectual life, which are called corporeal sensual, there are therefore spirits who appear deformed in the face, a great part of which is made up by the teeth standing apart like

gratings, and in a broad grin; and this because such grinning gaping of the teeth corresponds to the love and cupidity of fighting for falsities, against truths (n. 556c).

Grind (*Molere*).—(See *Mill*.)

“To grind” signifies to explore and to learn from the Word; one who explores truths and learns them, is meant (*Matt.* xxiv. 41) by “the one grinding who shall be taken” (n. 810): “to grind” signifies to procure for oneself truths of doctrine from the Word (n. 555b); “two [women] grinding,” are those who gather and learn such things as are serviceable to faith (n. 163).

“To grind,” in the opposite sense, signifies to procure falsities and confirm them from the Word (n. 655a).

“To grind meal” means to falsify truths (n. 240b).

By “the one grinding, who shall be left,” is meant one who falsifies truths (n. 810).

“*Molere* (to grind)” represents

TACHON, *Lam.* v. 13 (n. 655a, 1182):

TACHAN, *Isa.* xlvii. 2 (n. 240b, 1182):

ALETHO, *Matt.* xxiv. 41 (n. 555b, 810, 1182);

Luke xvii. 35 (n. 163).

— (*Commolere*).—“To grind (**TACHAN**) the faces of the poor” (*Isa.* iii. 15) signifies to destroy the affections for knowing truths in those who are ignorant of truths but are yet desirous to be instructed; “to grind” signifies to destroy (n. 412f).

See also *Exod.* xxxii. 20 (n. 1182);

Deut. ix. 21 (n. 1182).

Grisled, Grizzled (*Grandinati*).—By “grisled (**BARODH**) horses” (*Zech.* vi. 3, 6) is signified the quality of the understanding as to truth and good (n. 364b; compare n. 355b).

Groan (*Gemere*), **Groaning** (*Gemitus*).—“They that groan (**ANACH**, rendered ‘sigh’ in the English versions,) and they that sigh over abominations” (*Ezek.* ix. 4), are they who are not in evils and falsities therefrom; groaning and sighing over them signify aversion, and pain on account of them (n. 427a).

“*Gemere*” is also the rendering of

ANACH, *Isa.* xxiv. 7, for which the English versions have “sigh,” (n. 376d, 618);

Lam. i. 11 (n. 750e):

ANAG, *Ezek.* xxvi. 15, rendered “cry” in the authorized version, but “groan” in the revised (n. 406b):

HAGHAM, *Isa.* lix. 11, rendered “mourn” in the English versions (n. 781d).

Grope.—(See *Feel of*.)

Gross darkness.—(See *Thick darkness, Darkness.*)

Ground (*Humus*).—"Ground" signifies the church (n. 239*b*, 364*b*, 817*b*).

"Ground (*or* earth)" which is dug from the pit, signifies good from the Lord; He is therefore called the "digging (*or* hole) of the pit" (*Isa.* li. 1) (n. 411*c*; compare n. 391*f*).

By "the ground (*GE*)" (*Matt.* xiii. 5) is signified spiritual good, because this receives truths as the ground receives seed (n. 401*g*).

"*Humus* (ground)" represents

"DHAMAH, *Gen.* iv. 2, 3, 12 (n. 817*b*).

"*In humum* (on the ground)" represents

CHAMAI, *John* ix. 6 (n. 239*b*).

Grove (*Lucus*).—Gardens of trees are called paradises (*or* parks) in the spiritual man, groves and woods in the natural, and shady forests in the sensual (n. 724*a*).

"Groves (*"SHERAH*)" (*Isa.* xxvii. 9) signify worship from spiritual truths (n. 391*d*).

The ancients held divine worship in groves, beneath trees chosen according to their signification. This was, however, prohibited to the Jewish and Israelitish nations (n. 391*g*).

By "groves (*"SHERAH*) and solar statues" (*Isa.* xvii. 8) is signified religious [observance] from falsities and the evils from them; by "groves" religious [observance] from falsities, and by "solar statues" from the evils of the false (n. 391*g*).

Grow (*Crescere*).—That the just (*or* righteous) "shall grow (*SAGHAN*) as a cedar in Lebanon" (*Psa.* xcii. 12), signifies the multiplication of truth with him (n. 458*b*).

"*Crescere* (to grow)" is the rendering of

GADHAL, *Ezek.* xxxi. 4 (n. 518*b*);

Dan. viii. 10 (n. 632);

Micah v. 4 (n. 687*b*);

PUSH, *Mal.* iv. 2 (n. 279*a*);

TZAMACH, *Ezek.* xxix. 21 (n. 316*a*);

R'BHAH, *Dan.* iv. 11 (n. 1029*b*);

MEKUNOMAI, *Mark* iv. 27 (n. 864, 911*c*).

"*Ultrò crescens* (growing of itself)" represents

SHACHIS, rendered in the English versions, "that which springeth of the same," *Isa.* xxxvii. 30 (n. 706*c*).

"*Una crescere* (to grow together)" represents

SUNAUAXANOMAI, *Matt.* xiii. 29 (n. 426, 911a).

— **Grow young** (*Juvenescere*).—They who are in love truly conjugal, after death, while they are becoming angels, return into their youth and adolescence. Because they are always growing young interiorly, it follows that love truly conjugal continually increases and enters into its delights and satisfactions (n. 1000).

Guard, Keep, Watch (*Custodire*), **Custody** (*Custodia*), **Keeper** (*Custos*).—

Concerning the guards placed by the Lord, that the man of the church may not, from his own reason or from his own understanding, bring himself into the divine things which are of the Word, and of the church from it; when they are set, and when removed (n. 569a).

To keep and do statutes and precepts, is good of life (n. 696b).

"He shall keep thy Word" (*Deut.* xxxiii. 9) signifies to do the Word (n. 444b).

"To keep the Sabbath" (*Isa.* lvi. 6) signifies to be in conjunction with the Lord (n. 391e).

"They who watch for the morning" (*Ps.* cxxx. 6) are they who are looking for the coming of the Lord (n. 179).

By "the cherubim" (*Gen.* iii. 24) are signified guards, that the higher heavens may not be reached except through the good of love and of charity: wherefore it is also said of them, "to keep the way of the tree of life" (n. 277a; compare n. 739b).

"To cast into custody" (*Apoc.* ii. 10), when said of those who are in spiritual affection for truth, is to assault with the endeavor to deprive them of truths from the Word (n. 122).

"*Custodia* (custody, a hold, a prison,)" is the rendering of

PHULAKE, *Apoc.* ii. 10 (n. 122); xviii. 2 (n. 1099, 1100a); xx. 7 (n. 740c).

"*Custodire* (to guard, to keep, to watch over,)" is the rendering of

NATZAR, *Ps.* xxxiv. 13 (n. 866); cxli. 3 (n. 325a);

Isa. xlii. 6 (n. 701b);

SHAMAR, *Gen.* iii. 24 (n. 277a, 739b);

Num. vi. 24 (n. 340b);

Deut. v. 29 (n. 696c); vi. 2 (n. 696b); viii. 2 (n. 730d); xiii.

4 (n. 696b); xvii. 19 (n. 696c); xxviii. 58 (n. 696c);

xxix. 9 (n. 701d); xxxi. 12 (n. 696c); xxxiii. 9 (n. 444b);

Ps. cxxi. 7 (n. 401g);

Jer. xxxi. 10 (n. 374b);

Hos. xii. 13 (n. 624c);

TEREO, *Apoc.* ii. 26 (n. 174); xiv. 12 (n. 894).

Guest chamber.—(See *Inn*.)

Guile, Deceit (*Dolus*), **Deceitful** (*Dolosus*).—Guile means to deceive and seduce, from deliberate purpose; thus from intention which is of the will, and so from the outer mind (*animus*) to think and to persuade—to falsities which destroy man forever (n. 866).

“To speak a lie” (*Zeph.* iii. 13) signifies to teach what is false from ignorance of the truth; but by “deceit” is signified the false which is not from ignorance of the truth, but from purpose, and thus from the intention of deceiving; as it is with the wicked (n. 866).

“Iniquity” (*Job* xiii. 7; *Ps.* xxxii. 2; xxxvi. 3,) regards evil; “guile,” the false that is from evil (n. 866).

“*Dolus* (guile, deceit,)” represents

MIRMAH, *Job* xv. 35 (n. 622a);
Ps. v. 6 (n. 329, 866); xvii. 1 (n. 866); xxiv. 4 (n. 866);
xxxiv. 13 (n. 866); xxxv. 20 (n. 866); xxxvi. 3 (n. 866);
xliii. 1 (n. 866); l. 19 (n. 866); lii. 2, 4 (n. 866); lv. 11,
23 (n. 866); cxix. 2 (n. 866);
Isa. liii. 9 (n. 866);
Jer. x. 27 (n. 866); ix. 6 (n. 866);
Hos. xi. 12 (n. 866);
Micah vi. 11 (n. 866);
Zeph. i. 9 (n. 866);
'ARMAH, *Exod.* xxi. 14 (n. 866);
R^EMIYYAH, *Job* xiii. 7 (n. 866); xxvii. 4 (n. 866);
Ps. xxxii. 2 (n. 866); cxx. 2 (n. 866, 908); verse 3 (n. 866);
Jer. xlviii. 10 (n. 866);
TOKH, *Ps.* lxxii. 14 (n. 329, 866);
TARMITH, *Ps.* cxix. 118 (n. 866);
Jer. viii. 5 (n. 866); xiv. 14 (n. 866); xxiii. 26 (n. 866);
Zeph. iii. 13 (n. 866);
DOLOS, *John* i. 47 (n. 866);
Apoc. xiv. 5 (n. 866).

“*Dolosus* (deceitful)” represents

R^EMIYYAH, *Ps.* lxxviii. 57 (n. 866);
Hos. vii. 16 (n. 866).

Guilt-offering.—(See *Offering for sin*.)

Guilty (*Reus, Rea*).—Reasons why man may be guilty (n. 1148).

See *Num.* v. 12–29 (n. 522).

Habitation, Dwelling place (*Habitaculum*).—(See *Tabernacle, Tent*.)

The tabernacle, like heaven itself, was called “the habitation of Jehovah God” (n. 700a).

The habitation of the tent among the sons of Israel represented and signified heaven (n. 133).

Those heavens are called "habitations (**MISHKAN**)" (*Ps.* xliii. 3; rendered "tabernacles" in the English versions,) where the spiritual kingdom of the Lord is, and in which truth from the good of love reigns (n. 391*b*).

Heaven and the church are called "sanctuary" (*Ezek.* xxxvii. 26, 27) from the good of love, and "habitation" (rendered "tabernacle" in the English versions,) from the truths of that good; for the Lord dwells (*or* has His habitation) in truths from good (n. 701*c*).

"Tabernacles and habitations" (*Num.* xxiv. 5; the English versions have "tents and tabernacles,") signify dwelling places such as are in the heavens; "tabernacles" the dwelling places of those who are in the good of love, and "habitations" the dwelling places of those who are in truths from that good (n. 431*c*; *compare* n. 799*b*).

By "the tents of Jacob and his habitations" (*Jer.* xxx. 18; the English versions have "dwelling" and "dwelling places,") are signified all things of the church and its doctrine; by "tents" its goods, and by "habitations" its truths (n. 724*c*).

By "habitations" (*Ps.* lxxxiv. 1, 2; rendered "tabernacles" in the English versions,) are meant the higher heavens, and by "courts" the lower heavens where entrance is (n. 391*d*).

The faith of what is false is signified (*Isa.* xxii. 16) by "a habitation in the rock" (n. 411*e*).

"*Habitaculum* (habitation)" represents

MISHKAN, *Exod.* xxv. 9, rendered "tabernacle" in the English versions, but "dwelling" in the margin of the revised version (n. 700*a*); xl. 38, rendered "tabernacle" in the English versions (n. 504*b*);

Isa. liv. 2 (n. 600*b*).

The term "habitations (**NA'AH**)" (*Ps.* lxxv. 12; the English versions have "pastures,") is used concerning the interiors of man, belonging to his mind (n. 730*c*).

"The habitations of the shepherds" (*Amos* i. 2) signify all the goods of the church (n. 601*b*).

"The habitations of the desert" (*Joel* i. 20) signify the good things of doctrine from the sense of the letter of the Word (n. 730*b*; *compare* n. 403*b*).

See also *Joel* ii. 22 (n. 403*b*).

By "the habitation" and "the den of dragons," or where they lie, in the Word is signified where there are merely the false and the evil (n. 714*c*).

"*Habitaculum* (habitation)" represents

MA'ON, *Fer.* ix. 11 (n. 714c); x. 22 (n. 714c); xxv. 30 (n. 601b);
 xlix. 33 (n. 714c); li. 37 (n. 601b, 714c);
Nahum ii. 12 (n. 278b);
 NAVEH, *Isa.* xxxii. 18 (n. 365g); xxxiii. 20 (n. 799b); xxxiv. 13 (n.
 714c); xxxv. 7 (n. 714c);
Fer. xxv. 30 (n. 601b);
 MAKHON, *Isa.* iv. 5 (n. 294b, 594c); xviii. 4 (n. 594c);
Dan. viii. 25 (n. 316c).

The hell of those who are in dire falsities, from their having profaned truths and goods, is described (*Apoc.* xviii. 2) as "a habitation (*KATOIKETERION*) of demons, and a prison (or 'hold') of every unclean spirit, and of every unclean and hateful bird" (n. 1098).

— *Abode, Dwelling, Dwelling place* (*Habitatio*).—The dwelling places in the spiritual world are all distinct, according to the life and its differences (n. 133).

"Dwellings" in the Word signify things which belong to the mind, and which thus are of intelligence and wisdom, from which comes man's life (n. 133).

"The dwelling (*Chaldee, M'DHOR*)" (*Dan.* v. 21) is the lot of life (n. 376d).

"That they may build a city of habitation (*MOSHABH*)" (*Ps.* cvii. 36), signifies that they may make for themselves doctrine of life (n. 730c; compare n. 386d).

"To draw the habitation (or 'seat,' or 'sitting') (*YASHABH*) of violence" (*Amos* vi. 3), is to live a life contrary to charity (n. 279a).

Hades.—(See *Hell*.)

Hagar.—How the Lord spake with the ancients; as with Abraham, Hagar his handmaid, with Gideon, and in general with the prophets (n. 1228).

Hail (*Grando*).—In the spiritual world, hail is formed by the flowing-down of divine truth where the evil are. The hail also appears congealed into bodies greater or less according to the strength of the attack upon the truth that is made by falsities: the greater masses are called in the Word "stones of hail," because by "stones" also are signified falsities. From these considerations it may now be evident whence it is that by "great hail" (*Apoc.* xi. 19) is signified infernal falsity destroying the truths and goods of the church (n. 704).

"*Grando* (hail)" represents

BARADH in the passages of the Old Testament to which reference is now given :

CHALAZA in the passages from the New Testament.

Passages of the Sacred Scripture may be seen n. 304*b*, 419*d*, 503*a, b*, 504*e*, 578, 704, 1026, 1027.

Hair (*Capillus*).—"Hairs (**THRIX**)," when the Lord is spoken of (*Apoc.* i. 14), are the Divine in last things, for the reason that hairs are things that are last ; for they grow from ultimates in man, and into them close things that are first (n. 66).

By "hairs" (*Apoc.* ix. 8) are signified things that are of the natural man, and in particular scientific truths there. "Hairs" signify things that are of the natural man, for the reason that "the head" signifies the things that are of the spiritual man, and all things that are of the natural man invest all things of the spiritual man as hairs cover the head (n. 555*a*).

See *Luke* vii. 38, where it is said that the woman wiped the Lord's feet with the hair of her head (n. 815*δ*).

Hairs of the head and of the beard, because they are outmost things with man, correspond to ultimates of truth and good (n. 419*e*).

"*Capillus*" represents

SE'AR, *Judges* xvi. 22, where it is said that Samson's strength returned when his hair grew again (n. 66) ;

Ps. lxxviii. 21 (n. 66).

"The hairs of the head which the captive woman should shave" (*Deut.* xxi. 12) signify the falsities and evils of the natural man (n. 555*c*).

— **Locks** (*Coma*).—"Coma" is the rendering of

PERA', *Num.* vi. 5 (n. 66).

— (*Crinis*).—By "the hair of the head and of the beard" is signified the ultimate of man's life, called the corporeal sensual (n. 417*a* ; compare n. 66).

The power of divine truth in ultimates was represented by the hair with the Nazirites, as with Samson ; for hairs correspond to the ultimates of Divine truth (n. 1086).

That at the end of a Naziriteship the hair was to be consecrated by putting it into the fire of the altar, was for the reason that it represented the divine holiness, and "the fire of the altar" signified that holiness (n. 66). The Nazirite was then to "shave the head, and put the hair (*crinis*, **SE'AR**) of the head on the fire that was under the sacrifice of peace-offerings" (*Num.* vi. 18) ; which represented that

there was then to be a new sensual from the celestial Divine, for new hair afterwards grew with the Nazirite; and it also represented that from ultimate divine truth, which belongs to the sense of the letter of the Word, the Lord entered into interior divine truth, which is the Word in the internal sense, even to what is supreme therein (n. 918).

“*Crinis*” represents

NEZER, *Fer.* vii. 29, to which the word Nazirite is akin (n. 66).

“To eat grass,” “to have the hair (*Chaldee*, SE'AR) like eagles' [feathers], and the nails like birds' [claws]” (*Dan.* iv. 32, 33), signifies to become sensual (n. 1029b).

— (*Pilus*), **Hairy** (*Pilosus*).—The sensual, which is the ultimate of the natural, is like something hairy in the light of heaven: hence it is that “hair (*pilus*)” signifies the ultimate of the natural man, which is the sensual (n. 401a).

By “hairs” are signified natural things into which spiritual things operate, and into which they close; wherefore by “hairs” in the Word are signified the ultimates of wisdom and intelligence; by “the hairs of the head” (*Isa.* vii. 20) the ultimates of wisdom, by “the beard” the ultimates of intelligence, and by “the hairs (SA'AR) of the feet” the ultimates of knowledge (n. 569c).

By “the mantle of hair (SE'AR)” (*Zech.* xiii. 4) was signified divine truth in ultimates, which is divine truth in general (n. 395b).

“Thou canst not make one hair (THRIX) white or black” (*Matt.* v. 36), signifies that man can from himself understand nothing (n. 608b).

By “camel's hair” (*Matt.* iii. 4) is signified the ultimate of the natural man, which is the sensual (n. 543d).

“The hairs of your head are all numbered” (*Luke* xii. 7), means that the quality is known, from least to greatest (n. 453b).

Whereas by “a mantle of hair” is signified divine truth in ultimates, therefore Elijah was called, from his mantle, “a hairy (*pilosus*, SE'AR) man” (*2 Kings* i. 8) (n. 395b; compare n. 66).

— **Of hair** (*Cilicinus*).—That “the sun became black as sackcloth of hair (TRICHINOS)” (*Apoc.* vi. 12), signifies that all the good of love disappeared (n. 400a, 401a, 637a).

(See **Hoar hairs**.)

Half (*Dimidium*, *Semissis*), **Halve** (*Dimidiare*).—“A half (*semissis*)” sig-

nifies a corresponding quantity, and a sufficient quantity (n. 488).

"Half (*dimidium*, **CHETZI**) of the blood of the covenant" (*Exod.* xxiv. 6) was sprinkled upon the altar, and "the other half" upon the people, that conjunction might be represented (n. 329^b).

"*Dimidium* (a half)" represents

CHETZI, *Dan.* xii. 7 (n. 610).

It is said (*Apoc.* xii. 14), "A time, and times, and half (**HEMISU**) a time," because "a time" in the singular signifies the state of good, "times" in the plural signify the state of truth, each in respect to implantation; and "half a time" signifies the holy [element] of the church (n. 761; *compare* n. 610).

See also *Apoc.* xi. 9 (n. 636, 658); verse 11 (n. 636, 664).

"*Dimidiare* (to halve; the authorized version has 'reach to-the midst of')" represents

CHATZAH, *Isa.* xxx. 28 (n. 923).

Half dead (*Semimortuus*).—"Half dead (**HEMITHANES**)" (*Luke* x. 30) signifies almost bereft of spiritual life (n. 444^c).

Half homer (*Semicorus*).—"A homer of barley and a half homer (**LETHEKH**) of barley" (*Hos.* iii. 2) signifies so little of what is good and true as to be hardly anything (n. 374^d).

Half hour (*Semihora*).—"As it were half an hour (**HEMIORION**)" (*Apoc.* viii. 1), signifies a corresponding time; or delay till all things were prepared for undergoing the changes that were to follow. It is said "half an hour," because "a half" signified as much as is correspondent, and what is sufficient, and "an hour" signifies delay (n. 488).

Hallelujah.—"HalleluJah" signifies glorification of the Lord; for by *HalleluJah* in the original language is meant *Praise God* (n. 1197).

"HalleluJah" is an expression of joy and gladness in confessions and in the worship of God (n. 1210).

(See also articles n. 1203, 1208, 1217.)

Ham (*Chamus*).—By "the land of Ham" is signified the church destroyed (n. 448^d, 654^m).

Hammer (*Malleus*).—"A hammer (**PATTISH**)" (*Fer.* xxiii. 29) has a similar signification with "iron," and "iron" signifies truth in ultimates, and the truth of faith (n. 411^e).

"He fashions it with sharp hammers (*malleus acutus*, **MAQQABHAN**)"

(*Isa.* xlv. 12) signifies by reasonings ingenious from falsities (n. 386*b*).

"*Malleus* (a hammer, not modified by '*acutus*') " represents
MAQQABHAN, *Jer.* x. 4 (n. 587*b*).

Hand (*Manus*).—"The hand" signifies power (n. 72, 329*f*, 458*a*).

"The hand" (*Ps.* lxxxix. 21) signifies the omnipotence of truth from good; and "the arm" signifies the omnipotence of good through truth (n. 684*c*).

By "the work of the hands" of the Lord, is meant the man who has been regenerated by Him (n. 585*b*).

The hands are the ultimates of the powers of man's soul (n. 427*b*).

He who believes that the divine verities and goodnesses flow in without a re-action or what is reciprocal in man, is greatly mistaken; for this would be hanging down the hands and waiting for immediate influx (n. 616).

"The hands" signify the power of truth from the understanding and perception of it; and by "stretching forth the hands" (*John* xxi. 18, where this is said of Peter,) is signified not to have this power, and hence not to have the freedom of thinking and seeing the truth (n. 820*b*).

By "hands" in the opposite sense is signified man's own power, and thus also whatever comes forth from his proprium; and by the "works of his hands" are signified such things as man thinks, wills, and does from proprium (n. 585*a, b*).

"*Manus* (the hand) " represents

KAPH, *Job* ix. 30 (n. 475*b*);
Ps. xxiv. 4 (n. 340*b*); xxvi. 6 (n. 329*d*); cxxviii. 2 (n. 617*b*),
Isa. lix. 3 (n. 329*f*);
Jer. iv. 31 (n. 315*c*):

YADH, in all other passages of the Old Testament which are referred to in this article:

CHEIR, in the passages of the New Testament.

(See articles n. 72, 79, 195*b*, 253*b*, 295*c*, 298*b*, 315*c*, 324*e*, 329*f*, 340*b, d*, 355*f*, 381, 386*c*, 388*c, d*, 391*d*, 395*d*, 401*e*, 412*f*, 427*b*, 458*a*, 475*b*, 577*b*, 585*a, b*, 600*a*, 615, 617*b*, 619*b*, 620, 624*c*, 637*b*, 653*a*, 654*b*, 659*b*, 684*c*, 706*d*, 721*c*, 734*b*, 746*d*, 820*b*, 886, 908, 960*a*, 1045.)

Handful, Hollow of the hand (*Pugillus*).—Just arrangement and estimation of all things in heaven and the church, according to the quality of their good and truth, are described (*Isa.* xl. 12) by certain measures (n. 373); "the handful (*or* 'hollow of the hand') (*pugillus*, **SHO'AL**)," "the span," and "the measure by three (*triental*; the Vulgate reads '*tribus digitis*,'

with three fingers,)” have a similar signification with “measures,” and also with “the hand;” namely, the quality of a thing, and one’s own power (n. 629^b).

Handkerchief.—(See *Napkin*.)

Handle.—(See *Feel of*.)

Hang.—(See *Suspend, Crucify*.)

Hangings.—(See *Curtains*.)

Hard (*Durus*), **Hardness** (*Duriusculum*).—“Hard (*durus*, *אַז*) in faces” (*Dan.* viii. 23; the English versions have “of a fierce countenance”) signifies that the interiors are without good; for where there is not good, there truth is hard (n. 412^f).

The ultimate sensual, when inflamed with the fire of the love of self, is “hard (*durus*, *קָשֶׁה*)” and “stubborn” (*Ezek.* iv. 6); and it also makes hard and stubborn the interiors of others who are addressed (n. 544).

The spiritual degree, or the spiritual mind, contracts itself at evil and the false of evil, of whatever kind; as a little fibre of the body contracts at the touch of a sharp point; for the fibres of the body contract at the touch that has any hardness (*duriusculum*) (n. 739^a).

Harden (*Obdurare*).—(See *Stop*.)

“*Obdurare* (to harden)” is the rendering of

POROO, *John* xii. 40 (n. 706^b).

Harlot, Whore (*Meretrix*), **Whoredom** (*Meretricatio, Meretricatus*).—(See *Scortation*.)

By “scortations,” “whoredoms,” and “adulteries,” which are so often mentioned in the prophetic parts of the Word, are signified falsifications and adulterations of the truth and good of the church, and thus of the Word (n. 862). ;

“A harlot” signifies falsification of truth (n. 323^c).

Babylon is called “the great harlot,” and “the mother of the scortations and abominations of the earth,” for the reason that the love of exercising domination over all things of the world, and still further over all things of heaven and the church, and at last over the Lord Himself, cannot but wholly turn divine truths into falsities, and divine goods into evils, and thus the church into a religious [system] in which every good and its truth is adulterated and profaned (n. 1032; compare n. 1008, 1076, 1080).

“Meretricious rewards” are knowledges of truth and good

which have been applied to falsities and evils, and thus perverted (n. 141*b*; *compare* n. 304*d*, 403*b*, 587*c*, 695*d*).

(*See Reward.*)

"*Meretrix* (a harlot, a whore,)" represents

ZANAH, *Lev.* xxi. 7 (n. 141*b*); verse 14 (n. 863*b*);

Isa. xxiii. 15, 16 (n. 323*c*);

Jer. iii. 3 (n. 644*b*);

Ezek. xvi. 33, 35 (n. 141*b*, 695*d*):

PORNE, *Apoc.* xvii. 1, 2 (n. 141*b*, 376*g*, 1032); verse 15 (n. 1076);
verse 16 (n. 1080); xix. 2 (n. 141*b*).

—— (*Scortum*).—(*See Scortation.*)

"To give a boy for a harlot (**ZANAH**)" (*Joel* iii. 3) signifies to falsify truth; for "a boy" is the truth of the church, and "a harlot" is the false (n. 376*d*).

By "a harlot" (*Nahum* iii. 4) is signified heresy (n. 355*e*).

The reason why the prophet Hosea was commanded (*Hos.* i. 1-11) to take to himself a harlot for a woman (n. 655*b*).

Harp (*Cithara*).—"Harps (*Heb.* **KINNOR**, *Gr.* **KITHARA**)" especially signify affections for truth, because they excite them; consequently also the confession which is made from spiritual truths, with a joyous heart (n. 323*b*).

"The harps of God" (*Apoc.* xv. 2) are confessions and glorifications of the Lord from spiritual affection (n. 935).

By "harp" in the opposite sense is signified the confession of the false, and thence exultation over the destruction of truth (n. 323*c*).

(*See also articles* n. 326*b*, 448*c*, 727*b*, 856.)

—— **Harpers** (*Citharoedi*).—"Harpers (**KITHARODOS**) striking upon their harps" (*Apoc.* xiv. 2) are the affections of those who are in the Lord's spiritual kingdom (n. 856; *compare* n. 1185).

Harrow (*Occare*).—"To harrow (**SADHADH**) the earth" (*Isa.* xxviii. 24) is to lay up in the memory (n. 374*c*; the English versions read, "break the clods").

Hart (*Cervus*), **Hind** (*Cerva*).—By "the lame man" (*Isa.* xxxv. 6) are signified those who are in good, but not in that which is genuine, because they are in ignorance of truth by which good is; that "he shall leap as a hart (**AYYAL**)" signifies that he has joy from perception of truth (n. 455*b*).

"A hind (**AYYALAH**) let loose" (*Gen.* xlix. 21) signifies the freedom of natural affection (n. 439).

"*Cerva* (a hind)" represents

'AYYELETH, *Jer.* xiv. 5 (n. 714d).

Harvest (*Messis*), **Reapers** (*Messores*).—(See *Consummation, Reap.*)

"The harvest" signifies the last state, or the end (n. 911a).

"The harvest" signifies the last state of the church, because by "grain," which is harvested, is signified the good of the church and the truth therefrom (n. 911c).

By "the harvest" are signified all things which nourish man spiritually (n. 911c).

The increase of the church with a man in particular, and with men in general, from the Lord, is also described in *Mark* (iv. 26-29), where it is said, "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (n. 911c).

Because such things are signified by "harvest," therefore two feasts were instituted among the sons of Israel, of which one was called "the feast of weeks," which was the feast of the harvest of first fruits, and the other "the feast of tabernacles," which was that of the ingathering of the fruits of the earth (n. 911c).

By "the harvest" is signified the last state of the church, preceding the last judgment, when the Lord explores every one, and makes separation (n. 908).

"The harvest" is also the last judgment (n. 426).

"The reapers (*theristes*) are the angels" (*Matt.* xiii. 39), signifies that divine truth from the Lord makes the separation (n. 911a).

"*Messis* (harvest)" is the rendering of

QATZIR, in the passages of the Old Testament to which reference is here given:

THERISMOS, in those of the New Testament.

(See articles, n. 175b, 397, 403c, 417a, 426, 555d, 610, 644b, 724e, 908, 911a-c, 912, 922c.)

Haste (*Festinum*), **Make haste** (*Festinare*).—By "swiftness" and "haste" in the Word is signified excitation from affection and from lust (n. 281b): "swiftness" and "haste" signify what is done from lust or from love (n. 355e).

"*Festinare* (to haste, to make haste,)" is the rendering of

MAHIR, *Isa.* xvi. 5 (n. 799b):

MAHAR, *Isa.* xlix. 17 (n. 724d):

CHUSH, *Hab.* i. 8 (n. 281b).

— **Haste away** (*Proripere se*).—"Proripere se (to haste away)," represents

CHAPHAZ, *Ps.* civ. 7 (n. 405d).

Hasty, Rash (*Præcipitantes*).—By “the hasty (**MAHAN**)” (*Isa.* xxxii. 4) are meant those who readily seize upon and believe what is said, and thus even falsities (n. 455^b).

Hate (*Odio habere*), **Hatred** (*Odium*).—(*See Enmity.*)

Whereas hatred and love are directly opposite to each other, therefore hatred makes hell with man as love makes heaven with him (n. 1015).

Hatred is with those especially who are in the love of exercising absolute authority over all; with others there is enmity (*or* unfriendliness) (n. 1016).

Whereas hatred is infernal fire, it is plain that it must be removed, before love, which is heavenly fire, can flow-in (n. 1016).

So long as hatred has not been removed, man is merely natural (n. 1017).

To hate (*odio habere*) is to wish to kill (n. 1014).

“*Odio habere* (to hate)” represents

SANE', *Lev.* xix. 17 (n. 746^f);

Ps. xlv. 7 (n. 684^b):

MISEO, *Apoc.* xvii. 16 (n. 1080).

(See articles n. 746^f, 754, 1014-1017.)

— **Hated, Hatelul** (*Exosus*).—“*Exosus* (hated, hateful,)” represents

MISEO, *Matt.* xxiv. 9 (n. 175^b);

Apoc. xviii. 2 (n. 1100^a).

— **Haters** (*Osores*).—“Haters (**SANE'**),” over whom the Lord will set them (*Deut.* vii. 15), are those who are opposed to the truths and goods of the church (n. 340^c).

“Haters” (*Ps.* lxix. 14) are evils from the hells (n. 537^b).

See also *Num.* x. 35 (n. 700^b).

Haughty.—(*See High.*)

Hazor (*Chazor*).—By “Hazor” are signified spiritual treasures, which are knowledges of truth and good from the Word (n. 714^c; compare n. 280^b, 417^b, 447).

Head (*Caput*).—(*See Cerebrum, Cerebellum.*)

That “head,” when the Lord is spoken of, is the Divine in what is first, is because the head is the highest part of man, and in it are the first things of man, called principles, from which are derived the things that have place in the body (n. 66).

“To smite the head of the Lord with a reed,” signifies to reject and mock at the understanding of truth and the

divine wisdom; the "head of the Lord" signifies this wisdom (n. 627*c*).

"The head" signifies wisdom, intelligence and knowledge of truths, and in the opposite sense folly, insanity and knowledge of falsities, for the reason that such things have their seat in the head, and are there in their principles (n. 775): for the understanding and will of man have their seat in the interiors of his head; and therefore in the front part of the head, where the face is, are the senses of sight, hearing, smell and taste, into which the understanding and the will flow-in from within, vivifying them, and also giving joy in their sensations: hence in the Word by "head" is signified intelligence (n. 577*a*).

Because what is highest and primary in man is signified by "head," this word has many other meanings; as the peak of a mountain, the top of any thing, what is primary, the beginning of a way, of a street, of a month, and the like (n. 577*b*).

By "head" is signified what is inmost (n. 375*e*(viii)).

The head corresponds to the inmost or third heaven (n. 600*a*, 606).

"*Caput* (head)" represents

RE'SH (Chaldee) *Dan.* ii. 32 (n. 577*a*); verse 38 (n. 650*d*, 1029*b*):

RO'SH, in all other passages of the Old Testament here referred to:

KEPHALE, in all passages of the New Testament here referred to:

(Passages of the Sacred Scripture may be seen, n. 66, 272,

326*b*, 329*e*, 355*g*, 375*e*(viii.), 376*f*, 386*c*, 401*g*, 403*c*, 405*b*,

411*b*, 430*b*, 448*b*, 483*b*, 538*b*, 553, 555*a,c*, 559, 577*a,b*,

581*a*, 582, 595, 627*c*, 650*d*, 687*c*, 695*d*, 700*e*, 709, 712,

714*b*, 715, 717*a*, 739*b*, 768*b*, 775, 778*a*, 785, 815*b*, 817*d*,

850*b*, 863*a*, 907, 911*b*, 1029*b*, 1040, 1062, 1175.)

Heal (*Sanare*).—(*See Cure.*)

"To be healed" spiritually, is to be healed of evils and falsities (n. 365*e*).

"To turn and be healed" (*John* xii. 40) is to profane; which is done when true and good things are acknowledged, and especially when the Lord is acknowledged, and afterwards denied: so would it have been if the Jews, through a sign, had turned and been healed (n. 706*b*).

"*Sanare* (to heal, to cure, to make whole,)" represents

RAPHA', *Jer.* xxxiii. 6 (n. 365*e*);

Ezek. xlvii. 8 (n. 179, 342*b*, 513*a*):

IAOMAI, *Matt.* viii. 8, 13 (n. 815*b*); xv. 28 (n. 815*b*);

John xii. 40 (n. 706*b*):

SOZO, *Matt.* ix. 21, 22 (n. 815*b*):

THERAPEUO, *Apoc.* xiii. 12 (n. 822).

— **Healing** (*Sanatio*).—By “the healing of diseases” by the Lord was signified the various healing of the spiritual life (n. 455^c).

“*Sanatio* (cure, healing,)” represents

T^{ER}ALAH, *Jer.* xlvi. 11 (n. 654^k).

— **Health, Soundness** (*Sanitas*).—“With His wound hath soundness been given (**RAPHA**) to us” (*Isa.* liii. 5), signifies the salvation of men (n. 365^e).

“The sun of justice (or ‘righteousness’)” (*Mal.* iii. 20) signifies the good of love; “the wings” of Jehovah, in which there is healing, signify truth from that good; “healing (**MARPE**)” is reformation thereby (n. 283^b): “healing in the wings” signifies the truth of faith (n. 279^a).

— **To make whole** (*Sanum facere*).—“*Sanum facere* (to make whole)” represents

SOZO, *Luke* xvii. 19 (n. 815^b).

Heap.—(See **Empty, make**.)

Hear (*Audire, Exaudire*), **Hearing** (*Auditus*), **Hearken, Listen** (*Auscultare*).—That which enters by the sense of hearing, enters into the understanding, and at the same time into the will; and for this reason by “hearing” is signified perception and obedience (n. 14).

By “hearing any one” is meant to perceive; by “listening to any one,” and also by “giving ear to any one,” is meant to obey; and “hearkening” has both meanings (n. 14); by “hearing any one” is signified to understand; by “listening to any one” is signified to obey; and “hearkening” has both meanings (n. 808; compare n. 249).

“To hear (*exaudire*, **ANAH**)” (*Hos.* ii. 21, 22; the revised version has “answer”) means to obey and to receive (n. 375^e(viii.)).

That “to hear” signifies perception which is from the will of good, and obedience therefrom, is because what is said enters the ear together with the tone; and the truths of what is said enter the understanding and thence the thought, and the tones enter the will and thence the affection (n. 588).

“*Audire*” represents

SHAMA’ or **SHAMEĀ’**, in all the passages of the Old Testament to which reference is now made:

AKOUO, in all passages of the New Testament.

(Passages that contain words that pertain to hearing, may be seen in articles n. 14, 48, 55, 108, 249, 261, 304^b, 323^b, 365^e_g, 419^c, 443^a, 529, 567, 574, 588, 629^c, 710^a, 734^e, 746^f, 808, 863^b, 897, 899^b.)

Heart (*Cor*).—By “heart” (*Fer.* xxxii. 41) is signified the divine good of divine love (n. 750*f*).

The heart of man corresponds to the good of love which is of his will, and the soul (*or* breath) of the lungs corresponds to the truth of faith which is of man’s understanding (n. 750*e*).

The heart’s action corresponds to a life of love (n. 1080).

“Heart” signifies love and the will (n. 152, 580, 622*a*, 740*b*, 750*e*, 826, 1081); the will and love of good (n. 1082); the good of love and of charity, which is of the will (n. 183*a*, 696*b*); the will and love, and thus affection, which is the will and love in its continuation (n. 1084); the good of love received in life (n. 183*a*; *compare* n. 167); the voluntary, where good should be (n. 313*b*).

“Man’s heart” is his love, which is his very life (n. 325*c*).

“The broken in heart” (*Isa.* lxi. 1) are those who are in grief because they are in few truths (n. 811*c*).

By “heart” in the opposite sense are signified evils (n. 594*b*; *compare* n. 654*b*); the will in which wickedness has its seat (n. 622*b*); the love of self (n. 175*b*); affections of evil (n. 622*b*); pride in one’s own intelligence (n. 654*g*).

“The heart of the seas” (*Ezek.* xxvii. 27) is hell (n. 538*b*).

“*Cor* (the heart)” is the rendering of

LEBHABH, *Deut.* ii. 30 (n. 183*a*); xxviii. 28 (n. 239*c*);

Ps. xxiv. 4 (n. 340*b*); lxxiii. 21 (n. 167);

Isa. xix. 1 (n. 594*b*, 654*b*);

Ezek. xxxi. 10 (n. 175*b*, 654*g*);

LIBBAH, *Isa.* xlv. 18 (n. 587*b*);

Ezek. ii. 4 (n. 544);

L'BHABH (Chaldee), *Dan.* iv. 16 (n. 257, 650*d*, 1029*b*);

LEBH, in all other passages of the Old Testament to which reference is here given:

KARDIA, in all the passages of the New Testament that are here referred to.

“*Durities cordis* (hardness of heart)” is the rendering of

SKLEROKARDIA, *Matt.* xix. 8 (n. 710*c*).

(Passages of the Sacred Scripture may be seen in articles n. 152, 167, 175*b*, 183*a*, 219, 222*b*, 239*c*, 257, 294*b*, 304*c*, 313*b*, 323*b*, 325*b*, 326*b*, 328*c*, 340*b*, 355*c*, 357*c*, 365*c*, 376*d*, 386*d*, 388*b*, 391*d*, 401*e*, 411*c*, 412*f*, 433*d*, 434*c*, 448*c*, 453*c*, 537*b*, 538*b*, 544, 580, 587*b*, 594*b*, 622*a*, 650*d*, 654*g*, 677, 696*b*, 700*g*, 701*c*, 706*b*, 710*c*, 721*c*, 724*b*, 730*d*, 734*c*, 740*b*, 746*f*, 750*e*, 780*b*, 787, 811*c*, 815*b*, 826, 866, 1029*b*, 1081, 1082, 1084, 1115, 1120.)

Hearth, Place for fire, Fire (*Focus*).—When the signification of “fire” is known, in both the good and the evil sense, it

may be seen also what is signified in the Word by the terms "flame," "warmth," "burning," "hearth," and others (n. 504e).

It is said, "Whose hearth (*or* fire) (*UR*) is in Zion" (*Isa.* xxxi. 9), because by "Zion" is signified the church in which is celestial love; "and the oven in Jerusalem," because by "Jerusalem" is signified the church in which is the truth of doctrine; celestial love is comparatively like the hearth, and truth of doctrine like the oven in which bread is made ready for use (n. 504a; *compare* n. 540b, 850c).

See also *Isa.* i. 11 (n. 504c), where *UR* is rendered "light" in the authorized version, and "flame" in the revised.

Where it is said, "To take fire from the hearth (*VAQADH*), or to take water out of the pit" (*Isa.* xxx. 14), "the hearth" signifies the Word as to good, and "the pit" the Word as to truth (n. 177).

The disciples said that they "had labored all the night and had caught nothing" (*John* xxi. 3, 5), by which was signified that nothing was from themselves or from their proprium, but that all things were from the Lord: similar was the signification of "the hearth (*or* fire of coals) (*ANTHRAXIA*)" on which there was "a little fish," and of the "bread" (verse 9); by "the bread" was signified the Lord, and the good of love from Him; and by "the little fish upon the hearth (*or* fire of coals)," the knowledge of truth from good; by "the little fish" the knowledge of truth, and by "the hearth" or by "fire" good. At that time there were no spiritual men, for the church was wholly devastated; all were natural: the reformation of the natural was represented by the fishing, and also by the fish on the hearth (n. 513c).

Heat (*Calor*).—(See *Light, Dry, Dryness*.)

There are in Nature two mediate causes, by which every effect, or production and formation there, is accomplished. These mediate causes are light and heat. Light modifies substances, and heat actuates them; each from the presence of the sun in them. The presence of the sun which appears as light makes activity of the forces or the substances of every individual [entity], according to the form in which it is from creation: this is modification. But the sun's presence that is perceived as heat spreads the individual [parts], and produces a power (*or* force) of acting and of effecting according to the form of those [parts], by actuating the conatus in which they are from creation: the conatus which by means of heat becomes an active force

even in Nature's least forms, is from the spiritual that acts in them and into them (n. 1206).

In the sun is pure fire. Outside of the sun, this fire is heat, decreasing as distance from the sun increases. And light is modification, or its interior action, in substances which are outside of the sun ; and this also from its fire (n. 944).

The ethers and airs give heat when brought into action in mass (*volumatim actae*) ; but when modified as to single things (*singillatim modificatae*), they give light. Hereby the sun exercises all its power, and produces all its effects outside of itself, that is, by ethers and by airs, by means of heat and of light (n. 726(ii.)).

Light itself and heat itself are not material ; but still they affect material substances, light by modifying them, and heat by changing their states : the light and heat which are from the sun of the world are natural, however, because that sun is fire and not love (n. 1131).

From the divine love of the Lord, which appears in the angelic heaven as a sun, proceeds light, and proceeds heat : the light is the life of His divine wisdom, and the heat is the life of His divine love (n. 1134).

The spiritual heat which is love, and the spiritual light which is wisdom, flow-in into subjects which are recipients of life in the same manner in which natural heat and natural light from the sun of the world flow-in into subjects that are not recipients of life (n. 1134).

Auras and atmospheres, which are spiritual because they had existence from the Lord as a sun, when brought into action in common (*communiter actae*), exhibit heat ; and when modified as to single things (*singillatim modificatae*), exhibit light. The heat which in its essence is love, and the light which in its essence is wisdom, are specifically called divine truth ; but taken with the auras, they are called the proceeding Divine (n. 726(ii.)).

This heat is the good of love, and this light is truth from that good ; and the two make wisdom and intelligence with angels and with men (n. 709).

When divine truth flowed down out of heaven into some hell, on the way it was successively changed into the false of evil ; just as it is with the heat of the sun when it falls into dunghills, and the light of the sun when it falls into subjects that turn its rays into offensive colors ; or as the light and heat of the sun in rotting, marshy lands, produce noxious plants that nourish serpents ; while in good lands they produce trees and grasses which nourish men and useful animals (n. 5036).

— (*Aestus*), **Scorch** (*Aestuate*).—Whereas “the sun” signifies divine love, by “heat” is signified a burning desire for truth; as in *Isaiah* (xviii. 4), where “heat (**CHOM**)” is attributed to Jehovah, that is, to the Lord (n. 481).

By “heat” is also signified what is false, coming from lusts; for when man is in heat, that is, when he is hot from caloric, he then longs for drink that his heat may be allayed; and by “being made to drink,” and by “drinking,” is signified to imbibe truths, and in the opposite sense to imbibe falsities (n. 481, 982).

“To become heated” (*Jer.* li. 39) signifies warmth and lust for falsifying truths and adulterating goods (n. 481).

CHOM is also found, *Job* xxiv. 19 (n. 481);
Jer. xvii. 8 (n. 481).

“He will repress the heat (**CHOREBH**) by the shadow of a cloud” (*Isa.* xxv. 5), signifies that He will defend from the lust of what is false (n. 481).

Lust for falsities is signified (*Jer.* xxxvi. 30) by “heat in the day” (n. 481).

“Heat (**SHARABH**)” and “the sun” (*Isa.* xlix. 10) signify the warmth that comes from principles of falsity and the love of evil (n. 386a).

By being “hot (**CHAMAM**) as an oven” (*Hos.* vii. 7) is signified lusting after falsities (n. 481).

By “heat (**KAUMA**)” (*Apoc.* vii. 16) is signified the false arising from lusts (n. 481).

“And men were scorched (**KAUMATIZO**) with great heat (**KAUMA**)” (*Apoc.* xvi. 9) signifies cupidity for adulterating the truths and goods of the Word (n. 983).

“And when ye see a south wind blowing” (*Luke* xii. 55), signifies proclamation concerning the Lord’s coming; “it is said that there will be heat (**KAUSON**),” signifies that then is the influx of divine good: the same words also signify contentions and combats of truth from good with falsities from evil; for “shower” and “heat” also signify those contentions and combats (n. 644c).

Heave offering (*Sublatio*).—(*See Lifting up*.)

To Aaron and his sons were given the holy things of the sons of Israel, which were gifts offered to Jehovah and were called things “lifted up (*or* ‘heave offerings’)” (**TIRUMAH**)” (*see more*, n. 375e(iv.)).

Heaven (*Caelum*), **Heavenly**, **Celestial** (*Caelestis*).—The Divine of the Lord makes heaven. The Divine which makes heaven is

- the Divine Human, which is the divine *existere* from the divine *esse* (n. 23).
- Divine truth proceeding from the divine good of the Lord makes heaven in general, and with every angel therein in particular (n. 27).
- The Divine which proceeds from the Lord and makes the heavens is divine truth and divine good (n. 288*b*, 464, 926).
- The whole heaven is from the Divine Human of the Lord (n. 113).
- The universal angelic heaven, as to intelligence and wisdom, and as to affections of good and truth, is the Lord (n. 897).
- The omnipotence of God shines forth from the heaven which is above or within our visible heaven, and from the orb there which is inhabited by angels (n. 1133).
- The universal heaven is not heaven from what is proper to the angels, but from the Lord's Divine. Nor is the church the church from what is proper to man, but from the Divine of the Lord. For all good of love and truth of faith are from the Lord, and the good of love and the truth of faith make heaven and the church (n. 23, 115, 130*a*): love makes heaven, and because it makes heaven it makes the church also (n. 256).
- Heaven is implanted with man by knowledges of truth and good from the Word (n. 126): knowledges of truth and good from the Word, and a life according to them, alone make man spiritual; and to him who becomes spiritual through these there can be given angelic wisdom from the Lord, and with it eternal happiness (n. 126).
- There are two kingdoms into which all the heavens are distinguished; these are the celestial and the spiritual kingdoms. Celestial divine love makes the celestial kingdom, and spiritual divine love makes the spiritual kingdom (n. 496; *compare* n. 154, 283*a*, 448*a*, 496, 708, 971); but it is to be noted that the Lord's divine love in the heavens is called celestial and spiritual from the reception of it by angels, and not from its being in itself divided; also that spiritual love exists from celestial love, as the effect from its efficient cause, and as truth from good; for the good of spiritual love in its essence is the truth of the good of celestial love. It is in consequence of this that the two kingdoms are conjoined, and are one in the Lord's sight (n. 496).
- They who are in the celestial kingdom are in the good of love to the Lord; they who are in the spiritual kingdom are in the good of charity towards the neighbor: the heavens are also arranged according to these goods (n. 283*a*).

The spiritual kingdom consists of the heavens, and the angels in them, that are in divine truth; and these heavens are in the southern and the northern quarters: but the celestial kingdom consists of the heavens, and the angels in them, that are in divine good; and these heavens are in the eastern and the western quarters (n. 971).

There are three heavens. The third or inmost heaven is where the angels are who are in celestial love, the second or middle heaven is where the angels are who are in spiritual love, the first or outmost heaven is where the angels are who are in spiritual-natural love (n. 322, 708, 1133).

They who are in the ultimate heaven are either spiritual-natural or celestial-natural. The spiritual-natural there belong to the Lord's spiritual kingdom, and the celestial-natural there belong to the Lord's celestial kingdom: wherefore the spiritual-natural communicate with the second heaven, where all are spiritual; but the celestial-natural communicate with the third heaven, where all are celestial (n. 449a).

The third or inmost heaven is conjoined with the second or middle through intermediate angels, who are called celestial-spiritual and spiritual-celestial angels: these angels, together with those of the third or inmost heaven, constitute the higher heavens; but the rest of those in the second or middle heaven, together with those in the first or outmost heaven, constitute the lower heavens (n. 322).

(For many other things concerning the celestial angels see n. 828.)

In the angelic heaven the Lord from divine love appears as a sun, from which sun proceed heat and light; and in the heavens the heat from the Lord as a sun is the divine good of love, and the light from the Lord as a sun is divine truth (n. 504b, 422).

The Lord appears as a sun to the angels of the interior heavens (n. 412a): those heavens behold the Lord as a sun that are in spiritual affection for truth; that is, that love truth because it is true (n. 527).

But those heavens behold the Lord as a moon that are in natural affection for truth; that is, that love truth that they may be learned and may instruct others (n. 527).

They who receive light from the Lord as a moon, are they with whom the interior intellectual and rational [part] has not been opened, but only the natural; and who consequently have thought from memory about things that are to be believed (n. 708).

The heavens that are under the Lord as a moon are likewise

three,—higher, middle, and lower,—because the natural is distinguished into three degrees in like manner as the spiritual (n. 708).

Such is the difference between them, that they who are under the Lord as a moon can see nothing in the light of those who are under the Lord as a sun, for the reason that with the former there is not genuine but reflected light (n. 708).

Heaven consists of innumerable societies (n. 1092). (*See Society.*)

How necessary it is for man to know what opens heaven with him, and introduces him into its societies; also what opens hell with him, and introduces him into its societies (n. 1094, 1096, 1097).

Divine good united to divine truth, proceeding from the Lord, is received in the third or inmost heaven as divine providence, in the second or middle heaven as divine wisdom, and in the first or outmost heaven as divine intelligence (n. 458a).

Whereas the Divine Human of the Lord makes heaven, therefore heaven in its whole compass answers to one man (n. 69, 65); for this reason the angelic heaven is called the Greatest Man (n. 391c): the highest or third heaven answers to head, the middle or second to body, and the lowest or first to feet (n. 212, 708): the church on earth, however, corresponds to the soles of the feet (n. 606).

The spiritual heavens correspond to the eyes (n. 831).

The spiritual heavens constitute the royalty of the Lord; but the higher heavens, where the celestial angels are, constitute His priesthood (n. 831).

In heaven all things that appear before the eyes are representative; for under natural appearance they represent the spiritual things which angels are thinking and towards which they are affected. Thus their thoughts and affections are presented before the eyes, in forms such as are in the world, or in forms like those of natural things, and this from the correspondence that the Lord has established between spiritual things and natural (n. 482). (*See Appearances.*)

So far as heaven is being opened to man, so far hell is being closed to him (n. 1094).

It is to be known that "the former heaven which passed away" (*Apoc.* xxi. 1) consisted of those who were in external worship without internal, and who thence led an external moral life, although they were merely natural and not

spiritual. They who constituted this heaven before the last judgment were seen above the earth, also upon mountains, hills and, rocks, in the spiritual world, and hence they believed themselves to be in heaven. But they who constituted this heaven were cast down: and when they were cast down, then were raised up and transferred into the same places all those who had been reserved by the Lord, and who had been concealed here and there, for the most part in the lower earth; and from these was formed a new heaven (n. 391a, 392a, 394).

SH^hMAYIN (Chaldee), is found in *Fer.* x. 11 (n. 304f);

Dan. ii. 37, 38 (n. 650d); ii. 44 (n. 1029b); iv. 11, 12, 13 (n. 1029b); vii. 13 (n. 36, 63, 175a, 455a, 594b, 1029c).

SHAMAYIM is found in all other passages of the Old Testament that are here referred to:

SURANOS, in those of the New Testament.

(See articles n. 36, 63, 175b, 193a, 223a, 254, 260½, 273, 275a, 280b, 282, 283b, 288b, 294b, 304a,b,f, 316c, 324e, 326c, 329d, 342c, 357d, 365e, 372a, 373, 375e(viii.), 376c, 388c, 400a-c, 401a-d, 403b, 404, 405b,e,f, 411d, 418b, 426, 433e, 447, 448b, 483a, 487, 503b, 513b, 517, 527, 529, 535, 536, 544, 548, 555d, 573b, 593, 594b,c, 600b, 601a, 604, 607, 608a, 609, 610, 614, 617c, 629b, 632, 644a, 650c,d, 653b, 659e, 668, 670, 678, 682, 683, 684c, 687b, 695c, 699, 701c, 706b, 713, 720, 734a, 736, 740b, 741c,d, 744, 746e, 751, 768b,d, 799b, 800, 806, 825, 850d, 854, 869, 870, 876, 897, 899b, 906, 911a, 914, 926, 948, 991, 1013, 1026, 1029b,c, 1044, 1057, 1092, 1100d, 1106, 1111, 1179, 1193, 1196.)

Heavy (*Gravis*).—By “peoples of deep lip and heavy (**KABHEDH**) of tongue, whose words are not heard” (*Ezek.* iii. 5; see revised version, margin), are signified those who are in doctrine that is unintelligible, and thence in an abstruse religion, the dogmas of which are not susceptible of perception: “lip” signifies doctrine, “tongue” signifies religion, and “words” its dogmas (n. 455b).

Hebrew (*Hebraeus*).—The Hebrew Church (n. 391h).

Altars were in use with all the posterity of Eber; thus with all who were called Hebrews: these dwelt chiefly in the Land of Canaan and its immediate neighborhood, and also in Syria, whence Abram came (n. 391h).

By “Armageddon” (*Apoc.* xvi. 16) is signified the love of honor, of dominion, and of supereminence. The same love is also signified by “Megiddo” (2 *Kings* xxiii. 29, 30; 2 *Chron.* xxxv. 22; *Zech.* xii. 11) in the old Hebrew language, as is evident from the meaning of the word in Arabic (n. 1010).

(The Hebrew language and Hebrew words are referred to in the following articles:—n. 183a, 220a, 222a, 295c, 364b, 365f,

388^e, 391^d, 401^e, 406^b, 411^d, 418^b, 419^a, 431^a, 434^b, 435^b, 438, 449^a, 481, 563, 576, 654^b, 684^a, 687^c, 688, 696^d, 714^d, 722, 725^a, 740^b, 768^b, 887, 994, 1010.)

Hedad, Shouting.—The exultations of those who tread the wine-press is meant by “hedad” (rendered “shouting” in the English versions). That there is no longer joy from any spiritual love, is signified (*Jer.* xlviii. 34) where it is said, “None shall tread with shouting (HEDHADH), the shouting is no shouting” (n. 922^b; compare n. 376^c).

Hedge, to, Set a hedge (*Circumponere sepem*).—By “setting (PERITITHEMI) a hedge (PHRAGMOS) about the vineyard” (*Matt.* xxi. 33) is signified a guard against the falsities of evil which are from hell (n. 922^c).

(See **Fence** (*Circumsepire*).)

Heel (*Calcaneum, Calcaneus*).—(See **Shoe**.)

By “the heel (‘AQEBH) of the Lord” (*Gen.* iii. 15) is signified divine truth in ultimates; this, with us, is the sense of the letter of the Word. The sensual [part] of man perverts and falsifies this, and thus does harm (n. 739^b).

By “the heel” is signified the lowest natural, or the corporeal natural (n. 355^b, 710^b).

“*Calcaneum* or *Calcaneus* (heel)” represents

‘AQEBH, *Gen.* iii. 15 (n. 739^b, 768^b); xxv. 26 (n. 710^b); xlix. 17 (n. 355^b, 581^b);
Ps. xli. 9 (n. 617^c).

— **Take by the heel** (*Supplantare*).—He who is natural, and not spiritual at the same time, is opposed to the good of heaven and the church; for this is procured solely through conjunction of the true and the good, first in the spiritual man, and afterwards in the natural. By “Esau” is signified natural good in spiritual; and because Jacob and his descendants rejected all good, and this from the very outset, it is therefore said concerning Jacob (*Hos.* xii. 3) that “he took his brother by the heel (‘AQEBH) in the womb” (n. 710^b).

He goat.—(See **Goat**.)

Heifer.—(See **Bullock, Calf, Kine**.)

Height.—(See **High, Mountain**.)

Heir.—(See **Inheritor**.)

Helbon (*Chelbon*).—“Wine of Helbon” (*Ezek.* xxvii. 18) signifies natural truth (n. 376^d; here and in several other places, the Latin gives, “wine of Heshbon”).

Helicon.—The gentiles in Greece fixed Helicon on a high mountain, and Parnassus in a hill below, and believed that their gods and goddesses dwelt there: they drew all this from the ancients in Asia, chiefly from those in the land of Canaan not far distant from them, with whom all worship consisted of representatives (n. 405i). (We find the same statement elsewhere. Ought *Parnassus* to be read for "Helicon," and *Helicon* for "Parnassus?")

Hell (*Infernum*), **Hades** (*Infernus*).—Hell consists of spirits, who, while they were men in the world, denied God, acknowledged Nature, lived contrary to divine order, loved evils and falsities (though not before the world, for the sake of appearance), and who thus were either insane with regard to truths, or despised them, or denied them, if not with the lips still in heart. Of those who have been of this character, from the creation of the world, hell consists (n. 1142).

Hell does not consist of spirits immediately created such, but it consists of men born in the world, who have been made devils or satans by themselves (n. 1142).

The hells are distinguished into two kingdoms, opposite to the two kingdoms in the heavens. The kingdom opposite to the celestial kingdom is behind, and they who are there are called genii; this kingdom is what is meant in the Word by "the Devil:" but the kingdom opposite to the spiritual kingdom is in front, and they who are there are called evil spirits; this kingdom is what is meant in the Word by "Satan" (n. 655a).

The hell where they are who are called devils, is the love of self; and the hell where they are who are called satans, is the love of the world. The diabolic hell is the love of self, for the reason that this love is opposite to celestial love, which is love to the Lord; and the satanic hell is the love of the world, for the reason that this love is opposite to spiritual love, which is love towards the neighbor. All who are in the hells appear averted, with the face turned backward from the Lord; and also inverted, with feet upwards and head downwards: this appearance is from their loves, as being opposite to the loves of heaven (n. 1143).

Whereas hell is the love of self, it is also fire, for all love corresponds to fire, and in the spiritual world it is presented to the sight as fire in the distance, although it is not fire but love: hence the hells appear within as on fire, and on the outside like the outpouring of fire in smoke from furnaces or from conflagrations. Those who are there see from their own light, and live from their own heat. Their life, viewed from their loves, is not life; wherefore hell is called in the Word "death," and those who are there are called "dead" (n. 1143).

Hell is distinguished, with most complete arrangement, into innumerable societies, according to all the varieties of affections and consequent thoughts (n. 1162).

No one is tormented in hell by the Lord and by the angels, but by himself, through falsification and destruction of divine truth and divine good (n. 888).

They who are in hell are continually held back from their loves; and as often as they break out into them, they are punished: this is the common (*or* general) torment of hell, from which innumerable varieties have existence (n. 890; *compare* n. 1133, 1164, 1165, 1226).

Punishments do not take away the will, the intention, and the consequent thought of evil; they only prevent the acts (n. 1165).

All the hells are closed up; and they are opened only when evil spirits are cast in, and when any are taken out, which takes place when evils are increasing with men: the openings which there are then, are called gates (n. 86; *compare* n. 536, 537).

It is to be observed that a man from adulterous parents is indeed born a hell, but that still he is not born for hell, but for heaven: for it has been provided by the Lord that no one is condemned to hell on account of hereditary evils, but one is condemned because of the evils which he made his own actually by his life (n. 989).

"His name was Death, and Hell (*Infernus*, **HADES**) followed with him" (*Apoc.* vi. 8) signifies eternal damnation (n. 383).

See also *Apoc.* i. 18 (n. 86).

(See also articles n. 405^h, 410^a, 411^{a,d}, 418^b, 701^e, 740^{a,c}, 990, 991, 1006, 1144, 1147, 1224.)

Helmet (*Galea*).—By "a helmet (**КОБНА**) of salvation (*or* of safety)" (*Isa.* lix. 17) is signified divine truth from divine good, through which there is safety: for "a helmet" has a similar signification with "head," because it is a covering for the head (n. 557).

"Helmets" (*Jer.* xlvi. 4) are the things belonging to reason (n. 557).

Help.—(*See Safety.*)

— **To help.**—(*See Confirm.*)

Hem.—(*See Skirts.*)

Hemlock (*Cicuta*).—The combat of the Lord with the hells, and His despair that the Jewish nation would ever be brought to a condition to receive and acknowledge truths, is signified (*Lam.* iii. 18, 19) by, "My victory is perished, and My hope from Jehovah: remember My misery and My

wailing, the wormwood and the hemlock (**ROSH**)" (n. 519a; instead of "hemlock" the English version have "gall").

Hemorrhoids, Emerods, Piles (*Haemorrhoides*).—By "hemorrhoids (**TCHORIM**)" (1 *Sam.* v. 9, 12; vi. 4, 5, 11) is signified truth defiled by evil of life, such as it is with those who are without good: for "blood" signifies truth, and "the corrupt blood of the hemorrhoids" signifies truth defiled; and the "hinder part," where the hemorrhoids are, signifies the natural love which is with those who are not spiritual, and which is love of the world (n. 700e; compare n. 817d, 827b, 962).

Herb, Herbage, Grass (*Herba*).—"Herbage (**ESBH**)" (*Deut.* xxix. 23) signifies the nascent truth of the church (n. 653b; compare n. 405h, 650e).

"The herb of every field" (*Fer.* xii. 4) signifies all the truth and good of the church (n. 304b).

By "the grass of the earth" (*Job* v. 25) are signified truths from good (n. 659d).

"*Herba*" likewise represents

'**ESBH**, *Ps.* civ. 14 (n. 507);
Isa. xlii. 15 (n. 405h, 406e);
Micah v. 7 (n. 278b).

"Pastures of tender grass (**DESHE**)" (*Ps.* xxiii. 2) signify knowledges of truth and good (n. 375e(viii.)).

See also *Ps.* xxxvii. 27 (n. 507).

Herd (*Armentum*).—By "the flock,"—that is, by "lambs," "kids," "she-goats," "sheep" and "rams,"—are signified spiritual things; and by "herds,"—that is, by "bullocks," "kine," "camels,"—are signified natural things from spiritual (n. 650a; compare n. 279a, 453b).

By "the flock" (*Ps.* viii. 7) are signified in general all the spiritual things in man; by "the herd (**ELEPH**; rendered 'oxen' in the English versions)" all the natural things in him that correspond with the spiritual (n. 1100b; compare n. 513b, 650a): "beasts from the herd" are exterior affections, and "beasts from the flock" are interior (n. 710d).

"The flock and the herd (**BAGAR**)" (*Fer.* v. 17), are truths and goods internal and external (n. 403c); also truths and goods spiritual and natural (n. 724e; compare n. 513b, 911c).

"The sons of the flock" (*Fer.* xxxi. 12) are spiritual truths, and "the sons of the herd" are natural truths (n. 374b).

Hereditary.—(See *Inherited*.)

Heresies (*Haereses*).—The origin of all dissensions, controversies, and heresies in the church (n. 365a).

There are two means whereby any heretical dogma may be confirmed; these are, reasonings from the natural man, and confirmations from the sense of the letter of the Word (n. 815a).

What is the quality of the power of persuading, and confirming from the Word any heresy whatsoever (n. 816; *compare* n. 384).

All heresies, so far as they are adulterations and falsifications of the Word, correspond to adulteries and whoredoms of various kinds (n. 817c).

Certain heresies mentioned (n. 1176).

Many persons confirm themselves against a divine providence, from various things which happen and which exist; among these things, the fact that there are so many heresies (n. 1176).

"Be not glad, all Philistia, that the rod smiting thee has been broken" (*Isa.* xiv. 29), signifies that they are not to rejoice in being allowed to remain in their heresy because of the fewness of those who are in truths from good (n. 817d).

Heritage.—(*See Inheritance.*)

Hermon (*Chermon*).—By "Tabor and Hermon" (*Ps.* lxxxix. 12) are signified they who are in divine good and in divine truth (n. 298b); by "the dew of Hermon" (*Ps.* cxxxiii. 3) is signified divine truth (n. 375e(viii.); *compare* n. 340c).

Hero, Mighty (*Heros*).—By "heroes (*or* 'mighty') (GIBBOR) to drink wine" (*Isa.* v. 22) are signified those who adulterate the truth of the Word (n. 618; *compare* n. 376g).

See also *Isa.* ix. 6 (n. 852b).

Herod.—What is signified by its being said that the infant boys in Bethlehem were slain at Herod's command (n. 695c).

Heshbon (*Cheschbon*).—(*See Helbon.*)

Heshbon and half of the land of Ammon were given to the tribe of Gad for an inheritance; wherefore by those lands such things are signified specifically as are signified in general by Gad; by "Heshbon" (*Fer.* xlix. 3) is signified fructification of truth in the natural man (n. 435b, 637b).

By "Heshbon and Elealeh" (*Isa.* xvi. 9) are signified men of the external church; for those places were given for an inheritance to the Reubenites and the Gadites, who represented the external church because they dwelt beyond the Jordan (n. 911b).

Hewer (*Excisor*).—"With axes" (*Fer.* xlvi. 22) signifies with falsities destroying good; "as hewers (**CHATAH**) of wood," signifies as if they would extirpate evil, when nevertheless they extirpate good (n. 1145).

Hewn.—(See **Cut**.)

Hezekiah (*Hiskias*).—Whereas Hezekiah was a well-disposed king, the period of the Jewish Church was extended; for the iniquity of the nation would not so speedily reach its consummation (n. 706c).

See 2 *Kings* xx. 7 (n. 403c);

Isa. xxxvii. 30 (n. 706c); xxxviii. 7, 8 (n. 706c); verse 10 (n. 453a); verse 21 (n. 403c).

Hide (*Occultare*), **Hiding** (*Occultatio*), **Hidden** (*Occultus*), **Secret** (*Occultum*).—By "the hiding (*occultatio*, **CHEBHYON**) of His power" in the horns (*Hab.* iii. 4), is signified the omnipotence of divine good through divine truth (n. 316a).

"To hide (*occultare*, **SATHAR**) them in the covert of thy faces" (*Ps.* xxxi. 20), is in divine good, which is not apparent before others (n. 412b).

"*Occultare* (to hide)" likewise represents

SATHAR, *Deut.* xxxi. 18 (n. 412c); xxxii. 20 (n. 412e);

Ps. xiii. 1 (n. 412e); xxvii. 5 (n. 799b);

Fer. xxxiii. 5 (n. 412e).

"To hide them in the secret (*occultum*, **SETHAR**) of the tabernacle" (*Ps.* xxvii. 5), signifies to hold in divine good, and to protect from the evil (n. 799b).

"Hath my heart enticed itself in secret?" (*Job* xxxi. 27,) means an inquiry whether he had inwardly boasted of the things recounted (n. 401e).

"*Occultum* (secret)" represents

ALAM, *Ps.* xc. 8 (n. 412b);

KRUPTOS, *Matt.* vi. 4, 6 (n. 695b).

Hiel (*Chiel*).

See 1 *Kings* xvi. 34 (n. 700d).

Hieroglyphics (*Hieroglyphica*).—Whereas the ancient churches were representative, therefore the men of those churches made to themselves sculptures and images of various things which represented heavenly things, and thence were significative of them. In Egypt, where the science of representations flourished, (and this is the same with the science of correspondences,) there were images, idols, and sculptures; whence also came their hieroglyphics (n. 827a).

High, On high, From on high (*Altus*); **Highest, Most high** (*Altissimus*); **Height, High places** (*Altitudo*).—Because the Lord is in the

inmost, He is called the Most High, and is said to dwell in the highest (n. 1025).

"Thou hast set the Most High (**ELYON**) thy habitation; evil shall not befall thee, and a plague shall not come near" (*Ps.* xci. 9, 10), signifies removal and protection from evils and from the falsities of evil (n. 799*b*).

"I will give Him, the First-born, high before the kings of the earth" (*Ps.* lxxxix. 27) signifies that He is above all the good and the truth of heaven and the church (n. 684*c*).

"He shall speak words against the Most High (*Chaldee*, **ILLAY**), and shall wear out the saints of the highest (*Chaldee*, **ELYON**)" (*Dan.* vii. 25), means falsities destroying the truths of the church; "saints of the highest" in the abstract sense signify divine truths (n. 610).

By "Glory in the highest (**HUPSISTOS**)" (*Luke* xix. 38), is meant divine truth from the Lord for those who are in heaven (n. 365*b*).

"Height (**MAROM**)" (*Fer.* xxxi. 12) is what is internal (n. 374*b*).

By "the high places of the field" (*Judges* v. 18) are signified the interiors of the spiritual man, from which the natural man combats (n. 447); or the interiors of the church, from which is combat (n. 439).

"In the mountain of the height of Israel will I plant it" (*Ezek.* xvii. 23), signifies in spiritual good, which is the good of charity (n. 1100*b*).

"They shall languish, the height (haughty) of the people of the earth" (*Isa.* xxiv. 4) is signified the pride of man's own intelligence (n. 741*d*).

"To be made high (**QOMAH**)" (*Ezek.* xxxi. 5; the authorized version has, "His height was exalted;" the revised version has, "His station was exalted,") signifies an immense increase from knowledges of good and truth (n. 388*c*).

When the angel was measuring the several things of the temple, as to length, width and height (*Ezek.* xl. 5) by "height" were signified the degrees of good and truth from things highest or inmost to things lowest or outmost (n. 627*a*): by "breadth" is signified the truth of the church, by "length" the good of the church, and by "height" both as to degrees (n. 629*a*).

The pride of man's own intelligence from science, is meant (*Ezek.* xxxi. 10) where it is said that "Pharaoh was lifted up in height (**QOMAH**)," and that "his heart was lifted up in his height (**GOBHAY**)" (n. 654*g*; compare n. 650*d*).

By "the great height (*Chaldee*, **RUM**) of the tree in the midst of the garden" (*Dan.* iv. 10, 11) is signified the extension of perception and of the wisdom from it (n. 650*d*).

"To do with a high (**rum**) hand" (*Num.* xv. 30), signifies to do against God's precepts, from purpose (n. 778c).

By "every one that is proud and high" (*Isa.* ii. 12; the authorized version has "lofty," the revised version has "haughty,") are signified those who are in the love of self and the world" (n. 410b; compare n. 514b).

By "building an eminent place and a high place (**ramah**) in every street and at every head of the way" (*Ezek.* xvi. 24), is signified worship from evils and falsities of doctrine (n. 652c).

"Behold Asshur was a cedar in Libanus, of a high (**gabham**) stature" (*Ezek.* xxxi. 3) denotes the growth of the rational (n. 388f, 654b).

By "ascending the high (**gabhoah**) mountain" (*Isa.* xl. 9), is signified preaching the gospel from the good of love (n. 850b).

They who are "upon the high mountain" (*Isa.* xxx. 25) are they who are in the good of love to the Lord (n. 401c, 405b).

"The spirit shall be poured upon us from on high (**marom**)" (*Isa.* xxxii. 15), signifies influx from heaven (n. 730c).

By "the dayspring from on high (**hupsos**)" (*Luke* i. 79) is meant the Lord (n. 365b).

— **Height, Highest** (*Summus*).—"When the prevaricators have come to their height (*pervenerunt ad summum*, **tamam**)" (*Dan.* viii. 23; the English versions have "are come to the full,") signifies when there are no longer truth and good but falsity and evil (n. 412f).

— **Chief, Highest** (*Summus*).—There is implanted within every one from heaven (and this by continual influx therefrom) the desire to see his Divine, and this indeed under the Human Form. The extirpation of this implanted conception from the Christian world had its origin in the Babylonish nation, which separated the Human of the Lord from the Divine in order that their chief (*summus*) might be acknowledged as the vicar of the Lord's Human, and might thus transfer to Himself the Lord's divine authority (n. 52).

(See **Lofly, Borne upwards, Lifted up.**)

Highway, Path (*Semita*).—(See **Way**.)

"Ways" (*Isa.* ii. 3) are truths, and "paths" are precepts of life (n. 734b).

"The highways lie waste" (*Isa.* xxxiii. 7, 8) signify that there are no longer the good things of life; "the wayfarer hath ceased," signify that there are no longer truths of faith (n. 365*d*).

"*Semita* (path)" represents

YORACH, *Isa.* ii. 3 (n. 734*b*); xxx. ii (n. 412*f*);

Micah iv. 2 (n. 220*b*, 734*b*):

NETHIBAH, *Judges* v. 6, included in the idea of the English rendering "travellers" (n. 652*b*);

Isa. xlii. 16 (n. 239*b*);

Hos. ii. 6 (n. 237*a*):

MESILLAH, rendered "highway" in English, *Isa.* xi. 16 (n. 569*c*); xix. 23 (n. 340*d*); xxxiii. 8 (n. 223*c*, 280*b*, 365*d*); xl. 3 (n. 405*g*);

SH'BHIL, *Ps.* lxxvii. 19 (n. 275*b*).

Hill (*Collis*).—(See *Mountain*.)

By "the mountains" which trembled, and by "the hills" which are overthrown (*Jer.* iv. 24; the English versions have "moved lightly," and "moved to and fro," in place of "are overthrown,") are signified love to the Lord, and charity towards the neighbor: this is the signification for the reason that upon the mountains in heaven dwell those who are in love to the Lord, and upon the hills those who are in charity towards the neighbor (n. 304*b*, 365*c*).

By "mountains and hills" are signified loves celestial and spiritual (n. 1100*c*).

By "hills" are signified the goods of charity towards the neighbor (n. 304*e*, 373, 422*d*); things pertaining to charity (n. 304*b*); where the good of charity is; and in the abstract sense, the good itself (n. 374*b*, 340*c*).

By "hills" (*Jer.* iii. 2) are signified knowledges of truth and good in the Word, also the goods of charity (n. 730*b*).

By "the hills of an age" (*Deut.* xxxiii. 15; *Hab.* iii. 6; for other renderings see the English versions), is signified the Ancient Church, which was in charity towards the neighbor; this church is described by "the hills of an age" for the reason that "hills" signify charity towards the neighbor (n. 448*b*, 629*b*); "hills of an age" are the good things of charity towards the neighbor (n. 422*d*, 405*f*).

"Mount Zion and the hill thereof" (*Isa.* xxxi. 4) are the celestial church and the spiritual church (n. 278*b*).

By "hills" in the opposite sense are signified the evils of the love of the world (n. 405*g*, 324*e*, 410*b*, 514*b*).

"The mountains shall depart and the hills be removed" (*Isa.* liv. 10), means the former heaven and the former earth, which were to perish (n. 365*d*).

"*Collis* (a hill)" represents

GABHNUNIM, *Ps.* lxxiii. 15 (n. 405c):

SH^cPHI, *Jer.* xii. 12 (n. 304^b, 374^b, 730^b):

GIBH'AH, in all other passages to which reference is here made.

(Passages of the Word may be studied, n. 278^b, 304^{b,e}, 324^e, 340^c, 365^{c,d}, 373, 374^b, 376^b, 391^g, 400^b, 401^c, 405^{b,c,e-i}, 410^b, 422^d, 448^b, 483^a, 514^b, 518^d, 601^a, 629^b, 644^c, 730^{b,c}, 734^c, 850^d, 1100^c.)

Hin (*Hin*).—Justice (meaning the estimation and examination of men according to the quality of the good and the true in them,) is expressed throughout the Word by weights and measures, among which is the hin (*HIN*) (*see Lev.* xix. 36: *Job* vi. 2; xxxi. 6) (n. 373).

Hind.—(*See Hart.*)

Hinder, Back (*Posterior*).—Externals were represented and signified by "the hinder parts ('ACHOR)" of Jehovah, which Moses saw (*Exod.* xxxiii. 23), and internals by "the front" and "the face" (n. 412^c).

By "the eastern sea" (*Zech.* xiv. 8) is signified the natural man as to good; and by "the hinder ('ACH'RON) sea," the natural man as to truth (n. 275^b).

The back parts, where the hemorrhoids were seated (1 *Sam.* v. 9, 12), signify the natural love which is with those who are not spiritual, and which is the love of the world (n. 700^e).

Hinnom.—"Topheth" and "the valley of Hinnom" signified the hells; "Topheth" the hell behind, that is called "the Devil;" and "the valley of Hinnom" the hell in front, that is called "Satan" (n. 659^f; *compare* n. 1029^e).

Hiram (*Chiram*).—By "Hiram" are signified nations without the church, with whom there are knowledges of things good and true (n. 514^b).

Hire.—(*See Reward.*)

— **Hired** (*Conducti*).—By "the full," hired out (*SAKHAR*) for bread, and by "the hungry," who ceased (1 *Sam.* ii. 5), are meant those of the Jewish Church who are said to have been hired out for bread because they could not be brought to learn and to do truths except as hirelings (n. 721^a); they also are meant who wish for and desire goods and truths (n. 386^d).

— **Hireling, Mercenary** (*Mercenarius*).—They who speak truth and do good, not from spiritual affection, but from natural affection, and who think continually of heaven as a

reward, were represented in the Israelitish Church by hirelings. But the hirelings who do not think of reward in heaven, but of reward in the world, thus who do good for the sake of gain whether of honors or of wealth, and who do good from love of honors and wealth, thus for the sake of themselves and the world, are infernal natural (*John* x. 11-13) (n. 695*d*).

"*Mercenarius* (a hireling)" is the rendering of

SAKHIR, *Exod.* xii. 45 (n. 695*d*);
Lev. xix. 13 (n. 695*d*);
Deut. xxiv. 14 (n. 695*d*);
Isa. xvi. 14 (n. 532);
Fer. xlvi. 21 (n. 279*b*, 695*d*);
Mal. iii. 5 (n. 695*d*):
MISTHOTOS, *John* x. 12, 13 (n. 695*d*).

Hiss (*Sibilare*).—That "every one that passeth by hisseth, and moveth his hand" (*Zeph.* ii. 15) signifies contempt and rejection (n. 650*f*; compare n. 355*f*).

"*Sibilare* (to hiss)" represents

SHARAQ, *Isa.* v. 26 (n. 355*f*);
Zeph. ii. 15 (n. 650*f*).

— **Hissing** (*Sibilum*).—By "the hissings (*or* whistlings) (**SHIRIQOTH**) of the flocks" (*Judges* v. 16), are signified perceptions and thoughts (n. 434*c*; the authorized version has "bleatings of the flocks;" the revised has "pipings for the flocks").

The devastation of all truth and good, from their adulteration and profanation, is signified (*Fer.* li. 37) where it is said that "Babel shall be a heap, a dwelling-place of dragons, for a hissing (**SHIREQAH**) and an astonishment, without inhabitant" (n. 714*c*).

Historicals of the Word (*Historica Verbi*).—(See **Word**.)

All the historical portions of the Word, equally with its prophetic parts, contain a spiritual sense, in which it treats of the church and its establishment and progression; for this is the spiritual of the Word, and the history is the natural which contains the spiritual (n. 700*c*; compare n. 503*b*).

Historicals hide the spiritual sense more than those things that are merely prophetic; but all the stories of the Word contain also a spiritual sense; and consequently this is eminently the case with the prophetic historical narratives, which are what appeared and were said to the prophets when they were in the vision of the spirit (n. 471).

The historical [narratives] respecting the creation of heaven and earth, also about the garden in Eden, and concerning

Adam's posterity even to the flood, are composed historicals; they are, however, most holy; for every sentence and every expression there is a correspondence, and consequently they signify spiritual things (*concerning which much more may be seen*, n. 739^b, 817^b).

Historical Faith (*Historica Fides*).—(See **Faith**.)

Another's faith held in oneself, when not made one's own by sight and understanding, is not unlike the faith of one born blind, and whose sense of touch is also dull, respecting colors and objects of sight in the world; concerning which things he has an extraneous idea which no one knows but himself (n. 232; see also *much more*, n. 242^b).

Historical faith causes the Lord to be present, for that faith is an intuition of the Lord, from the quality of His divinity; but still that faith does not save before man lives the life of faith, which is charity (n. 815^b).

Hittite.—(See **Chittim**.)

Hivite (*Chivaeus*).—(See *under Chittim*.)

Hoar hairs (*Canities*).

See *Isa.* xli. 4, where the Hebrew has **SEBHAH** (n. 710^a.)

Hoe, Dig (*Sarrire*).—"Sarrire (to hoe, to dig)" represents

ADHAR, *Isa.* vii. 25 (n. 304^c, 405^c).

Hold (*Tenere*).—By "them that hold the oar" (*Ezek.* xxvii. 29) are signified the intelligent (n. 514^a).

"Tenere (to hold)" represents

TAPHAS, *Fer.* xlix. 16 (n. 410^b);

Ezek. xxvii. 29 (n. 514^a); xxix. 7 (n. 654ⁱ);

KRATEO, *Apoc.* ii. 1 (n. 96); verse 13 (n. 135).

— (*Continere*).—"To cut out for themselves broken cisterns that do not hold (**ΚΥΛ**) waters" (*Fer.* ii. 13), signifies to fashion for themselves doctrinals from their own intelligence, in which there are not truths (n. 483^b); or to bring forth doctrinals from their own intelligence, which are false because they are from proprium (n. 537^b).

— **Hold back, Hold fast** (*Retinere*).—"Hold fast (**KRATEO**) what ye have" (*Apoc.* ii. 25) signifies to remain steadfast in a state of love and faith (n. 173; compare n. 217).

"Holding the four winds" (*Apoc.* vii. 1) signifies a remission in the divine influx from the Lord (*concerning which see much more*, n. 418^a; compare n. 304^g).

(See **Remission**.)

— **Lay hold of** (*Comprehendere*).—"Comprehendere" represents
KRATEO, Apoc. xx. 2, which the English versions render, "lay hold of" (n. 740c).

(For another meaning of the word, see **Comprehend**.)

(See **Apprehend, Guard**.)

Hole (*Foramen*).—That the internal things which are within the externals of the Word, of the church and of worship, were not seen, and that they could not be seen, by the Jewish and Israelitish nation, was represented and signified (*Exod. xxxiii. 18-23*) by Moses' being placed in a hole (*or cleft*) (*N'QARAH*) of the rock, and by his being covered with the hand even till Jehovah had passed by (n. 412c).

They who were "out of the holes (*N'QIA*) of the rocks" (*Jer. xvi. 16*) are they who are in the obscure things of truth (n. 405c).

By "the Euphrates" (*Jer. xiii. 4-7*) is signified all of the church as to good, but in this passage as to evil; and by "the rock" all of the church as to truth, but here as to the false, for it is said "a hole of the rock" (n. 410c; *compare* n. 569c).

By "the hole (*CHUR*) of the viper," and "the caves of the basilisk" (*Isa. xi. 8*), are meant the hells in which are crafty and cunning spirits: the entrances to these hells appear like dark holes, and within they appear like caves (n. 581a; *compare* n. 314b, 410c).

"Foramen (a hole)" represents

CHOR, Job xxx. 6, see revised version (n. 410b).

(See **Dig, Pit**.)

Holiness (*Sanctitas*).—(See **Holy, Sanctify**.)

By "holy" and "holiness" are meant the divine truth and what proceeds from it (n. 204a).

"Holiness to Jehovah" (*Exod. xxviii. 36*) signifies the Lord as to the Divine Human, from which proceeds all that is holy, of heaven and of the church (n. 427b).

"The temple of holiness" (*Hab. ii. 20*) is heaven, where divine truth is, and from which it comes (n. 587b; *compare* n. 220a).

"The temple of holiness" (*Ps. lxxix. 1*) signifies worship (n. 388c; *compare* n. 1100a).

"The Word of holiness" (*Jer. xxiii. 9*), signifies divine truths (n. 376f).

"The mountain of holiness" (*Isa. lxxv. 25*) is heaven; specifically, the inmost heaven (n. 314b), in which reigns the

good of love (n. 391*b*; *compare* n. 375*e*(vi.), 391*e*, 502*b*, 684*b*).

Jerusalem is called "a mountain of holiness," and likewise "a hill;" for by "a mountain of holiness" is signified spiritual good, which in its essence is truth from good (n. 405*e*; *compare* n. 355*c*).

"*Sanctitas* (holiness)" represents

GODHESH, *Exod.* xxviii. 36 (n. 204*b*, 427*b*);
Deut. xxvi. 15 (n. 204*a*); xxxiii. 2, margin (n. 204*b*);
Ps. ii. 6 (n. 375*e*(vi.), 684*b*, 850*a*); xx. 6 (n. 850*d*); xliii. 3
 (n. 391*b*); lxxix. 1 (n. 388*c*, 1100*d*); lxxxix. 35 (n. 205);
Isa. xxvii. 13 (n. 405*e*); lvi. 7 (n. 391*e*); lxii. 9 (n. 376*c*,
 630*c*); lxiii. 15 (n. 204*a*); lxiv. 11 (n. 504*e*); lxv. 25 (n.
 314*b*);
Jer. xxiii. 9 (n. 376*f*);
Dan. xii. 7 (n. 610);
Joel ii. 1 (n. 502*b*);
Hab. ii. 20 (n. 220*a*, 587*b*);
Zech. viii. 3 (n. 850*b*); xiv. 20 (n. 204*b*):
 HOSIOTES, *Luke* i. 75 (n. 204*a*).

Holland (*Hollandia*).—Within Babylon, there are those who are in the kingdom of France, and many in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the power of saving men, and who have not taken away divine holiness from the Word (n. 1070).

Hollow of the hand.—(See *Handful*.)

Holy (*Sanctus*).—(See *Holiness*.)

The Lord is called "The Holy One," "the Holy One of God," "the Holy One of Israel," and "the Holy One of Jacob," because He alone is holy, and no one else (n. 204*a*).

"Holy" is said in the Word concerning divine truth, and consequently concerning charity and its faith (n. 204*a*).

Divine truth proceeding from the Lord is called "the Spirit of truth," and "the Holy Spirit" (n. 183*b*, 204*a*).

(See *PROCEEDING DIVINE*, under the head **Lord**.)

They who receive divine truth more than divine good constitute the Lord's spiritual kingdom, and are called "holy" (or "saints") in the Word (n. 204*a*).

Angels, prophets, and apostles, are called "holy," for the reason that by them in the spiritual sense is signified divine truth (n. 204*a*).

When the Divine flows-in and infils, a holy tremor seizes the inner parts of the head, and causes them to quiver and to be convulsed (n. 677).

"*Sanctus* (holy)" represents

QADHOSH, *Lev.* xix. 2 (n. 204*b*); xx. 26 (n. 650*a*);

Deut. xxvi. 15, 16, 19 (n. 204*b*);

Ps. lxxv. 4 (n. 204*b*); lxxxix. 5 (n. 205);

Isa. vi. 3 (n. 285); x. 17 (n. 750*e*); xii. 6 (n. 313*b*, 326*b*);

xvii. 7 (n. 391*g*); xxix. 23 (n. 204*a*); xxxi. 1 (n. 204*a*);

xl. 25 (n. 204*a*); xli. 14, 16 (n. 204*a*, 328*f*); xliii. 3 (n.

204*a*); xlvii. 4 (n. 328*f*); xlviii. 17 (n. 328*f*); xlix. 7

(n. 204*a*, 328*f*); liv. 5 (n. 328*f*):

QADDISH (Chaldee), *Dan.* iv. 13 (n. 204*a*); vii. 21 (n. 316*c*); verse 25 (n. 610);

QODHESH, *Jos.* v. 15 (n. 458*b*);

Ps. lxxxix. 1 (n. 388*c*);

Isa. xlviii. 2 (n. 204*a*); lxvi. 20 (n. 204*a*);

Dan. ix. 24 (n. 204*a*):

HAGIOS, *Matt.* xxv. 31 (n. 204*a*); xxvii. 53 (n. 204*a*); xxviii. 19 (n. 183*c*);

Mark i. 24 (n. 204*a*);

Luke i. 35 (n. 328*f*); verse 70 (n. 204*a*); iv. 34 (n. 204*a*);

ix. 26 (n. 204*a*);

John vii. 39 (n. 183*b*); xiv. 26 (n. 183*b*);

Apoc. iii. 7 (n. 204*a*); vi. 10 (n. 394); viii. 3 (n. 493); verse

4 (n. 325*a*, 494); xiii. 10 (n. 813); xiv. 12 (n. 893); xv.

3 (n. 204*a*, 941); xvi. 6 (n. 975); xvii. 6 (n. 1049); xviii.

20 (n. 204*a*); verse 24 (n. 1193); xxi. 2, 10 (n. 204*a*):

HOSIOS, *Apoc.* xv. 4 (n. 944); xvi. 5, see revised version (n. 973).

— **Sacrosanct** (*Sacrosanctum*).—Why kings were called "the anointed of Jehovah," and to harm them 'was to harm that which was holy (n. 375*e*(vi.)).

— **Holy of holies** (*Sanctum sanctorum*).—"To anoint the Holy of holies (**QODHESH QADHASHIM**)" (*Dan.* ix. 24), signifies to unite the Divine itself with the Human in the Lord; for this is the Holy of holies (n. 684*e*; compare n. 624*e*, 1073).

Holy Spirit.—(See *THE PROCEEDING DIVINE*, under the head *Lord*.)

(See also article, **Spirit of God**.)

Holy Supper (*Sancta Cena*).—(See much under the head *Supper*.)

Reasons why those who are of the Babylon of the present day have separated the bread and the wine (n. 1054).

Homer (*Chomer*).—Just estimation and exploration of good and truth, and of men in accordance with the quality of the good and truth in them, is expressed in the Word by ephas, omers, homers, and by other measures (n. 373).

— (*Corus*).—"A homer (**CHOMER**) of barley, and a half homer of barley" (*Hos.* iii. 2), signifies so little of good and truth as to be almost none (n. 374*d*).

Homogeneous (*Homogenea*).—When things homogeneous, which are

divine truths from the Word, and which derive their essence from good, come to the spiritual mind, it then opens itself (n. 739^a).

Honest.—(See *Well disposed*.)

Honey (*Mel*).—By “honey (**D^BHASH**)” (*Isa.* vii. 15) is signified natural divine good (n. 617^b).

“Honey” signifies natural good (n. 619^b); good from a natural origin (n. 1153); enjoyment in natural good (n. 619^a); the good of natural love (n. 304^e, 619^b); the good of love in the natural man (n. 433^c).

“Honey” (*Ps.* xix. 10) signifies natural good, and “the dropping of honey-combs” natural truth (n. 619^b).

By “oil” (*Jer.* xli. 8) is signified the good of the internal man, and by “honey” its enjoyment (n. 374^b; compare *Ezek.* xvi. 19, n. 619^b).

That after Samson had rent the young lion, he found a swarm of bees and honey in its carcass (*Judges* xiv. 8), signified that after the dissipation of faith separate from charity, in its place succeeds the good of charity (n. 619^c).

By “the locust” (*Matt.* iii. 4) is signified the truth of the natural man, and by “wild honey (**MELI**)” its good (n. 619^c).

By “honey” in the opposite sense is signified the enjoyment of the evil of the natural man (n. 619^c).

“*Mel* (honey)” is the rendering of

D^BHASH, in the passages of the Old Testament:

MELI, in those of the New Testament.

(Passages of the Sacred Scripture may be seen in articles **II**, 146, 314^b, 375^e(viii.), 411^c, 543^d, 617^b, 619^{a-c}, 621.)

— **Honeycomb** (*Favus, Favus apiarius*).—By “honey” (*Ps.* xix. 10) is signified natural good; by “the droppings of honeycombs (**TZUPH**)” natural truth (n. 619^b).

The Lord showed and proved that His whole Human, even to its ultimates, was glorified, that is, was made divine, by eating a piece of broiled fish and of honeycomb (**MELISSION KERION**) in the presence of His disciples (*Luke* xxiv. 42, 43). “Broiled fish” signifies the truth of the good of the natural and sensual man; and “honeycomb” signifies the good of truth of the same (n. 619^b).

Honor (*Honor*).—“Glory” (*Apoc.* iv. 9) signifies divine truth, and “honor (**TIME**)” divine good (n. 288, 298^b, 339, 340^a, 345, 346, 466).

“*Honor*” is also used as the rendering of

TIME, *Apoc.* iv. 11 (n. 293); v. 12 (n. 339); verse 13 (n. 345); vii. 12 (n. 466); xxi. 24, 26 (n. 288^b).

It is said (*Mal.* i. 6), "Honor (**КАБНОДН**)" and "fear," because "honor" is said concerning worship from good, and "fear" concerning worship by truths (n. 696c).

"Honor" represents

HADHAR, *Ps.* viii. 5 (n. 288b); xxi. 5 (n. 288b, 340a); xlv. 3, 4 (n. 288b, 298b); xcvi. 6 (n. 288b); civ. 1 (n. 288b); cxi. 3 (n. 288b); cxlv. 5, 12 (n. 288b);
Isa. xxxv. 2 (n. 288b).

— **To honor** (*Honorare*).—Worship from good is signified (*Isa.* xxv. 3) by "honoring (**КАБНEDН**)," for "honor" is predicated of the good of love (n. 696c).

In the precept, "Honor thy father and thy mother," (*Exod.* xx. 12,) a man in the world understands "father and mother" to mean the father and mother on earth, and also all who are or who can be in the place of father and mother; and by "to honor" he understands holding them in honor: but an angel of the spiritual kingdom understands the divine good by "father," and by "mother" the divine truth, and by "honoring" he understands loving; and an angel of the celestial kingdom understands the Lord as meant by "father," and by "mother" he understands heaven and the church, and by "honoring" he understands doing (n. 1083; *compare* n. 304e, 966).

See also *Isa.* xxiv. 15 (n. 406b);
Nahum iii. 10 (n. 652d).

Hoofs (*Ungula*).—"Hoofs" are matters for knowledge of the sensual man, which are truths in the ultimate of order (n. 176; *compare* n. 316b).

"Soles of the feet" and "hoofs" signify the ultimate in the natural (n. 279a).

All things that are said in *Leviticus* (chap. xi.) of the various beasts and birds, and concerning hoofs, feet, and cud, by which the clean are distinguished from the unclean, are significative (n. 617e).

By "the hoofs of the horses," which are accounted as rocks (*Isa.* v. 28), are signified the ultimates of truth, such as those things are which are in the sense of the letter of the Word; "the hoofs of the horses" are the ultimates of the understanding; in the present case, of the understanding perverted, because separated from that of the spiritual man (n. 355f).

By "the hoofs of the horses," by which all the streets will be trodden down (*Ezek.* xxvi. 11), are signified the extreme things of the natural man, which are called sensual, and from which are all falsities (n. 355d; *compare* n. 652c).

"*Ungula* (hoof)" represents

PARSAH, *Isa.* v. 28 (n. 355^r);
Ezek. xxvi. 11 (n. 355^d, 652^c);
Micah iv. 13 (n. 176).

Hook (*Hamus*).—(See **Sharp points**.)

"Moreover I will put a hook (**CHACHI**) in thy jaws" (*Ezek.* xxix. 4), signifies false speech, because of which there will be chastisement (n. 654ⁱ).

"To take away with fish hooks (**SIR**)" (*Amos* iv. 2), signifies to withdraw from truths through fallacies of the senses, from which the sensual man reasons (n. 560).

Hope (*Spes*).—"Hope (**TIQVAH**), for the extremity" (*Jer.* xxxi. 17), signifies the end of the former church, and the beginning of a new (n. 695^c).

"Have I set gold for my hope (**KESEL**), and have I said to the pure gold, My trust?" (*Job* xxxi. 24,) signifies that he had not had confidence in himself, believing that there was any good from himself (n. 627^b).

— **To hope** (*Sperare*).—(See **Trust**.)

"To hope (**YACHAL**) in the law" (*Isa.* xlii. 4) is to give them knowledges of truth (n. 406^b; compare n. 50).

See also *Isa.* li. 5 (n. 50, 406^b).

Horeb (*Choreb*).—Divine truth from the Lord, from which, when received, there is intelligence, is signified (*Exod.* xvii. 6) by "waters out of the Rock in Horeb" (n. 518^d, 411^c).

Horn (*Cornu*).—"A horn" or "horns" signify the power of truth against the false, and in the supreme sense, which treats of the Lord, omnipotence; in the opposite sense, is signified the power of the false against the true (n. 316^a; compare n. 272).

That "horn" and "horns" signify power, is for the reason that the power of animals that have them lies in their horns (n. 316^a).

By "ten horns" (*Apoc.* xvii. 12) where truths from the Word are treated of, is signified all power (n. 1069).

By "the hiding of the strength of Jehovah God in the horns" (*Hab.* iii. 4), is signified the omnipotence of divine good through divine truth (n. 316^a).

"A horn of salvation in the house of David" (*Luke* i. 69), signifies omnipotence to save through divine truth from divine good (n. 316^b).

That "the horns were out of the altar itself" (*Exod.* xxvii.

2; xxxviii. 2) signified that truths, which the horns represented, must proceed from the good of love represented by the altar: and whereas all expiations and purifications take place through truths from good, therefore expiation was made on the horns of the altars; and since all divine protection is through truths from good, therefore also they who did evils and feared death, held to the horns of the altar, and were preserved (n. 316*d*).

By "the horn of Israel" (*Lam.* ii. 3) is signified the power of the truth of the church to resist the falsities of evil (n. 316*b*).

"The two horns of the ram" (*Dan.* viii. 3, 4, 6, 20) are truths from good (n. 316*c*).

"The horn of a son of oil" (*Isa.* v. 1) is the inauguration of the spiritual church (n. 375*e*(viii.)); which had truths from the good of charity (n. 918).

In the opposite sense, by "horns" are signified truths falsified, which in themselves are falsities (n. 316*d*).

By "the ten horns" of the beast that was ascending out of the sea (*Dan.* vii. 7, 19, 20, 24), are signified falsities of every kind (n. 316*c*); and here is signified the highest power of the false against the true (n. 675*b*).

"The horns of the he-goat of the goats" (*Dan.* viii. 5, 7, 8; the English versions have simply "the he-goat,") are falsities from evils (n. 316*c*).

"*Cornu* (a horn)" represents

GEREN (Chaldee), *Dan.* vii. 7, 20, 21, 24 (n. 316*c*, 675*b*):

GEREN, in all other passages of the Old Testament to which reference is here given:

KERAS, in those of the New Testament.

(Passages of the Word may be found in articles n. 176, 272, 316*a-d*, 336*b*, 375*e*(viii.), 391*e,g,h*, 412*f*, 418*b*, 567, 632, 675*b*, 712, 716, 776, 777, 815*a*, 816, 817*e*, 918, 1041, 1069, 1079.)

Hornet (*Crabro*).—"I will send the hornet (**TZIR'AH**) before thee" (*Exod.* xxiii. 28), signifies the fear in those who are in falsities from evil (n. 650*f*).

Horrible thing (*Res foeda*).—(*See Filthy*.)

"The foul or horrible thing (**SHAR'UR**)" which was done (*Fer.* xviii. 13), was that the good things of the church were turned into evil things, and its truths into falsities (n. 411*f*).

Horror (*Horror*).—There are commotions of the mind, of various kinds, which are specifically signified (*Ps.* lv. 4, 5) by "trepidation of heart," by "the terrors of death," "fearfulness," "trembling" and "horror," which are here mentioned according to the order in which they occur (n. 677).

Horse (*Equus*).—By “horse” is signified the intellectual (n. 152); the understanding of truth (n. 281*b*): “horses” are things intellectual, thus truths that are from a rational origin (n. 1155).

The understanding of truth from the Word, is meant (*Apoc.* xix. 13) by “the white horse” (n. 355*a*; compare n. 381, 717*c*).

Why it was that horses were seen by John, when the seals of the book were opened, and also what they signify (n. 365*b*).

“The red horse” signifies the understanding of the Word destroyed as to good (n. 364*a*, 400*a*).

“The black horse” signifies the understanding of the Word destroyed as to truth (n. 372*a*, 400*a*).

“The pale horse” signifies the understanding of the Word reduced to nothing, from evils of life and falsities therefrom (n. 381, 400*a*).

“The heads of the horses” (*Apoc.* ix. 17) signify knowledge and thought therefrom (n. 577*a*).

“The heels of the horse” (*Gen.* xlix. 17) signify truths in ultimates, which are sensual scientifics (n. 581*b*).

“Hoofs” are matters for knowledge of the sensual man, which are truths in the ultimate of order (n. 176); they are the extremes of the natural man, which are called sensual (n. 355*d*).

“The effluvium (*or* issue) of horses” (*Ezek.* xxiii. 20) is the intellectual proprium (n. 654*i*).

“Neighings” (*Fer.* xiii. 27) are profanations of truth (n. 141*b*).

By “the bridles of horses” are signified government and dominion (n. 923).

“A bridle leading astray (*or* ‘causing to err’)” (*Isa.* xxx. 28) is withdrawal from the understanding of truth (n. 923).

By “the bells of the horses” (*Zech.* xiv. 20) are signified scientifics and knowledges, and thence preachings which are from the understanding of truth (n. 355*a*).

“*Equus* (a horse)” represents

שׁוֹר, in all passages of the Old Testament to which reference is here given:

HIPOS, in those of the New Testament.

(Passages of the Sacred Scripture may be seen in the following articles:—n. 31*b*, 131*a*, 141*b*, 187*b*, 204*b*, 208*b*, 239*b*, 275*b*, 281*b*, 283*e*, 329*d*, 355*a-g*, 356, 357*a,c*, 364*a*, 365*a*, 372*a*, 373, 374*a*, 375*e*(viii.), 381, 382, 400*a*, 433*c,e*, 504*a,b*, 518*d*, 519*a*, 543*d*, 552, 557, 573*a*, 575, 576, 577*a*, 579, 581*b*, 617*d*, 650*e*, 652*c*, 654*g,h,l*, 717*c*, 734*b-d*, 780*b*, 863*a*, 923, 1034, 1155.)

Horseman, Rider (*Eques*), **Horsemen** (*Equitatus*).—“A horseman” sig-

nifies the Word, as to the understanding of it (n. 278^b); "a horseman" signifies spiritual affection for truth, whence comes understanding (n. 355^a); intelligence (n. 355^c, 433^c); one who is intelligent (n. 239^b, 557).

"A horseman" signifies reasoning from the ultimates of the understanding of truth and good (n. 355^b).

By "horsemen" are signified heresies (n. 780^b).

"*Eques* (a horseman)" represents

PARASH, *Exod.* xiv. 23 (n. 654^k);
2 Kings ii. 12 (n. 355^c);
Isa. xxi. 7 (n. 278^b); xxxi. 1 (n. 654^g),
Jer. iv. 29 (n. 223^b, 355^d, 357^c, 411^e); xlv. 4 (n. 557);
Ezek. xxvi. 10 (n. 355^d); xxvii. 14 (n. 355^c);
Dan. xi. 40 (n. 514^c);
Nahum iii. 3 (n. 355^e);
Hab. i. 8 (n. 355^e, 780^b).

"*Eques* (a rider)" represents

RAKHABH, *Gen.* xlix. 17 (n. 355^b, 581^b);
Job xxxix. 18 (n. 355^b);
Jer. li. 21 (n. 355^e, 863^a);
Hagg. ii. 22 (n. 355^e);
Zech. xii. 4 (n. 239^b, 355^a, 433^c).

By "horsemen (*equitatus*, **HIPPIKON**)" (*Apoc.* ix. 16) are signified reasonings from falsities of evil (n. 573^a).

Hospitals (*Hospitalia*).—At the present day it is scarcely known in what charity and consequently good works consist, except only in giving to the poor, assisting the needy, doing good to widows and orphans, and contributing for the building of churches and hospitals and houses for the reception of strangers (n. 933).

Hosts.—(See **Zebaoth**.)

Hot (*Calidus*).—(See **Heat**.)

By being "neither cold nor hot (**ZESTOS**)" (*Apoc.* iii. 15), is signified to be neither in infernal nor in spiritual love, but between the two (n. 231).

The lot of profaners in the other life is the worst of all. He who is "cold," that is, without faith, does not profane; neither does he who is "hot," that is, to whom there is charity alone: and it is in consequence of this that it is said, "I would thou wert cold or hot" (n. 232; compare n. 189).

(See **Profane**, **Profanation**.)

— **To grow hot** (*Effervescere*).—When the signification of fire is known in its two senses, it may also be seen what is sig-

nified in the Word by the expressions "to become warm," "to be inflamed," "to be set on fire," "to grow hot," "to burn," "to burn up," etc., etc. (n. 504^e).

Hour (*Hora*).—By "hours" in the world are understood times, but in heaven are understood states of life; for in heaven there are no hours, because times are not measurable there (n. 194).

"Hour" signifies some duration of state, less or greater; thus it signifies time and state; and the number adjoined determines the state in respect to its quality (n. 673).

"The hour (*hora*) of judgment" (*Apoc.* xiv. 7) signifies the last state of the church (n. 875).

By "one hour" (*Apoc.* xvii. 12) is signified some part (n. 1070).

"The twelfth hour" (*Matt.* xx. 1-17) to which all labored, signifies truths and goods in their fulness (n. 194).

House (*Domus*).—"A house" signifies the whole man, and the things that are with him; thus those which are of his understanding and his will (n. 240^b); by "a house" is meant the human mind (n. 601^a).

In the spiritual world there are houses, and chambers, there are doors through which there is entrance, and locks and keys by which these are opened: and these things all signify such things as are in man. The house itself corresponds to the interior things which belong to the outer and the inner mind; so, too, the chambers; the doors correspond to the communications between the interiors of the inner mind and the outer, and the key corresponds to admission and opening from one part into the other. In a word, the several particulars of the house in which angels and spirits dwell, correspond to the several particulars within themselves (n. 536).

"And let him that is on the roof not go down into the house" (*Mark* xiii. 15), signifies that he who is in genuine truths is to remain in them. "The house" signifies the man, as to all the interiors which are of his mind; and hence "the roof of the house" signifies the intelligence which is from genuine truths, and thus also genuine truths by which there is intelligence (n. 405^f): "roofs" are the interiors (n. 652^c; compare n. 650^g).

"The house" (*Joel* ii. 9) is that part of the mind which is called the will, where good is; and "the windows" are that part of the mind called the understanding, where truth is (n. 193^a).

By "house" (*Psa.* cxxviii. 3) is signified the spiritual mind, and by its "sides" are signified all things that are in the natural man (n. 638^b).

"Houses" are goods; and "palaces" (*Ps.* xlviii. 13) are the nobler goods of truth (n. 453^b).

"The great house" (*Amos* vi. 11) signifies the learned man, and "the little house" the unlearned man (n. 519^a).

"The house of the vineyard" (*Jer.* vi. 1) signifies the church (n. 449^b).

"The house of holiness" (*Isa.* lxiv. 11) signifies the celestial church, and "beauty" the spiritual church (n. 504^e).

By "the house of beauty (or glory)" (*Isa.* lx. 7) is signified the Divine Human as to the divine truth (n. 391^c).

"A house of prayer" (*Isa.* lvi. 7) is the heaven where spiritual truths are (n. 391^e).

By "house" (*Matt.* xxi. 13) in the universal sense is signified the church; and because worship was performed in the temple at Jerusalem, it therefore was called "the house of prayers;" "prayers" signify worship (n. 410^c).

"Houses of desire," which they shall overthrow (*Ezek.* xxvi. 12), are those things that belong to the understanding and the will, for man dwells therein (n. 1145).

By "the tent of the house" (*Ps.* cxxxii. 3; see revised version, margin.) are signified the holy things of the church (n. 684^c).

Egypt is called the "house of bondage" when it signifies the natural man which does not think and act under the auspices of the spiritual man (n. 540^b).

By "the neighbor's house" are signified his goods, which in general are possessions and wealth; to covet these belongs to the love of the world (n. 1021).

By "houses" (*Amos* iii. 15) are signified those things that belong to the human mind; here, the things which belong to the natural mind separate from the spiritual mind: by "the summer house" and "the winter house" are signified those things of the natural mind which are called sensual; and by "the house of ivory" and "the great house" are signified those things of the natural man that are called rational, which in respect to truth are called "the house of ivory," and in respect to good "the great house" (n. 1146).

Whereas every man of the church has a spiritual, a rational, and a natural, therefore Solomon built three houses, "the House of God" or the Temple for the spiritual, "the House of the forest of Lebanon" for the rational, (for "the cedar," and thence "Lebanon," signifies the rational,) and "the house for the daughter of Pharaoh" for the natural (n. 654^f).

With those of the most ancient times, who were in the good of love, the temples were of wood; they were not called temples, however, but Houses of God (n. 1145; compare n. 831).

"The house of God" is His kingdom, and the church (n. 179): also the worship of God according to doctrine (n. 799*a*).

(For "House of God," see also the following articles:—n. 70, 204*b*, 220*b*, 277*b*, 365*e,f*, 375*e(i)*, 391*d*, 513*a*, 630*c*, 850*b*.)

By "the house of the Lord" is signified the church (n. 325*b*).

By "the house of Jehovah" is signified the internal church (n. 458*b*).

"The house of Jehovah God" is heaven in all its compass (n. 391*d*).

The new church which will be established, is signified (*Zech.* viii. 9) by "the house of Jehovah Zebaoth" (n. 695*c*).

(See also articles n. 204*b*, 220*a,b*, 365*f*, 458*b*, 483*a*, 518*a*, 700*d*, 799*b*, 850*b*.)

By "the Father's house" is meant heaven (n. 220*b*, 731).

By "the house of Aaron" are signified all who are in the good of love (n. 696*c*).

"Israel" and "the house of Isaac" (*Amos* vii. 16) signify the church (n. 624*c*).

By "the house of Jacob" is meant the church of the Lord (n. 328*f*): by "the house of Jacob" are meant those who are in the good of life (n. 448*c*).

(See also articles n. 119, 710*a*, 734*b*.)

By "the house of Israel" is signified the church in what belongs to truth (n. 280*b*).

(See also articles n. 119, 316*a*, 340*d*, 386*b*, 433*c,d*, 444*b*, 448*c*, 555*d*, 638*c*, 650*g*, 659*c*, 665, 706*d*, 710*a*, 734*d*, 768*b,d*, 811*d*, 866.)

By "the house of Judah" is signified the church in what belongs to good (n. 280*b*).

(See also articles n. 340*d*, 355*f*, 433*b-d*, 448*c*, 638*c*, 701*c*, 734*d*, 768*b,d*.)

By "the house of Joseph" are meant those who are in truths of doctrine (n. 448*c*).

By "Esau and his house" are meant those who believe themselves to be intelligent and wise, not from the Lord, but of themselves (n. 448*c*).

By "the house of David" is signified the spiritual kingdom (n. 205): and the church as to the truths of doctrine (n. 453*b*).

(See also articles n. 253*a*, 555*b*, 701*b*.)

By "the houses of Jerusalem" are signified the good things of the truth of the church (n. 453^b).

By "Pharaoh's house" (*Fer.* xliii. 9) is signified the natural mind, as to the scientifics there (n. 540^b).

(Passages of the Sacred Scripture may also be seen in articles n. 141^b, 220^b, 223^{b,c}, 242^e, 280^b, 315^b, 316^b, 328^f, 340^{c,d}, 342^b, 365^b, 376^{c,d}, 386^d, 400^c, 405^f, 406^c, 409^d, 411^c, 422^c, 448^d, 458^a, 543^c, 555^{b,d}, 586, 600^c, 627^b, 629^{a,c}, 644^d, 650^e, 654^{e,f}, 675^b, 721^{b,c}, 724^b, 730^b, 734^c, 780^b, 781^d, 785^a, 815^b, 1013, 1029^e, 1100^c.)

"*Domus* (a house)" represents

BAVITH, in all the passages of the Old Testament to which reference is here given:

OIKIA, *Matt.* vii. 24, 25 (n. 411^c); verses 26, 27 (n. 644^d); x. 12, 13, 14 (n. 365^b); xii. 25 (n. 223^c); xiii. 57 (n. 815^b); xix. 29 (n. 102^a); xxiv. 17 (n. 721^c); verse 43 (n. 193^a);

Mark xiii. 15 (n. 405^f); verse 35 (n. 187^b);

Luke vi. 48 (n. 108); vii. 44 (n. 375^{e(vii.)}); x. 5 (n. 365^b); xv. 8 (n. 675^b);

John iv. 53 (n. 815^b); viii. 35 (n. 409^d); xiv. 2 (n. 220^b):

OIKOS, *Matt.* ix. 6 (n. 815^b); x. 6 (n. 223^c); xii. 44 (n. 1160); xxi. 13 (n. 325^b);

Mark ii. 11 (n. 163);

Luke i. 69 (n. 316^b); x. 5 (n. 365^b); xii. 52 (n. 532); xiii. 35 (n. 730^b);

John ii. 16, 17 (n. 220^a).

Householder.—(*See Father of the family.*)

Housetop (*Tectum domus*).—"The house" signifies man as to all the interior things belonging to his mind: and therefore "the housetop (**DOMA**)" (*Mark* xiii. 15) signifies the intelligence that is from genuine truths, and likewise the genuine truths by which is intelligence (n. 405^f).

Howl (*Ejulare*), **Howling** (*Ejulatus*).—Lamentation over the vastation of the church is signified by "to howl" (n. 654^g).

"*Ejulare* (to howl)" represents

VALAL, *Isa.* xiv. 31 (n. 539^b); xv. 3 (n. 637^b, 652^c); xxiii. 1 (n. 304^d, 406^c, 514^b); verse 6 (n. 406^c); verse 14 (n. 514^b);

Fer. xlix. 3 (n. 435^b);

Ezek. xxx. 2 (n. 654^g);

Joel i. 5 (n. 376^d, 543^c); verse 11 (n. 376^d, 911^b).

"*Ejulatus* (howling)" represents

YELALAH, *Zech.* xi. 3 (n. 315^c).

— **Howling creatures.**—(*See Ijim.*)

How long (*Quousque*).—That there is no longer any doctrine of truth or understanding of truth, is signified (*Ps.* lxxiv. 9) where it is said, "There is no more a prophet, neither is there with us any that knoweth how long (**ADH MAH**)" (n. 504^c).

Human (*Humanum*).—(See **Lord**.)

Human Form (*Humana Forma*).—(See **Man**.)

The wisest angels do not think of the Lord otherwise than as in the Human Form : it is impossible for them to think in any other way ; for their perceptions have their course according to the form of heaven, which is a human form from the Divine Human of the Lord (n. 392b).

All things in the heavens and all beneath the heavens make it manifest that God is Man, and that the Lord is that Man. In the heavens, all things that proceed from the Lord, in the greatest and in the least, are either in human form or refer themselves back to the human form. The universal heaven is in human form, every society of heaven is in human form, every angel is a human form, and also every spirit below the heavens : and it has been revealed that all least things as well as greatest which proceed immediately from the Lord are in that form ; for what proceeds from God is a presentation of Himself (n. 1119).

The desire to see one's Divine, and indeed under the Human Form, is implanted from heaven (n. 52).

They who have worshipped the Divine under the Human Form are turned to the Lord (n. 151).

A man's spirit appears after death in a human form, in quality such as was the life of his love in the world ; in beautiful form if he was in a life of heavenly love, but in unbeautiful form if he was in a life of earthly love (n. 157).

Every angel is in perfect human form (n. 299) : the forms of the inmost angelic heaven are truly human forms (n. 1001).

Human race (*Genus humanum*).—All things and every single thing in the world were created in the beginning for use, and all things in man also were formed for use ; and the Lord from creation viewed all the human race as one Man, and in this Man each one is in like manner for use or is a use ; and of this Man the Lord is Himself the life (n. 1226).

With men, the essence of uses in the most general sense is the good of the whole human race (n. 1226).

The Divine is blasphemed by the belief and thought that it removed from itself or rejected the human race (n. 778a).

If the Lord had not come into the world, and had not thus Himself assumed the ultimate, the heavens that were from the inhabitants of this earth would have been transferred

elsewhere, and the whole human race on this earth would have perished in eternal death (n. 726(iii.)).

Humble.—(See **Low.**)

Humiliate.—(See **Low, to lay.**)

Hump.—(See **Back.**)

Hundred (*Centum*).—The signification of “a hundred” is similar to that of “ten;” each signifying much (n. 675*b*).

By the number “one hundred forty-four” are signified all truths and goods in the aggregate (n. 629*b*).

By “a hundred and forty-four thousand” are signified all truths from goods, as to their genera and species, in the whole complex (n. 430*b*, 851, 859).

By the number “four thousand five hundred” are signified all truths from good (n. 438).

“The number of the beast, six hundred sixty and six” (*Apoc.* xiii. 18), signifies that its quality is from all falsities and all evils therefrom, in the aggregate (n. 847, 928).

Hunger, to (*Esurire*).—(See **Thirst.**)

In the Word we read concerning the Lord that He “hungered” and “was thirsty;” and by these things is meant that from divine love He willed and desired the salvation of the human race (n. 386*e*); “to hunger,” when said concerning the Lord, signifies to desire good in the church (n. 403*e*).

By “hungering” is signified to be deprived of the good of love (n. 386*b*); the deprivation of good (n. 386*b*); the failure of good (n. 480).

“*Esurire* (to hunger)” represents

RA'EBH, *Deut.* viii. 3 (n. 730*d*);

Ps. xxxiv. 10 (n. 386*d*); 1. 12 (n. 741*c*);

Isa. viii. 21 (n. 386*c*); xlix. 10 (n. 386*e*, 481); lxxv. 13 (n. 386*b*);

Jer. xlii. 14 (n. 386*b*);

RA'ABH, *Isa.* xiv. 30 (n. 118);

PEINAO, *Matt.* xxi. 18 (n. 403*e*); xxv. 35 (n. 118, 386*d*); verse 44 (n. 386*d*);

Mark xi. 12 (n. 386*e*);

Luke i. 53 (n. 118, 236*b*, 386*d*); vi. 21 (n. 118); verse 25 (n. 386*c*);

John vi. 35 (n. 386*d*);

Apoc. vii. 16 (n. 480).

“*Esuriens* (hungering or hungry)” represents

RA'EBH (adjective), *Ps.* cvii. 9, 36 (n. 386*d*); cxlvi. 9 (n. 386*d*);

Isa. ix. 20 (n. 386*b*, 600*b*); xxxii. 6 (n. 386*a*, 750*e*); xlv. 12 (n. 386*b*); lviii. 7, 10 (n. 386*a*).

Hungry (*Famelicus*).—"To give bread to the hungry (*RA'EBH*)" (*Ezek.* xviii. 16) signifies from the good of charity to instruct those who desire truths (n. 195*c*).

"The hungry" who ceased (1 *Sam.* ii. 5), are they who desire the truths and goods of the church (n. 257, 386*d*).

By "breaking bread to the hungry" (*Isa.* lviii. 7) is signified from love to do good to the neighbor who desires good (n. 295*c*).

"And there He maketh the hungry to dwell" (*Ps.* cvii. 36), signifies those who desire truths; these are meant in the Word by "the hungry (*famelici*)" and "those who hunger (*esurientes*)" (n. 730*c*).

"The hungry dreaming as if he were eating" (*Isa.* xxix. 8), signifies erroneous opinion and faith about good; "to be hungry," and "as if he were eating," signifies a desire, as it were, for good with which he might be nourished (n. 750*e*).

Hurt (*Venari*), **Hunters** (*Venatores*).—By "sending for the hunters (*venatores*, *TZAVYADH*) who shall hunt (*venari*, *TZUDH*) them" (*Jer.* xvi. 16), is meant to bring together those who are in spiritual good (n. 405*c*).

"To hunt (*venari*, *TZUDH*) the steps" (*Lam.* iv. 18) signifies to mislead by falsities (n. 652*b*).

Hurt.—(See **Break**.)

— **To hurt** (*Laedere*).—"To hurt (*ADIKEO*)" (*Apoc.* vi. 6) signifies to do injury (n. 375*a*).

See also *Apoc.* ix. 4 (n. 545); verse 10 (n. 561).

— — (*Nocere*).—"If any one shall have wished to hurt (*ADIKEO*) them" (*Apoc.* xi. 5), signifies protection from the Lord, that they be not hurt in any manner (n. 641; compare n. 643).

— — (*Damno afficere*).—The evil, who were borne with, or tolerated even to the last judgment, could not be cast down before the good were separated from them; for if they still remained together, then the good with whom the evil were conjoined by external worship would be "hurt (*damno afficerentur*, *ADIKEO*)" (*Apoc.* vii. 3), that is, would perish; for the evil would carry them away with themselves (n. 425, 426).

Husband (*Maritus*).—The Lord is called Bridegroom and Husband, and heaven and the church are called Bride and Wife; one who is not in this marriage is not an angel of heaven, nor is he a man of the church (n. 660).

"Wife" is the affection of good, and "husband" is the understanding of truth: females and males are of this character by birth (n. 863a).

"*Maritus* (husband)" represents

יִישׁ, *Hos.* ii. 2 (n. 388b, 403b).

(See also articles n. 595, 983.)

Husbandman, Cultivator, Ploughman (*Agricola*).—"A cultivator of the field," or "husbandman (יִקְקָר)" (*Amos* v. 16) signifies the man of the church, because "a field" signifies the church as to the implantation of truth (n. 652c).

By "husbandman" (*Jer.* xiv. 4) are signified those who teach (n. 644b).

By "husbandmen" (*Joel* i. 11) are signified those who are in the good of the church, and by "vinedressers" those who are in its truths (n. 911b; compare n. 374b).

By "the vineyard" which the householder planted (*Matt.* xxi. 33), is signified the church instituted with the sons of Jacob; that "he let it out to husbandmen (ΓΕΩΡΓΟΣ)," signifies to that people (n. 922c).

Hut (*Tegillum, Tugurium*).—"Tegillum (hut, cottage,)" is the rendering of

מִלְּנֹחַ, *Isa.* xxiv. 20 (n. 304b; the reading is "*tugurium*" in n. 400b).

Hyacinth, Hyacinthine.—(See *Blue*.)

Hypocrisy (*Hypocrisis*), **Hypocrite** (*Hypocrita*), **Hypocritical** (*Hypocriticus*).—By "the hypocrisy (חַנּוּפָה)" that went forth from the prophets of Jerusalem" (*Jer.* xxiii. 15; see the margin of the authorized version,) is signified the commingling of the false and the true, because they spoke true things and taught false things: they spoke truths when they spoke from the Word, and they taught falsities while they taught from themselves and their own doctrine (n. 519a; compare n. 238, 386d, 706b).

Concerning the purification of the societies in the spiritual world; which takes place as often as the evil, especially hypocrites, have insinuated themselves into the societies, and have mingled with the good therein (n. 677).

"*Hypocrisis* (hypocrisy)" represents

חֹנֶפֶת, *Isa.* xxxii. 6 (n. 238, 386d):

ΗΥΟΚΡΙΣΙΣ, *Matt.* xxiii. 28 (n. 433e).

"*Hypocrita* (a hypocrite)" represents

ΗΥΟΚΡΙΤΗΣ, *Matt.* xvi. 3 (n. 706b).

"*Hypocriticus* (hypocritical)" represents

CHANEPH, *Isa.* x. 6 (n. 331b).

Hyssop (*Hyssopus*).—By "hyssop (*hussopos*)" is signified an external medium of purification (n. 386e; compare n. 519a).

Idea, Conception (*Idea*).—Of all ideas, the idea concerning God is the primary; for such as this is, such is man's enlightenment, such his affection for truth and good, his perception, intelligence and wisdom (n. 957).

The idea (*or* conception) of God as Man has been implanted from heaven in every nation in all the round of earths (n. 1097).

There has been the idea of God-Man, or of the Divine Human, with the inhabitants of this earth, from the earliest age (n. 808).

The idea of God is the idea of the Lord and of His Divine, for there is no other God of heaven and God of earth (n. 957).

But the idea concerning the Lord is more and less full, and more and less clear (*respecting which much more may be seen*, n. 957).

All who have no idea of the Divine, in relation to the Lord, are beneath the heavens (n. 957).

The invisible, because it does not fall into idea, does not fall into faith. In the spiritual world an indeterminate idea of God is no idea of Him (n. 955).

They who have a double idea, that is, of an invisible God and of a God visible under human form, remain beneath the heavens; nor are they received before they acknowledge one God, and Him visible (n. 957).

The idea of more gods than one destroys the idea of one God (n. 1097).

The idea of God as Man has been lost in the Christian world (n. 1097).

In man's thought there are two ideas; one abstract, which is spiritual, and one not abstract, which is natural (*concerning which much more may be seen*, n. 1124).

An idea of life without a beginning (*or* rise, *ortus*) cannot have place with the natural man; and thus the idea of God from eternity cannot be given; but it is given with the spiritual man (*of which more may be seen*, n. 1130, 1131).

All the ideas of the thought of angels and spirits are turned

into various representatives outside of themselves (*concerning which more may be seen*, n. 513*a*).

Ideal (*Ideale*).—Falsities can be confirmed, even infernal falsities, so as to appear like truths, by fallacies and by sophisms; as the infernal falsity that Nature is everything; that whatever appears is ideal; that there is little difference between man and beast, that they die alike, and do not live after death; that the Word is not holy; and the like (n. 988).

Idle (*Otiosus*), **Idleness** (*Otium*).—In the deserts and in the hells have been seen many of noble stock, who in the world gave themselves up to idleness (n. 1226): no idle person is tolerated in hell (n. 1194).

Idleness is, as it is also called, the devil's pillow (n. 831).

Idols (*Idola*).—(See *Image*, *Molten Image*, *Graven Image*, *Vanity*.)

By "idols" are signified falsities of doctrine, of religion and of worship, proceeding from man's own intelligence. When a false doctrinal is confirmed by the spiritual things of the Word, it then becomes an idol of gold and of silver; when confirmed by the natural things of the Word, such as belong to the sense of its letter, it then becomes an idol of brass and of stone; and when confirmed from the mere sense of the letter, it becomes an idol of wood. In the spiritual world, evil spirits who have fashioned for themselves falsities of doctrine, appear to form idols, and to mark them in various ways (n. 587*a*).

Idolatrous nations adored the likenesses not only of men, but also of various beasts, birds, and creeping things, for the reason that they had it from the ancients that these were significative of celestial and spiritual things; as that "beasts" signified affections, "birds" thoughts from them, "creeping things" and "fishes" the same in the sensual-natural man: thence it came that they who were in external worship apart from any internal, began to worship these (n. 587*d*).

(See also articles n. 386*b*, 588, 654*a*, 780*a*.)

"*Idola* (idols)" represents

¹LIL, *Lev.* xxvi. 1 (n. 827*a*);

Isa. ii. 18 (n. 410*b*, 587*c*); *x.* 11 (n. 587*d*); *xxxi.* 7 (n. 131*b*, 411*e*, 587*d*):

GILLULIM, *Lev.* xxvi. 1 (n. 827*a*);

Ezek. vi. 5 (n. 587*d*); verses 6, 13 (n. 391*g*); *viii.* 10 (n. 650*g*); *xiv.* 3 (n. 587*c*); *xxxvi.* 25 (n. 587*c*):

²ATZABH, *Ps.* cxv. 4 (n. 587*b*);

Hos. iv. 17 (n. 376*g*, 887); *viii.* 4 (n. 279*d*); *xiii.* 2 (n. 587*c*); *Micah* i. 7 (n. 141*b*, 587*c*, 695*d*):

³OTZEBH, *Isa.* xlviii. 5 (n. 587*d*):

EIDOLON, *Apoc.* ix. 20 (n. 587*a*).

— **Things sacrificed to idols** (*Idolothytā*).—"Things sacrificed to idols (*EIDOLOTHUTON*)" (*Apoc.* ii. 14) signify evils of every kind (n. 141a; see verse 20, n. 161).

Idolatrous (*Idololatrica*).—Whence were derived the religious systems of many nations, which with many in process of time became more or less idolatrous (n. 1177).

Ijim, Howling creatures (*Ijim*).—*Isa.* xxxiv. 14 treats of the total devastation of the church through corporeal and merely natural lusts, from which flow falsities and evils of every kind. These lusts are signified by "the tziim (*or* 'wild beasts of the desert')," and "the ijim (*or* 'howling creatures') (*iyvim*)," also by "the wood demon" or "satyr" (n. 586).

"Tziim" and "ijim" (*Jer.* l. 39) signify infernal falsities and evils, and "daughters of the owl" signify affections for the false (n. 587c).

By "ijim" (*Isa.* xiii. 22) are signified adulterated and profaned truths, and by "dragons" adulterated and profaned goods (n. 714c; compare n. 1029e).

Illumine, Give light, Shine (*Illuminare*).—"To illumine (*or* 'give light') (*or*)" (*Ps.* cxviii. 27) signifies to enlighten in truths (n. 391e).

"To make the faces to shine" (*Ps.* xxxi. 16), signifies to enlighten with divine truth from divine love (n. 412a).

Illustrate, Illustration.—(See *Enlighten, Enlightenment*.)

Image (*Imago*).—(See *Likeness, Idols, Molten image, Graven image*.)

Man was so created as to be spiritual and celestial love, and thus the image of God and the likeness of God. Spiritual love, which is love of truth, is God's image; and celestial love, which is love of good, is God's likeness. All the angels in the third heaven are likenesses of God, and all the angels in the second heaven are images of God (n. 984).

"The image (*EIKON*) of the beast" (*Apoc.* xiii. 14) is the doctrine of faith separate from good works, and worship therefrom, confirmed from the sense of the letter of the Word by reasonings from the natural man (n. 827a).

"*Imago* (an image)" likewise represents

EIKON, *Apoc.* xiii. 15 (n. 831); xiv. 9 (n. 885); verse 11 (n. 891); xv. 2 (n. 933); xvi. 2 (n. 963).

By "images (*TZELEM*) of a male," which Jerusalem is said to have covered with brodered garments, and with which she committed whoredom (*Ezek.* xvi. 17), are signified

the falsities which by perverse interpretations were made to appear like truths ; thus falsified truths are signified (n. 324*d* ; compare n. 195*b*, 725*b*).

"*Imago* (an image)" likewise represents

TZELEM, *Gen.* i. 26, 27 (n. 294*c*) ;
Ezek. vii. 20 (n. 827*b*) ; xxiii. 14 (n. 654*d*).

By "the ships of Tarshish and the images (SHEKHIVAH) of desire" (*Isa.* ii. 16 ; the authorized version has "pleasant pictures," margin "pictures of desire;" the revised version has "pleasant imagery," margin "watch-towers,") are signified thoughts and perceptions of the false from evil (n. 410*b* ; compare n. 514*b*).

"*Imago* (an image)" represents

MASKITH, *Lev.* xxvi. 1 (n. 827*a*) ;
T'MUNAH, *Exod.* xx. 4 (n. 827*a*) ;
Deut. iv. 16 (n. 827*a*).

Immediate (*Immediatus*), **Immediately** (*Immediata*).—Immediate mercy is not given, but mediate ; neither is there immediate salvation (n. 805*b*(vi)).

The divine operation of the Lord, through the Human assumed in the world, is called His immediate influx, even to those who are the outmost (n. 806).

Immediate revelation is not given, excepting that which has been given in the Word (n. 1177).

The Lord does not teach man truths immediately, either from Himself or through the angels (n. 1136(ix.), 1173, 1177).

In the Gospels are the words of the Lord Himself, which all have stored within them a spiritual sense through which is given immediate communication with heaven. But in the writings of the Apostles there is not such a sense ; they are, however, useful books to the church (n. 815*b*).

Impediment in speech (*Aegre loquens*).—By him "that had an impediment in his speech (MOGILALOS)" (*Mark* vii. 32) are signified those who are with difficulty in the confession of the Lord and of the truth of the church (n. 455*c*).

(See *Grievous*.)

Impious, Wicked (*Impius*) ; **Impiety, Wickedness** (*Impietas*).—They are called "impious (or 'wicked') (RASHA)" (*Psa.* xxxvii. 20) who are in falsities, and "enemies" who are in evils (n. 539*b*).

"To break the staff of the impious (or 'wicked')" (*Isa.* xiv. 5) signifies to destroy the power of falsity from evil (n. 727*b*).

See also *Psa.* xxxvii. 14 (n. 238) ;
Isa. xi. 4 (n. 304*d*).

"The staff of impiety (*or* 'wickedness') (**RESHA'**)" (*Ps.* cxxv. 3) signifies the power of falsity from evil (n. 727*b*).

Implanted (*Insitum*).—It is to be observed that it is implanted, and this in man's spirit, to see God as Man. That is said to be implanted which is from common influx (n. 955 ; *see also* n. 1118).

It is a universal law impressed and thus implanted from creation in every thing alive and not alive, that every thing in which there is force should will to produce its like, and to multiply its kind to infinitude and to eternity (n. 1004).

Implore.—(*See Intreat.*)

Imposition.—(*See Laying on.*)

Impotency (*Impotentia*).—He who abstains from adulteries for any other reason than because they are sins and against God, —from impotency, for instance,—is nevertheless interiorly unchaste and an adulterer still (n. 1009).

The final lot of those who are in adulteries is, that from the extreme impotency into which they at last reduce themselves they become void of all the fire and light of life, and dwell solitary in desert places, [forms of] the inactivity and weariness of their own lives (n. 1003).

Impotent.—(*See Sick.*)

Impoverish (*Depauperare*).—"To be impoverished (**RASHASH**) with the sword" (*Fer.* v. 17), signifies to be destroyed by falsities of evil (n. 911*c* ; *compare* n. 724*e*).

Impulsion (*Impulsio*).—(*See Attraction.*)

With the good man after death, the turning of the face to the Lord is perpetual, and there is as it were attraction to Him as to a common centre. But since it is according to divine order that where there is attraction there should be impulsion, it is therefore according to divine order that there should also be impulsion with man : and although this is there from the Lord, it still appears as if it were from man ; and the appearance makes it to be as man's (n. 646).

Impute (*Imputare*), **Imputation** (*Imputatio*).—They who are in truths understand imputation of the Lord's merit to mean simply imploring that the Lord may have mercy, who Himself bore such cruel sufferings for the redemption and salvation of men (n. 810).

Evil is imputed to man for the reason that it has been given and is continually given him to feel and to perceive as if life were in him ; and because he is in this state, he is also

in the freedom and in the faculty of acting as from himself (*concerning which see more*, n. 1148).

Incantation.—(*See Enchantment.*)

Incarnation (*Incarnatio*).—(*See Lord.*)

Unless the Lord had come into the world and become Man, and by this means delivered from hell all those who believe in Him and love Him, no mortal could have been saved. Thus it is to be understood, that without the Lord there is no salvation. This now is the mystery of the Lord's incarnation (n. 806).

Incense (*Suffimentum*).—(*See Censer.*)

Incense was made of fragrant, aromatic substances ; chiefly of frankincense (n. 324*f*, 491).

It was made of fragrant, aromatic substances from correspondence, that what is grateful in worship might be represented (n. 324*e*).

"Incense" and "frankincense" signify spiritual good ; and "offering incense (*suffitio*)" signified worship grateful from that good, and therefore hearing and reception by the Lord (n. 324*c*).

"*Suffimentum* (incense)" represents

QATORETH, *Exod.* xxx. 1 (n. 567) ; verse 7 (n. 324*d*) ; verse 9 (n. 567) ; verse 35 (n. 324*f*) ;
Lev. x. 1 (n. 324*b*) ; xvi. 12 (n. 324*d*) ;
Num. xvi. 40 (n. 768*d*) ; verse 46 (n. 324*b*) ;
Ps. cxli. 2 (n. 325*a*, 491) ;
Ezek. viii. 12 (n. 494) ; xvi. 18 (n. 324*d*, 491) ;
 THUMIAMA, *Apoc.* xviii. 13 (n. 1150).

— **To offer incense** (*Suffire*).—"Offering incense" signifies worship from spiritual good, which in its essence is genuine truth (n. 768*d*).

Worship from love of the world is signified (*Hos.* iv. 13) by "offering incense upon the hills ;" and worship from falsities of doctrine by "sacrificing and offering incense under the oak, the poplar, and the elm (*or* 'terebinth') (*robur*)" (n. 324*e*).

"Offering incense upon bricks" (*Isa.* lxxv. 3) signifies worship from falsities of doctrine (n. 659*a*).

"*Suffire* (to offer incense)" represents

QATAR, *Num.* xvi. 40 (n. 768*d*) ;
Isa. lxxv. 3 (n. 324*d*, 659*a*) ;
Jer. i. 16 (n. 324*e*) ; vii. 9 (n. 324*e*) ; xi. 13, 17 (n. 324*e*) ;
 xvii. 15 (n. 324*e*, 411*f*) ;
Hos. ii. 13 (n. 324*e*) ; iv. 13 (n. 324*e*) ; xi. 2 (n. 324*e*).

— **Incense offerings, Odors** (*Suffitus*).—By “offerings of incense” are signified all things of worship that are from spiritual good. “Prayers” and “incense offerings” have similar signification. Such as man is as to life, such are his prayers. Unless the externals proceed from things internal they are mere gestures and sounds, without life. Spiritual affection is what is called charity towards the neighbor: to be in this is truly worship; praying is what goes forth from it (*see much more*, n. 325^a).

“*Suffitus* (offering of incense)” represents

Q̄TORAH, *Deut.* xxxiii. 10 (n. 324^d, 444^b):

QATAR, *Mal.* i. 11 (n. 324^c):

THUMIAMA, *Apoc.* v. 8 (n. 324^a); viii. 3 (n. 324^d, 325^a, 492); verse 4 (n. 494).

“The altar of incense” signified the spiritual Divine; and “offering incense” upon it was significative of worship from spiritual good, and the Lord’s hearing and receiving it (n. 567).

The censers in use with the Jewish and Israelitish nation were of brass; and offering incense from those censers represented worship from spiritual good, and at the same time conjunction with natural good; for “brass” signifies natural good: by “a golden censer,” however (*Apoc.* viii. 3), is signified conjunction of celestial good with good that is spiritual (n. 491).

Incensed, to be (*Excandescere*).—“To be incensed (CHARAH) against Jehovah” (*Isa.* xlv. 24), signifies to be in falsities from evil (n. 693).

Incline.—(*See Bow.*)

Increase, Fruit (*Proventus*).—“The increase” and “the product” are what flow forth (n. 448^b).

By “the bread of the increase of the earth,” which Jehovah will give (*Isa.* xxx. 23), is signified the good of love and of charity, produced by truths of the Word vivified by divine influx (n. 644^c).

By “the fruits of the sun” (*Deut.* xxxiii. 14) are signified all things which proceed from the good of love to the Lord (n. 401^e).

That “the earth yielded her increase” (*Lev.* xxvi. 4), signifies that in the church were good and truth (n. 304^g).

“Nor fruit on the vines” (*Hab.* iii. 17), signifies that there was not spiritual good (n. 403^b).

“*Proventus* (that which comes forth, increase, fruit,)” represents

ȲRHUL, *Lev.* xxvi. 4 (n. 304^g, 644^b);

Deut. xi. 17 (n. 644*b*); xxxii. 22 (n. 357*d*, 405*k*);
Ezek. xxxiv. 27 (n. 340*c*, 365*e*);
Hab. iii. 17 (n. 375*e*(viii.), 403*b*, 638*c*);
Zech. viii. 12 (n. 695*c*);
 T^{BHU}AM, *Deut.* xxxiii. 14 (n. 314*b*, 401*e*, 448*b*);
Ps. cvii. 37 (n. 386*d*);
Isa. xxx. 23 (n. 644*c*, 1159);
 T^{NUB}HAH, *Deut.* xxxii. 13 (n. 374*c*, 411*c*, 619*b*);
Isa. xxvii. 6 (n. 741*d*).

— **To be increased** (*Fructificari*).—"Until thou be increased (PARAH)" (*Exod.* xxiii. 30), signifies according to the increase of good (n. 659*f*).

— **Increased with goods.**—(*See Enriched.*)

Indeterminate (*Indeterminatus*).—In the spiritual world an indeterminate idea of God is no idea of Him; wherefore an idea is given determined to some one, either sitting on high or somewhere else, and who gives answers (n. 955).

Index (*Index*).—Whereas the animus and affections, or the interior things belonging to man's mind, present themselves so as to be seen in the face, the face is called an index of the animus (n. 412*f*).

India.—That spaces in the spiritual world are but appearances, was evident to Swedenborg from this, that there were present with him many from lands far away; as from the various kingdoms of Europe, from Africa and from India, also inhabitants of the planets and of very distant earths (n. 1219).

Indignation (*Indignatio*), **To be indignant, Fret** (*Indignari*).—The judgment upon the evil is called "the day of indignation," "of wrath," "of anger," and "of vengeance" (n. 405*d*, 413*a*).

"*Indignatio* (indignation)" is the rendering of

ZA'AM, *Fer.* x. 10 (n. 400*b*);
 NAHUM i. 6 (n. 411*e*);
 T^{EB}HRAH, *Isa.* xiii. 9 (n. 413*b*); verse 13 (n. 400*b*);
Ezek. xxxviii. 19 (n. 400*c*).

Indignation is described (*Isa.* viii. 21) where it is said, "It shall come to pass that when he shall hunger he shall be indignant (or 'shall fret himself') (QATZAPH), and shall curse his king and his gods" (n. 386*c*).

(*See Indignity.*)

Indignity (*Indignitas*).—The failure of understanding and faith, in temptation, is signified (*Ps.* xxxi. 9) by "the eye wasting because of indignity (or for indignation, or 'with grief') (KA'AS)" (n. 750*e*; compare n. 622*a*).

Inebriation.—(See *Drunkenness.*)

Infant, Little child (*Infans*); *Infancy, Early childhood* (*Infantia*).—

Every infant is born natural; and the natural, because it is nearest to the external senses and to the world, is opened first. The natural with all men is ignorant of truth and has a desire for evil; but with the Lord the natural had an appetite for good and a desire for truth (n. 449a; compare n. 632).

The ultimate of thought and of affection, which is first opened with infants, is such that they think of nothing else, and are affected towards no other things, than those which make one with the senses: for infants learn to think by means of the senses, and to be affected towards objects according to the things which have pleased the senses; wherefore the first internal [part] that is opened in them is that sensual which is called man's ultimate sensual, and also the corporeal sensual: but afterwards, as the little child grows older and reaches boyhood, the more interior sensual is opened, from which he thinks naturally, and is also affected naturally (*on which subject much more may be seen*, n. 543a; compare n. 632).

There is with infants the good of innocence, which is first infused by the Lord, and from which a man first becomes a man (n. 434a; compare n. 315b): three degrees of innocence are signified (*Isa.* xi. 6, 8) by "the boy (*or* 'little child')," "the weaned child," and "the sucking child" (n. 314b).

The external of the Word, called the sense of its letter, is written according to appearances in the world, because it is for little children and for the simple-minded, who have no perception of any thing that is contrary to appearances; they are therefore introduced into more interior truths by means of the sense of the letter where there are appearances of truth (n. 631, 632).

The truths which are imbibed by man in his infancy and childhood from the Word, from doctrine from the Word, and from preaching, appear indeed as truths; but still they are not truths with him; they are only as shells without the kernel (n. 434a).

Those who die in infancy are all adopted by the Lord, are brought up under His auspices in heaven, and are saved (n. 989).

By "infants" (*Nahum* iii. 10; *Jer.* ix. 21) are meant truths when first nascent and vivified (n. 652a).

"A bruised reed shall He not break" (*Isa.* xlii. 3), signifies that the Lord will not hurt the sensual divine truth with the simple and with little children: "the smoking flax

will He not quench," signifies that He will not destroy the divine truth that is beginning to live from some little good of love, with the simple and with little children (n. 627a).

As it is said in the Word, "Blessed shall he be that taketh and dasheth thy little ones against the rock" (*Ps.* cxxxvii. 9), one who only abides in the sense of the letter of the Word, and thinks no further, may easily be led to believe that he is called "blessed" who thus treats the little children of his enemies; when, nevertheless, to do so would be an enormity: but he is called "blessed" who destroys the falsities of evil that are nascent in the church, which falsities are here signified by "the little ones of Babel" (n. 411f).

"*Infans* (an infant, a little child, a little one,)" is the rendering of

ἸΑΦ, *Ezek.* ix. 6 (n. 270, 555a):
 ὈΛΑΛ, *Ps.* cxxxvii. 9 (n. 411f);
Jer. ix. 21 (n. 555b, 652d);
Lam. ii. 19 (n. 187b, 386c);
Nahum iii. 10 (n. 652d):
 ὈΛΕΛ, *Ps.* xvii. 14 (n. 622a);
Jer. xlv. 7 (n. 555a);
Lam. ii. 11 (n. 376c):
 ΒΡΕΦΟΣ, *Luke* ii. 12 (n. 706b).

Inferior.—(See **Lower**.)

Infinite (*Infinitum*).—There are two things that can be predicated only of Jehovah, that is, of the Lord; namely, the infinite and the internal: the infinite, of His *esse*, which is the divine good of His divine love; and the eternal, of His *existere* from that *esse*, which is the divine truth of His divine wisdom (n. 286; compare n. 870).

The infinite cannot fall into angelic idea, and still less into human idea (n. 23).

Inflame, To be in flames, Set on fire (*Inflammaré*).—(See **Burn, Warm, to grow**.)

When the signification of "fire" is known, in its two senses, it may be seen what is signified in the Word by "being set on fire" (n. 504e).

"The foundations of the mountains" (*Deut.* xxxii. 22) are the truths on which the good things of love are founded: these are said "to be set on fire (LAHAT)" by the fire of the love of self and the world (n. 405b).

By "the sons of man" (*Ps.* lvii. 4) are signified those who are in the truths of the church, and in an abstract sense the truths themselves: these are said "to be set on fire" by pride in one's own intelligence (n. 455b).

See also *Joel* i. 19 (n. 504e); ii. 3 (n. 504e).

Inflow, Flow-in (*Influere*), **Influx** (*Influx*).—The Lord's divine operation through the Human assumed in the world is called His immediate influx, even to those who are last, that is, to men (n. 806).

The influx of the Lord is immediate from Himself, and it is also mediate through the higher heavens into the lower heavens and into the church (n. 277*a*).

All influx is from the Lord alone, although through angels (n. 471).

Divine influx from heaven is into man's will, and through that into his understanding. Influx into the will is into the hinder part of the head, for it is into the cerebellum, and thence it passes towards the forepart into the cerebrum where the understanding is; and when by that way it comes into the understanding, it then comes also into the sight (n. 61).

If the will is not in good, but in evil, then the influx of truth from the Lord into the understanding avails nothing, for it is dissipated because it is not loved; yea, it is perverted, and the truth is falsified: and from this it is plain why the Lord does not flow-in immediately into man's understanding except so far as the will is in good (n. 730*a*).

The Lord never flows-in immediately into truths with man, but mediately by his good; for good is of the will, and the will is the man himself (n. 730*a*): the influx of the Lord is into the good with man, and by the good into the truths which are with him, but not the reverse; the influx is by good into truths of every kind, but especially into genuine truths; it is not into truths separate from good (n. 479).

If man did not from infancy imbibe truths from the Word, from the doctrine of the church, or from preaching, he would be empty; and into the empty man operation does not fall, and influx out of heaven from the Lord is not given: for the Lord operates and flows-in by the good into the truths with man, and conjoins them (n. 427*a*).

The Lord flows-in through heaven into the goods and thence into the truths which are with man from Him, and through these into the man, and not into the man destitute of them or empty (n. 326*c*).

Charity is the receptacle of the influx of light or of truth from the Lord (n. 386*a*).

The faculty of loving truths because they are truths, is given only by means of the influx of the light of heaven through the spiritual mind (n. 406*a*).

It is well known that all good of love and all truth of faith flow-in from heaven, that is, from the Lord through heaven, with man; also that they flow-in continually: whence it

- follows that these are by no means man's, but are the Lord's with man. They flow-in so far as evil and the false do not hinder (n. 644a). It has been provided by the Lord that those things that hinder may be removed, and that place may thus be given for the truths and goods of spiritual love; and this by the opening and forming of the spiritual mind, and by a consequent influx of heaven from the Lord through it into the natural mind (n. 714a).
- Power resides in the truths of the natural man so far as this receives influx from the Lord through the spiritual man (n. 726(v.)).
- So far as heaven can flow-in, that is, the Lord through heaven, through the spiritual man into the natural, so far the evils and the falsities from them which have their seat in the natural mind are removed (n. 739a).
- That from influx alone man knows and as it were sees that God is one, may be evident from the common confession of all nations, and from the repugnance to the thought that there are more than one. But when man thinks from heaven, which he does when evils are removed, then he sees from the light in heaven that God is, and that He is one. Seeing from the light of heaven is what is meant by influx (n. 954).
- Genuine reasonings respecting spiritual things have their existence from the influx of heaven into the spiritual man, and from this through the rational into the knowledges and cognitions in the natural man (n. 569a).
- By the spiritual man's opening in a general way, there comes to man the faculty of thinking, and of speaking rationally from his thought; for this is the common effect of the influx of heaven with every man (n. 543a).
- There is with man no natural influx, called also physical, into the thoughts and intentions of his spirit; but there is spiritual influx, that is, of the thoughts and intentions of the spirit into the body, and into its actions and sensations (n. 846; *compare* n. 569a, 739): it is an eternal truth that there is spiritual influx, and not physical; that is, influx of the soul which is spiritual into the body which is material, and of the spiritual world into the natural world (n. 1215).
- That appropriation may take place, there must be an active and a re-active. He greatly mistakes, who believes that divine verities and goodness flow-in without a re-active or reciprocal; for this would be to hang down the hands, and await immediate influx (n. 616).
- The fallacy by which man is deceived comes chiefly from his not knowing that his freedom, and his capacity to act as of himself, are from an influx of life from the Lord into

- his inmost; and that this influx is never taken away from him, because he was born a man, and man has that inmost; but that the influx of life from the Lord into the recipient forms which are beneath that inmost, in which forms the understanding and the will have their seat, is varied according to the reception of good and truth; and that the influx is even lessened, and also taken away, according to the reception of what is evil and false (n. 1148).
- Divine truth and divine good flow-out from the Lord as the sun into all the heavens, accommodated in manner to reception by the angels there; thus now more remissly, now more intensely. When more remissly, then the good are separated from the evil; but when more intensely, then the evil are rejected (n. 418*d*; compare n. 413*a*, 425, 426, 489½, 493, 497, 502*a*, 503*b*, 504*d*, 534, 566, 681, 700*d*).
- When the Divine from the Lord flows-in intensely, then the goods that are with the evil are dissipated, since they are in themselves not good (n. 419*a,c*).
- The variations and changes of the affections, which have their rise from communication and its extension, exist from the influx of affections from other societies, also from newcomers who enter a society; they exist also from there being few or many withdrawn from a society (n. 674).
- How our Word, as to the sense of the letter which is natural, makes one with the Words in the heavens, the senses of which are spiritual, by means of influx and by correspondences (*illustrated*, n. 1080, 1081).
- As all the members, viscera and organs of the body live from the heart and from the lungs, and from their influx and consequent presence, so also all throughout all the earths who constitute the universal church live from the church where the Word is; for the Lord flows-in therefrom with love and with light, and vivifies and enlightens all who are in any spiritual affection for truth, wherever they are (n. 351).

(See also articles n. 122, 179, 248, 594*b*, 677, 700*d*, 1147.)

Information (*Informatio*).—The expression “to answer” frequently occurs in the Word; and, when predicated of the Lord, it signifies influx, inspiration, perception and information, likewise mercy and aid (n. 471).

Infusion (*Infusio*).—The nature and quality of the infatuating and suffocating persuasive [principle] signified by “the scorpion,” are not known in the world. Nevertheless it is such with the spirits in whom it is operative that it infuses itself into the animus and the mind of another, and lays asleep and almost extinguishes his rational and his intellectual [faculties]; and because of this he cannot know otherwise

than that that is true which is spoken, even if it be most false. In the spiritual world there is a communication of minds, that is, of thoughts and affections, and from those who are in that persuasive [principle] there is infusion (n. 544).

Inhabit, Abide (*Habitare, Inhabitare*).—"To have habitation (*or* to abide) before Jehovah" (*Isa.* xxiii. 18) signifies to live from the Lord (n. 617*b*).

"To inhabit (*or* to have habitation)" in the spiritual sense is to live, for the reason that habitations in the spiritual world are all distinct according to the life and its differences (n. 133; *compare* n. 365*c*, 386*d*, 600*b*, 662, 741*b*, 751).

"To inhabit (*or* to have habitation)" is said in the Word concerning good; whence by "inhabitants (*habitatores*)" are signified those who are in good: when therefore the expression "to abide" is used concerning the Lord, the influx of divine good is signified (n. 479, 482; *compare* n. 871).

"Not to be inhabited (*habitari, YASHABH*) to eternity" (*Isa.* xiii. 20), regards the destruction of good; and "not to be dwelt-in (*incoli, SHAKHAN*) to generation and generation" regards the destruction of truth (n. 1029*e*).

"*Habitare*" is used as the rendering of

YASHABH, *Ps.* iv. 8 (n. 365*c*); lxviii. 10 (n. 388*e*); verse 16 (n. 405*c*); cvii. 34 (n. 730*b*); verse 36 (n. 386*d*); cxxxi. 1 (n. 375*e*(viii.));

Isa. xiii. 20 (n. 1029*e*); xxiii. 18 (n. 617*b*); xxxii. 16 (n. 730*c*);

xliv. 18 (n. 294*b*); liv. 3 (n. 600*b*);

Fer. iv. 29 (n. 411*e*); viii. 16 (n. 355*f*); xxiii. 5 (n. 433*c*);

Ezek. xxvi. 20 (n. 538*a*); xxxi. 6 (n. 388*f*); xxxiv. 25 (n. 365*e*); verse 28 (n. 650*f*);

Zeph. ii. 15 (n. 388*c*); iii. 6 (n. 417*b*);

SHAKHAN, *Gen.* xlix. 13 (n. 447);

Ps. cii. 28 (n. 768*b*);

Isa. xiii. 21 (n. 586, 1029*e*);

Fer. xlix. 16 (n. 410*b*);

Ezek. xxxi. 13 (n. 388*c*);

Micah iv. 10 (n. 721*b*);

KATOIKEO, *Apoc.* ii. 13 (n. 133, 138); vi. 10 (n. 394); viii. 13 (n. 531); xi. 10 (n. 660, 662); xii. 12 (n. 751, 752); xiii. 14 (n. 826, 827*a*); xvii. 8 (n. 1056);

SKENOO, *Apoc.* vii. 15 (n. 479); xii. 12 (n. 751, 752).

"To inhabit (*inhabitare*)" signifies to live (n. 630*c*).

"*Inhabitare* (to inhabit)" is the rendering of

YASHABH, *Ps.* lxviii. 16 (n. 405*c*);

Isa. lxxv. 21 (n. 617*b*);

Fer. xxix. 5, 28 (n. 617*b*);

SHAKHAN, *Ps.* lxxv. 4 (n. 630*c*);

KATOIKEO, *Apoc.* xvii. 2 (n. 1035).

— **Inhabitant** (*Habitator*), **Inhabitress** (*Habitatrix*).

The masculine form, "*habitor*," and the feminine form, "*habitatrix*," meaning inhabitant, represent the Hebrew **YASHABH**, usually its participle, in all the passages of the Old Testament to which reference is here given.

"To inhabit" in the Word is said in relation to good; whence by "inhabitants" are signified those who are in good (n. 479): by "the inhabitants of the world" are signified the men of the church who are in the goods of doctrine and thence of life (n. 741*b*).

By "the inhabitants of Jerusalem" are signified all who are of the church (n. 376*f*; compare n. 659*e*).

"Inhabitants of the islands" (*Ezek.* xxvii. 35) are goods of the natural man (n. 406*b*).

"Inhabitants of the rock" (*Isa.* xlii. 11) signify goods of faith, or those who are in goods of faith (n. 405*b*).

"The inhabitants of the borders (or 'they that dwell in the uttermost parts')" (*Psa.* lxxv. 8) are those who are in the ultimates (or outmosts) of heaven and the church, and are there in the faith of charity (n. 706*d*).

("Habitator" will be found in passages of the Word given in the following articles:—n. 131*a*, 257, 280*b*, 304*g*, 326*b*, 357*d*, 376*f*, 405*b*, 406*b,c*, 479, 560, 652*b*, 659*e*, 700*d*, 706*d*, 741*b,d*.)

By "inhabitant (*habitatrix*, inhabitress,) of Zion" (*Isa.* xii. 6) nearly the same is signified as by "the daughter of Zion," that is, the celestial church, or the church which is in the good of love to the Lord (n. 313*b*): "the inhabitress" and "the daughter of Zion" mean the church where the Lord is worshipped (n. 326*b*).

"The inhabitress, the daughter of Dibon" (*Jer.* xlviii. 18) signifies the external of the church, and thence the external of the Word, which is the sense of its letter (n. 727*a*).

"The inhabitress of the valley" (*Jer.* xxi. 13) signifies the falsities of life (n. 411*f*).

— **Dwell** (*Incolere*), **Dweller** (*Incola*).—As said above, "not to be inhabited (*habitari*, **YASHABH**) to eternity" (*Isa.* xiii. 20), regards the destruction of good; and "not to be dwelt-in (*incoli*, **SHAKHAN**) to generation and generation" regards the destruction of truth (n. 1029*e*).

By "inhabitants (*habitatores*, **YASHABH**) of the world, and dwellers (*incolae*, **SHAKHAN**) in the earth" (*Isa.* xviii. 3) are signified all in the church who are in goods and truths (n. 741*b*).

Inherit (*Hereditare*).—"Until thou inherit (**NACHAL**) the land" (*Exod.* xxiii. 30), signifies to be in good, and regenerate (n. 650*f*).

See also *Zeph.* ii. 9 (n. 331*a*).

"*Hereditare* (to inherit)" is the rendering of

YARASH, *Isa.* liv. 3 (n. 600*b*).

The reigning love of the parents is transmitted to their offspring, and sometimes to remote posterity, and becomes an inherited nature (n. 1002).

— **Inheritance, Heritage** (*Hereditas*).—"God's heritage (NACH'LAH)" is the church (n. 650*a*, *f*).

By "the laboring heritage" which God will confirm (*Ps.* lxxiii. 9) is signified the church which is in divine truth as to doctrine and as to life (n. 388*e*).

"Jehovah will be their heritage to eternity" (*Ps.* xxxvii. 18) signifies that they are His own, and in heaven (n. 386*d*).

By "the heritage of Jacob" (*Isa.* lviii. 14) is meant the Land of Canaan; and by that land is signified the church, and in the higher sense heaven (n. 617*c*).

"*Hereditas* (inheritance, heritage,)" represents

NACH'LAH, *Ps.* ii. 8 (n. 850*a*); cxxvii. 3 (n. 724*c*);

Isa. xix. 25 (n. 340*d*);

Jer. xii. 8 (n. 650*f*);

Lam. v. 2 (n. 654*f*);

Mal. i. 3 (n. 714*c*, 730*b*);

NACHAL, *Deut.* xxxii. 8 (n. 331*a*).

"*Accipere hereditatem* (to receive an inheritance, to inherit,)" represents

KLERONOMEQ, *Matt.* v. 5 (n. 304*e*).

— **Inherited, Hereditary** (*Hereditarius*).—All evils that one derives from his parents, which are called inherited evils, have their seat in his natural and sensual man, but not in the spiritual. From this it is that the natural man, and especially the sensual, is opposite to the spiritual man (n. 543*b*).

The evils of the parents, which are called inherited evils, lie concealed especially in the sensual man (n. 556*c*).

The spiritual is closed-up from infancy, and it is opened and formed only by divine truths received in understanding and will; and according to the measure and the quality of the opening and the forming, the evils of the natural and sensual man are removed, and goods are implanted in place of them (n. 543*b*).

If man lives according to knowledges from the Word, the interior degree is opened in him, and he becomes spiritual, but only in the measure in which he is affected towards truths, understands them, wills them, and does them; the cause of which is, that in this way and no other the evils and the falsities from them which have their seat by inheritance in the natural and in the sensual man, are removed and as it were shaken off (n. 739*a*).

Man is not punished on account of inherited evils, but for his own ; and also if he makes hereditary evils actual in himself (n. 556c).

It is also according to divine justice that no one should suffer punishment on account of the evils of his parents, but on account of his own : wherefore it is provided by the Lord that hereditary evils shall not recur, but the man's own evils ; and he is then punished for the evils that recur (n. 989).

It has been provided by the Lord that no one is condemned to hell on account of hereditary evils ; but on account of the evils which the man made his own actually, by his life (n. 989).

— **Inheritor, Heir** (*Heres*).—Angels in the heavens and the men on earth who are in truths from good from the Lord, are called "sons of the king," also "sons of the kingdom," and "heirs" (n. 1034).

"Heir (*YARASH*)" (*Jer.* xlix. 1) is the good of truth (n. 435b). By "the mountains," the inheritors of which are from Judah (*Isa.* lxxv. 9), is signified the good of love to the Lord, and consequently those who are in that good (n. 405c).

"*Heres* (heir)" is the rendering of

KLERONOMOS, *Luke* xx. 14 (n. 315d).

Iniquity (*Iniquitas*).—(See **Sin, Wickedness**.)

"Iniquity" is said with reference to a life of falsity, or a life contrary to truths ; and "sin" is said concerning a life of evil, or a life contrary to good (n. 391c, 475b).

"Wickedness (*malitia*)" (*Isa.* xiii. 11) is evil, and "iniquity (*'AVON*)" is said of falsities (n. 741d ; compare n. 401c).

"Carrying their iniquities" (*Isa.* liii. 11) does not mean that the Lord transferred them to Himself ; but that He admitted into Himself evils which were from the hells, that He might subjugate them (n. 409b).

Falsities are meant (*Isa.* xxxii. 6) by "the folly that he speaketh ;" and evils, by "the iniquity (*'AVEN*) which his heart doeth" (n. 386d).

Where it is said, "to speak iniquity (*or* 'wickedly,' *or* 'unrighteously,')" (*'AVLAH*), and to talk deceit" (*Job* xiii. 7), "iniquity" regards evil, and "deceit" the false from evil (n. 866).

"*Iniquitas*" represents

'AVON, *Gen.* xv. 16 (n. 397) ;

Ps. xxxii. 2 (n. 866) ;

Isa. vi. 7 (n. 391c);
Ezek. xxxix. 23 (n. 412e);
Hos. vii. 1 (n. 193a);
 'AVEN, *Ps.* xxxvi. 3 (n. 866); lxi. 18 (n. 325δ);
Jer. iv. 14 (n. 475δ);
 ADIKIA, *Luke* xiii. 27 (n. 617c).

(See *Injustice*.)

Injustice (*Injustitia*).—(See *Justice, Righteousness, Mammon*.)

"Injustices (ADIKEMATA)" (*Apoc.* xviii. 5; rendered "iniquities" in the English versions,) signify falsities from evil; for "the just" is truth from good, and consequently "the unjust" is the false from evil (n. 1112).

Inmost (*Intimum*).—The Christian Church acknowledges the Divine of the Lord, but not the Divine Human. To believe in the invisible is not far from believing in the inmost of Nature, to which also the mind lapses when it indulges its own fancies (n. 52).

Man does not know that his freedom and the faculty of acting as from himself are from the influx of life from the Lord into his inmost; also that this influx is not taken from him, because he is born man, who has this inmost (*of which, much more*, n. 1148).

If man were to be torn away from spiritual societies, or they from him, he would fall dead, and life would remain only in the inmost by which he is man and not beast, and by which he lives to eternity (n. 1162).

Inmost sense (*Sensus intimus*).—(See *INMOST SENSE, under Word*.)

In all things and in every single thing, the Word testifies of the Lord; for in its inmost sense it treats of the Lord alone (n. 392b).

Inn, Guest-chamber (*Diversorium*).—"An inn (PANDOCHEION)" (*Luke* x. 34) is where things to eat and to drink are bought; by which are signified knowledges of good and truth, and thence spiritual nourishment which is given through instruction; "to lead to the inn, and to take care," signifies to lead to those who are more fully instructed in knowledges of good and truth (n. 444c).

By "an inn" (PANDOCHEION, *Luke* x. 34; KATALUMA, rendered "guest-chamber" in the English versions, *Mark* xiv. 14; *Luke* ii. 7, and xxii. 11), is signified a place of instruction (n. 706δ).

Innocence (*Innocentia*), **Innocent** (*Innocens*).—(See *Embryo, Infant, Lamb*.)

The good of innocence, which proceeds from the Lord, is the

very good of heaven; and so far as angels receive this good, so far they are angels. This good reigns with the angels who are in the third or inmost heaven; wherefore they who are in that heaven appear as infants, when seen by other angels (n. 314a).

The Lord as to the Divine Human was innocence itself (n. 314c).

Innocence, viewed in itself, is love to the Lord (n. 314c).

Love to the Lord makes one with innocence; for they who are in that love are in innocence (n. 780b, 996).

Whereas "shedding innocent blood" signifies to destroy the good of love and of charity, all possible care was taken that innocent blood should not be shed; and if shed, that expiation should be made for the land (n. 329fg).

"*Innocens* (innocent)" represents

NAQI, *Isa.* lix. 7 (n. 329f).

"*Innocentia* (innocency)" represents

NIQQAYON, *Psa.* xxvi. 6 (n. 391d).

Insane.—(See *Mad.*)

Insect (*Insectum*).—There are in man natural affections of three degrees; so too in beasts. Insects of various kinds are in the lowest degree; in a higher degree are the flying things of the heaven; and in a still higher are the beasts of the earth that have been created from the beginning (n. 1201).

Beasts and wild beasts whose souls are evil affections have not been created from the beginning,—as mice, venomous serpents, crocodiles, basilisks, vipers, and the like, with the various kinds of noxious insects,—but they have arisen with hell, in swamps, marshes, in foul and fetid waters, and where there have been the effluvia of dead bodies, of excrement, and of urine, with which the malignant loves of infernal societies have communication (n. 1201).

Inspect, Look on (*Inspicere*).—No one was able "to open the book, or to look thereon (**BLEPO**)" (*Apoc.* v. 3), signifies that no one has from himself a knowledge and perception of the life of all in general and of each one in particular (n. 304a); or, what is the same, that no one is able to know, to cognize and to explore all persons and all things (n. 306).

Inspection (*Inspectio*).—When the good are being separated from the evil,—and this is effected by the Lord by a remiss (*or* less intense) influx of His Divine, and by inspection into those things which are of spiritual affection with angels

and spirits,—then the Lord causes those who are interiorly good and who thence are exteriorly good also, to turn to Him, and so to turn away from the evil (n. 426).

Inspiration (*Inspiratio*), **Breathe on** (*Inspirare*).—How the Word has been inspired by the Divine; and that it was written from an inspiration such that nothing else in the world can be compared with it (n. 1079).

The French Church acknowledged the Word to be divine, and attributed divine inspiration to every thing of the Word (n. 1071).

“To answer,” when predicated of the Lord, signifies influx, inspiration, perception and information (n. 471).

What is signified (*Gen.* ii. 7) where it is said that “Jehovah breathed (*NAPHACH*) into the nostrils” of Adam (n. 130): also what is signified (*John* xx. 22) by “the Lord’s breathing (*EMPHUSAO*) on the disciples” (n. 130).

Instinct (*Instinctus*).—It is a matter of common knowledge that animals of every kind know very many things from an inborn and inherent [faculty] that is called instinct, and also nature. The knowledge of such things, viewed in itself, is spiritual; so, too, is the affection from which it comes: the clothing of these is from Nature; and their production is through Nature (n. 1197).

Institution (*Institutio*), **Institute** (*Instituere*).—By the combat of Jacob with the Angel (*Gen.* xxxii. 25–32) is described the consummacy with which Jacob and his posterity insisted on possessing the Land of Canaan, by which is meant that the church should be instituted with them (n. 710b).

The church instituted with the sons of Israel (n. 448c, 540b, 608b).

Instruct (*Erudire*).—“*Erudire* (to instruct)” represents
BIN, *Dan.* xi. 33 (n. 811b).

Instruction (*Instructio*).—It is to be observed that, although a person lives well, yet he cannot come into heaven before he is in truths. There are therefore places of instruction for those who are to come into heaven; for no one can come thither before he has been instructed (n. 478).

Instrument (*Instrumentum*).—(See *Vessels*.)

By instruments that are played by striking, and by wind instruments, is described the joy of those who are of the celestial kingdom; but by stringed instruments and by singing is described the gladness of those who are of the spiritual kingdom (n. 863b).

It is said (*Ps.* lxxi. 22; see margin of authorized version), "I will confess to Thee thy truth with the instrument ($\kappa\epsilon\lambda\iota$) of the psaltery, O my God; unto Thee will I sing with the harp, O Thou Holy One of Israel;" because by "the psaltery" is signified spiritual good or the good of truth, and by "the harp" is signified spiritual truth, or the truth of good; and confession is made from both (n. 323^b).

Insurgent.—(*See Rise against.*)

Intellectual (*Intellectuale*).—By means of knowledges and cognitions that have been implanted in the natural man, the intellectual is formed, so that man may become rational (n. 654^k).

Intelligence, Understanding (*Intelligentia*), **Intelligent** (*Intelligens*).—The reason why not every man is intelligent and wise, is, because he who is not, has by his life closed in himself the receptacle of celestial love (n. 1224).

"The intelligent (*intelligens*, SAKHAL)" (*Dan.* xii. 3; the English versions have "They that be wise,") are they who are in truths (n. 72).

"*Intelligens* (intelligent)" represents

BIN, *Isa.* v. 21, rendered "prudent" in the English versions (n. 376^g).

Intelligence is thought from understanding (n. 518^a).

The distinction between intelligence and wisdom is, that intelligence is such understanding of truth as the spiritual man has, and wisdom such understanding of truth as the celestial man has (n. 280^b).

Wisdom is predicated of spiritual goods and truths, and intelligence of natural goods and truths (n. 408).

Wisdom is in the third degree, intelligence (*or* understanding) in the second, and knowledge in the first or ultimate degree; they are therefore named in the Word in this order (n. 1170).

True intelligence is from the Lord, through the Word (n. 281^b).

False intelligence is from man's proprium (n. 281^b; compare n. 617^{b,c}).

Man's own intelligence is reasoning from falsities (n. 281^b).

"*Intelligentia* (intelligence)" represents

TIBHUNAH, *Exod.* xxxi. 3, rendered "understanding" in the English versions (n. 1170);

Fer. x. 12, rendered "discretion" in the authorized version, and "understanding" in the revised (n. 644^c).

"He that hath understanding (NOUS)" (*Apoc.* xiii. 18) signifies those who are in enlightenment (n. 845).

Intentions (*Intentiones*).—The loves of self and of the world, or the enjoyments of life derived from them, which are perpetual, turn all thoughts and intentions to self and the world. The interiors of man, which are of his mind, are actually turned to his own loves, downwards and outwards (n. 159).
 When man loves God above all things, and the neighbor as himself, the Lord then turns to Himself the interiors that belong to man's mind, or to his thought and intention (n. 159).

Intercession (*Intercessio*).—By "intercession" is meant the Lord's perpetual remembrance of man (n. 810; compare n. 805b(v.)).

Interior (*Interior*).—There are two internals in man, one beneath and the other above. The internal which is beneath is that in which man is, and from which he thinks, while he lives in the world, for it is natural; this, for the sake of distinction, shall be called the *interior* (n. 940).

Man's interior is purified in no other way than by desisting from evils according to the precepts of the decalogue (n. 939).

When man's interior has been purified from evils, then is the internal opened which is above the interior, and which is called the spiritual internal (n. 941). (*See Internal.*)

Interlaced, Braided, Inweaving (*Implexus*).—"Things interlaced (or 'thick boughs') (*"BHOTH"*)" (*Ezek.* xxxi. 3) are matters for knowledge belonging to the natural man (n. 388c).

By "baldness in place of braided work [of hair] (*MIGSHEH*)" (*Isa.* iii. 24), is signified foolishness in the place of knowledge (n. 637b).

"Her clothing of inweavings (*MISHBETZOTH*) of gold" (*Psa.* xlv. 13), signify clothing truths, formed from the good of love (n. 863b).

Intermediates (*Intermedia*).—That intermediates co-exist in ultimates, is plain from the axiom that there is nothing in the effect which is not in the cause, and thus from the continuity of causes and effects from what is first even to what is last (n. 1207).

Internal (*Internum, Internus*).—There are two internals in man, one beneath and the other above. The internal which is beneath is that in which man is, and from which he thinks, while he lives in the world, for it is natural; this, for the sake of distinction, shall be called the *interior*; but the internal which is above is that into which man comes after death, when he enters into heaven (n. 940).

When man's interior has been purified from evils, by desisting

from them and shunning them because they are sins, then is opened the internal which is above it, called the spiritual internal: this communicates with heaven; and therefore man is then intromitted into heaven and conjoined with the Lord (n. 940; *see also*, n. 654a, 941, 945).

The internal man is purified by knowing, understanding and thinking of the truths of the Word; and the external man by willing and doing them (n. 475a).

In those who think insincerely and unjustly concerning the neighbor, although they speak and act otherwise, the internal spiritual man is closed, and only the internal natural man is opened (n. 195a).

Internal sense (*Sensus internus*).—(*See INTERNAL SENSE, under Word.*)

Internal goods and truths are those contained in the internal or spiritual sense of the Word (n. 376a).

The natural sense from the spiritual, is called the internal sense; also the spiritual-natural sense (n. 1061).

Interpret.—(*See Translate.*)

Intreat the favor of, Implore, Beseech (*Deprecari*).—The interior things of the church, of the Word and of worship are signified (*Zech.* viii. 22; *Mal.* i. 9) where it is said that “the faces of Jehovah” are to be seen, sought, and implored (**CHALAH**) (n. 412c).

See also Ps. xlv. 12 (n. 863d).

Introduce.—(*See Bring.*)

Intromission (*Intromissio*), **Intromit** (*Intromittere*).—Introspection is an intromission of the sight; and the sight is intromitted into heaven when the sight of the eyes of the body is dimmed; then the sight of the eyes of the spirit is enlightened (n. 260½).

After man has been intromitted into heaven by the opening of his internal, and receives light therefrom, then are communicated to him the same affections which the angels of heaven have, together with their pleasantnesses and enjoyments (n. 942).

Intuition.—(*See Looking.*)

Intuitive (*Intuitivum*).—Both the scientific and the rational are in the natural man; one end of this man is what belongs to science and to knowledge, and the other end is what is intuitive and of thought (n. 569d).

Invisible (*Inconspicuus, Invisibilis*).—It is a common thing in the spir-

itual world for one to become invisible (*inconspicuous*) when he turns away from another (n. 426).

To believe in the invisible is not far from believing in the inmost of Nature (n. 52).

Inward parts.—(See *Belly*.)

Inweaving.—(See *Interlaced*.)

Ir Cheres.—"Ir Cheres" (*Isa.* xix. 18) is doctrine flashing from spiritual truths in the natural; for *IR* means city, and "city" signifies doctrine; *CHERES* means brilliancy, as of the sun (n. 391d; compare n. 654b).

The English versions are based on the reading, *IR HERES*. Gesenius gives his approval to the reading recognized by Swedenborg, *IRCHERES*. See the margin of the revised version.

Ireland (*Irlandia*).—Within Babylon there are those in the kingdom of France, and many others in Holland, England, Scotland and Ireland, who have not taken from the Lord the prerogative of saving men, and who have not deprived the Word of divine holiness (n. 1070).

Iron (*Ferrum, Ferreus*).—By "iron" is signified natural truth (n. 70).

"Iron" is truth in ultimates (n. 650d).

By "iron" is signified truth in the natural man; "a rod of iron" (*Apoc.* xii. 5) is the power of natural truth from spiritual (n. 726).

"Iron" in the opposite sense is the false (n. 386b).

They called the last of the ages "the iron age," for the reason that then was the reign of truth alone, without good; and when this reigns, then also the false reigns (n. 70).

"*Ferrum* (iron)" represents

BARZEL, *Deut.* viii. 9 (n. 70); xxxiii. 25 (n. 70, 438);

1 Kings vi. 7 (n. 585b);

Ps. ii. 9 (n. 176, 177, 727b);

Isa. xlv. 12 (n. 386b, 587b); lx. 17 (n. 70, 176, 365e);

Jer. xvii. 1 (n. 391g);

Ezek. xxii. 18, 20 (n. 540b);

PARZEL (Chaldee), *Dan.* ii. 33, 34, 35 (n. 1029b); verses 41, 42, 43 (n. 176); iv. 15 (n. 650d); v. 4 (n. 220b); verse 23 (n. 1029c); vii. 7 (n. 1029c);

SIDEROS (noun), *Apoc.* xviii. 12 (n. 1147);

SIDEREOS (adjective), *Apoc.* ii. 27 (n. 176, 727b); ix. 9 (n. 557); xii. 5 (n. 176, 726); xix. 15 (n. 176, 727b).

Isaac.—By "Abraham" in the Word is meant the Lord as to the celestial Divine, by "Isaac" as to the spiritual Divine, and by "Jacob" as to the natural Divine. The spiritual Divine, signified by "Isaac," is the divine truth, which

strikes natural men with terror; and whereas Laban was a natural man, therefore Jacob made oath to him (*Gen.* xxxi. 53) by "the fear" or "the terror of Isaac" (n. 696*d*).

(See passages of the Sacred Scripture, n. 252*a*, 376*c*, 537*a*, 624*c*, 696*d*, 701*d*, 721*b*, 768*c*.)

Ishmael.—It is said concerning Ishmael (*Gen.* xvii. 20; xxv. 16) that "he should be blessed and increase," and that "twelve princes should be born of him," because he signified the external church with all its truths from good (n. 430*b*).

By "Ishmael, who was of the seed of the kingdom" (*or* "of the seed royal") (*Jer.* xli. 1–8) were represented those who are in the genuine truths of the church (n. 374*b*).

Island, Isle (*Insula*).—"Islands" in the Word do not mean islands, nor those who live on islands; but they mean the natural man as to the truths in him; and by "islands," in the abstract sense, are therefore signified the truths of the natural man (n. 406*a*).

"An island" signifies a nation remote from true worship, but still desiring to be enlightened (n. 50).

By "the islands which shall trust (*confident*; elsewhere we find *expectabunt*, meaning 'wait for,' as in the English versions)" (*Isa.* lx. 9), are meant nations that are in divine worship, but in that which is remote from the truths of the church (n. 242*d*).

"Islands in the sea" (*Ezek.* xxvi. 18) signify nations quite removed from truths, but which are desirous for knowledges (n. 275*a*).

In many passages by "islands" are signified nations that are about to come to the true worship of God (n. 50).

By "the islands of the nations" (*Zeph.* ii. 11) are signified falsities that are not of evil (n. 406*d*).

By "islands" in the opposite sense are signified falsities opposite to the truths which are in the natural man (n. 406*e*).

"*Insula* (an island)" represents

1, in all the passages of the Old Testament to which reference is here given:

NESOS, in those of the New Testament.

(Passages of the Sacred Scripture may be found, n. 50, 242*d*, 275*a*, 304*d*, 405*a, h*, 406*a–e*, 677, 1024, 1146.)

Israel.—(See *Church, Judah*.)

In the supreme sense, by "Israel" (*Isa.* xlix. 3) is meant the Lord; and "the Stone of Israel" is the Lord as to divine truth (n. 409*c*; compare n. 411*c*).

The Lord is called "the God of Israel" (2 *Sam.* xxiii. 3) from worship, and "the Rock of Israel" from divine truth from

which is worship (n. 411*d*): "the God of Israel," and "the Rock," is the Lord as to the Divine Human, and divine truth proceeding from it (n. 179; *compare* n. 329*b*).

The Lord as to the Divine Human is named "the Holy One of Israel," for the reason that by "Israel" is signified the church (n. 328*f*).

"Israel" and "Jacob" in the supreme sense mean the Lord, and in the respective sense the Lord's spiritual kingdom and the spiritual church; "Israel" the internal spiritual church, and "Jacob" the external (n. 340; *compare* n. 204*d*, 316*a*, 331*a*, 374*b*).

By "Israel" and by "the fathers" (*Hos.* ix. 10) are not meant the fathers of the tribes from the sons of Jacob, but those who were of the Ancient Church (n. 403*c*; *compare* n. 918).

Whereas a representative church was to be instituted with the sons of Jacob, it was on that account provided by the Lord that his sons should be twelve in number, that thus all of them together might represent all things of the church, and that each one might represent his own part; and from this it came to pass that twelve tribes existed from them, and that by the twelve tribes are signified all things of the church, and that by each tribe is signified some essential of it (n. 430*b*).

With the sons of Israel, or Jacob's posterity, there was no church, but the church was simply represented; wherefore by "the sons of Israel" are signified all who are of the church (n. 448*d*).

The sons of Israel were to represent the church from its first rise to its end (n. 654*k*).

By the journeyings and the wanderings of the sons of Israel, in the forty years in the wilderness, were represented and signified the temptations of the faithful (n. 544).

That they were led into Egypt, and afterwards into the wilderness, and at last into the Land of Canaan, represented the rise, the progress, and at last the establishment of the church with man (*concerning which, much more may be seen*, n. 654*k*).

The Jews represented the celestial kingdom of the Lord, or the celestial church; but the Israelites represented His spiritual kingdom, or the spiritual church (n. 405*g*).

(*More may be seen concerning the consummation of the Israelitish Church*, s. v. **Church**.)

(Passages of the Sacred Scripture, n. 39, 141*b*, 148, 179, 195*b*, 204*b*, 222*b*, 223*c*, 278*b*, 280*b*, 304*d-f*, 313*b*, 315*c*, 316*a,b*, 328*c,d,f*,

329*d*, 331*a*, 336*b*, 340*c,d*, 365*f*, 374*b*, 375*e*(viii.), 376*b,c*, 386*b*, 391*d,g*, 392*e*, 401*d*, 403*c*, 405*b,c,g-i*, 409*c*, 411*c,f*, 422*b*, 430*b*, 431*b*, 433*a,c,d,f*, 435*b*, 448*b-d*, 453*a*, 483*b*, 540*b*, 544, 585*b*, 601*a,b*, 624*c*, 638*b*, 653*a*, 654*c,d,i,k,l*, 677, 701*c*, 710*a,b*, 724*b*, 734*c*, 741*d*, 811*c*, 866, 1029*d*.)

Issachar.—In Hebrew *Issachar* means hire, or reward. Those who have regard to reward for the good things that they do, and thus place merit in works, are meant by “Issachar” in Israel’s prophecy concerning his sons (n. 445).

The three tribes of Judah, Issachar and Zebulon encamped on the east of the Tent of Meeting (*Num.* ii. 3–10), because these three tribes signified the heaven where the good of love is; the tribe of Judah, the good itself; the tribe of Issachar, its affection; and Zebulon, its conjunction with truths (n. 445).

The reason why “Issachar” (*Apoc.* vii. 7) signifies faith (n. 445).

(See also articles n. 431*c*(i., ii.), 438.)

Issue (*Fluxus*).—“*Fluxus* (an issue)” represents

ZOBH, *Lev.* xv. 3 (n. 163).

“He that hath an issue (*affectus fluxu*, **ZOBH**)” signifies those who are in natural love separate from spiritual (n. 163).

— (*Effluvium*).—“The flesh of asses” (*Ezek.* xxiii. 20) is the voluntary proprium, and “the issue (**ZIRMAH**) of horses” is the intellectual proprium from it, which pervert all things (n. 654*i*).

Ivory (*Ebur*, *Eburneum*).—“Ivory” signifies rational truth; for by “the elephant” is signified the natural in general; and therefore by “ivory,” which is from his tooth, and from which he has power, also because it is white, and also has a power of resistance, is signified rational truth, which is the most excellent truth of the natural man (n. 1146).

By “ivory, apes, and peacocks” (1 *Kings* x. 22) are signified truths and goods of the external church (n. 514*b*; compare n. 1142).

“*Ebur* (ivory)” represents

SHEN, *Ps.* xlv. 8 (n. 1146);

Ezek. xxvii. 6, 15 (n. 1146);

Amos iii. 15 (n. 1146); vi. 4 (n. 163, 1146):

SHENHABBIM, 1 *Kings* x. 22 (n. 514*b*).

“*Eburneum* (of ivory)” represents

SHEN, 1 *Kings* x. 18 (n. 253*b*),

ELEPHANTINOS, *Apoc.* xviii. 12 (n. 1146).

Jacob.—(See *Israel*.)

By "Jacob" is meant the natural Divine (n. 696*d*, 768*c*).

The Lord is called "Jehovah" from the Divine in first [principles] (*Ps.* cxxxii. 2); He is called "the Mighty One of Jacob" from the Divine in ultimates, in which is divine power in its fulness (n. 684*c*).

By "the seed of Jacob" is signified natural divine truth, proceeding from the Lord (n. 768*c*).

By "the fountain of Jacob" (*John* iv. 6) is meant the Word, and thus also the Lord as to the Word (n. 483*b*).

By "Jacob" and "Israel" is signified the Lord's spiritual kingdom (n. 278*b*).

By "Jacob" (*Num.* xxiv. 5) is signified the church which is in the good of doctrine and of life, and by "Israel" the church which is in truths from good (n. 799*b*).

By "the house of Jacob" are meant those who are in the good of life (n. 448*c*).

Whereas by "Jacob" in the Word is signified the external church, which is with those who are in natural light, and live a moral life from the obedience of faith, though not from internal affection, therefore when there is discourse about Jacob there appears in the spiritual world on high at the right as it were a man lying on a bed (n. 163).

Jacob and his posterity, even from their fathers, were merely natural, consequently opposed to the good of heaven and the church; for he who is natural and not at the same time spiritual is opposed to that good. Now whereas Jacob and his posterity were such, and whereas they rejected all such good, and this from the very first, it is therefore said of Jacob that "he supplanted his brother (*or* 'took his brother by the heel') in the womb" (*Hos.* xii. 3). Moreover by the combat of Jacob with the angel (*Gen.* xxxii. 25-32) is described the contumacy with which they insisted that they would possess the Land of Canaan, by which is meant that the church should be instituted with them. The Israelitish and Jewish nation was not chosen, but it was received, to represent the church, because of the contumacy with which their fathers and Moses insisted (n. 710*b*).

Whereas a representative church was to be instituted with the sons of Jacob, it was on that account provided by the Lord that his sons should be twelve in number, that thus all of them together might represent all things of the church, and that each one might represent his own part. From

this it came to pass that twelve tribes existed from them (n. 430*b*).

(Passages of the Sacred Scripture may be seen in articles n. 148, 163, 222*b*, 252*a*, 278*b*, 304*f*, 315*c*, 328*c*, 329*d*, 340*d*, 374*b*, 376*c*, 381, 391*d*, 392*e*, 405*b*, 422*b*, 430*b*, 433*c*, 434*a*, 448*c*, 483*b*, 537*a*, 617*b*, 677, 684*c*, 696*d*, 701*d*, 710*e*, 724*d*, 741*d*, 768*c*, 799*b*, 811*c*, 1029*d*.)

Jabin (*Jabinus*).—By the combat against Sisera, the chief of the army of Jabin king of Canaan (*Judges* iv. 2, 18), was represented spiritual combat against the evil infesting the church (n. 439).

Jachin.—(See *Porch*.)

Sustaining truths are signified by “the two pillars, Jachin and Boaz” (1 *Kings* vii. 15–22), which Solomon set up in the porch of the temple (n. 219).

Jah.—(See *Hallelujah*, *Jehovah*.)

God is called “Jah” from *esse*, and Jehovah from *esse* and *existere*, in Himself (n. 1206).

“The song of Jah” (*Isa.* xii. 2) signifies celebration and glorification of the Lord (n. 326*b*).

By “the tribes of Jah” (*Psa.* cxxii. 4) are signified truths from good, which are from the Lord (n. 431*b*).

James the Apostle (*Jacobus Apostolus*).—By the Lord’s three disciples, “Peter, James and John,” are signified the first and primary essentials of the church, in a series: for “Peter” signifies truth in the understanding; “James” truth in the will, and “John” truth in act (n. 444*b*).

The twelve disciples of the Lord represented the church as to all things of faith and charity in the aggregate; and Peter, James and John represented faith, charity, and good works, in their order; Peter representing faith, James charity, and John good works (n. 785*b*).

(See also articles n. 8, 9, 64, 411*d*, 600*b*, 721*b*, 820*a*, 821*b*.)

Japhet (*Japhetus*).

See *Gen.* ix. 21–23 (n. 240*b*).

Jareb.—By “the Assyrian” and “king Jareb” (*Hos.* v. 13) is signified the perverted rational, as to good and as to truth (n. 962).

Jashar (*Jaschar*), *Book of the Upright* (*Liber Recti*).—The *Book of Jaschar*, or the *Book of the Upright* (*Jos.* x. 13) was prophetic (n. 401*d*).

(See *Ancient Word*.)

Jasper (*Jaspis*).—By “the jasper” is signified the divine love of

truth, or the proceeding divine truth; also spiritual love of truth (n. 268).

"*Jaspis* (jasper)" represents

YASHPEH, *Exod.* xxviii. 20 (n. 717^b);

Ezek. xxviii. 13 (n. 717^c);

IASPIS, *Apoc.* iv. 3 (n. 268); xxi. 11, 18, 19 (n. 268).

Javan.—By "Javan, Tubal and Meshech" (*Ezek.* xxvii. 13) are signified those who are in external worship (n. 355^c).

By "Javan and Thubal" (*Ezek.* xxvii. 13) is signified representative external worship (n. 750^e).

By "sons of Javan" (*Zech.* ix. 13) are signified external truths (n. 724^c).

Javelin (*Faculum*), **Throwers of the javelin** (*Faculatores*), **Shoot** (*Faculari*).—"The bow" signifies doctrine fighting, or doctrine from which there is combat against things evil and false; and "arrows," "javelins" and "darts," signify the truths of doctrine which combat (n. 357^a).

In the opposite sense, "javelins" and "arrows," and so "throwers of the javelin" and "archers," signify combat from falsities of doctrine against truths (n. 448^b).

"To shoot in darkness the upright in heart" (*Ps.* xi. 2; see revised version), signifies to deceive those who are in truths from good (n. 357^c).

"*Faculari* (to shoot)" represents

YADHAI, *Jer.* i. 14 (n. 357^c);

YARAH, *Ps.* xi. 2 (n. 357^c); lxiv. 4 (n. 357^c);

RABHABH, *Gen.* xlix. 23 (n. 357^a, 448^b).

"*Faculatores*" represents

RABH, *Jer.* i. 29, rendered "archers" in the English versions (n. 357^c);

RAMAH, *Ps.* lxxviii. 9; here, in connection with "bows" it is rendered "carrying" in the English versions; but the authorized version has "throwing forth" in the margin (n. 357^b).

Jaw, Cheek bone (*Maxilla*).—All things in the province of the mouth, as "the throat," "the mouth" itself, "the lips," "the jaws," "the teeth," signify such things as belong to the perception and understanding of truth, because they correspond to them. "The jaw" signifies the perception and understanding of interior truth; "the right jaw (or right cheek bone)" the affection and the consequent perception of it, and "the left jaw (or left cheek bone)" its understanding (n. 556^b).

"The jaws" (*Isa.* xxx. 28) are thoughts from the corporeal sensual, and thus from fallacies (n. 923).

"*Maxilla* (jaw)" is the rendering of

L'CHI, *Ps.* iii. 7 (n. 556a);
Isa. xxx. 28 (n. 923).

"*Maxilla* (cheek, or cheek bone,)" is the rendering of

SIAGON, *Matt.* v. 39 (n. 556b).

Jazer (*Jæser*).—By "Jazer," "the vine of Sibmah," and by "Heshbon" and "Elealeh" (*Isa.* xvi. 9), are signified the men of the external church, who explain the Word so as to favor the loves of the world (n. 911b).

See also *Jer.* xlviii. 32 (n. 376c).

Jehoiakim (*Jojakimus*).—By Jehoiakim, king of Judah, who burnt the roll written by Jeremiah (*Jer.* xxxvi. 10-31), was represented the truth of the church, which was perishing (n. 481).

Jehoshaphat.—That "the ships under king Jehoshaphat were broken" (1 *Kings* xxii. 48), signifies the devastation of the church as to its truths and goods (n. 514b).

"The valley of Jehoshaphat," where was the judgment (*Joel* iii. 12), signifies falsification of the Word (n. 911b).

Jehovah.—God is called "Jah" from *esse*, and "Jehovah" from *esse* and *existere*, in Himself (n. 1206).

By "Jehovah" is meant the divine *esse*, and by "God" the divine *existere* in heaven (n. 24).

"Jehovah" has a similar meaning with "Who is, who was, and who is to come" (n. 23).

The Lord is called "Jehovah" from the Divine in first [principles], and "the Mighty One of Jacob" from the Divine in ultimates (n. 684c).

Whereas the truths of heaven and the church are meant in the Word by "hosts (or armies)" therefore Jehovah is called in the Word "Jehovah Zebaoth," and "Jehovah God Zebaoth," that is "of hosts" (n. 573a). (See *Zebaoth*.)

"Jehovah" of the Old Testament is called "Lord" in the New (n. 689).

The most ancient people, more than their posterity, worshipped God visible under Human form: that they also saw God as a Man, the Word testifies; for it says of Adam, that he heard the voice of Jehovah walking in the garden; of Moses, that he spake with Jehovah mouth to mouth; of Abraham, that he saw Jehovah in the midst of three angels; also that Lot spake with two of them; Jehovah was also seen as a Man by Hagar, by Gideon, by Joshua, by Daniel as the Ancient of Days and as the Son of Man: in like

manner He was seen by John as the Son of Man in the midst of seven candlesticks; also by other prophets (n. 1116).

Before the advent of the Lord, Jehovah was celebrated by songs; but after the Lord came into the world and manifested Himself, the Lord, too, was celebrated by songs; now, however, in the church which is hereafter to be established, and which is meant by "the New Jerusalem," the Lord will be celebrated alone (n. 857).

(Passages of the Sacred Scripture may be seen, n. 23, 24, 32, 110, 220a, 298b, 340a, 391d, 400b, 401b, 405g, 406b, 411c, 412f, 453b, 573a, 653b, 684c, 689, 850b, 857, 1206.)

— **Jehovih.**—The Lord is called "the Lord Jehovih" when good is treated of (n. 601a).

The Lord is called "God" in the Word from divine truth, and He is called "Jehovah" and also "the Lord Jehovih" from divine good (n. 850b).

Jericho.—(See *Rebuilt*.)

By "the city Jericho" is signified instruction in the knowledges of good and truth, through which knowledges man is introduced into the church; for Jericho was a city not far from the Jordan, which river signifies introduction into the church. And whereas "Jericho" signified instruction, it also signified good of life; for no one can be instructed in truths of doctrine who is not in the good of life (n. 700d).

When the Land of Canaan was held in possession by idolatrous nations, the signification of places and of cities in that land was changed to the opposite; and consequently "Jericho" then signified profanation of truth and good, thus the doctrine of the false and the evil which perverted the goods and truths of the church, and profaned them (n. 700d).

(See also articles n. 444c, 458b, 502b.)

Jerusalem (*Hierosolyma*).—(See *New Jerusalem*.)

"Jerusalem" (*Isa.* lxvi. 12, 13) is the Lord's church in the heavens and on earth (n. 175a).

By "Jerusalem" (*Ezek.* xvi. 3, 13, 19) is signified the church: first the Ancient Church, and afterward the Israelitish Church (n. 619b; compare n. 83, 617b).

By "Jerusalem" (*Zech.* viii. 42) is meant the new church to be established by the Lord (n. 433d).

By "the New Jerusalem," in the *Apocalypse*, is signified a new church in the heavens and on earth (n. 288b; com-

- pare* n. 100, 223^{a,c}, 224, 431^b, 629^b, 652^d, 670, 732, 758, 764, 857, 870, 948, 1044, 1183).
- By "Jerusalem" is signified the church as to doctrine and worship (n. 102^a).
- "Jerusalem" is the church where is true doctrine (n. 195^b).
- "Zion" in the Word signifies the Lord's celestial kingdom, and thus also the celestial church; and "Jerusalem" signifies the spiritual kingdom, and the spiritual church (n. 195^b).
- Where Samaria and Jerusalem are mentioned together, by "Samaria" the metropolis of the Israelites is signified the spiritual church, and by "Jerusalem" the metropolis of the Jews the celestial church, each as to doctrine (n. 555^b; *compare* n. 576, 653^b, 724^e, 960^a).
- By "the places about Jerusalem" (*Fer.* xvii. 26) are signified truths of doctrine in the natural man (n. 449^b).
- By "the suburbs of Jerusalem" (*Zech.* ii. 4) is signified the church consisting of those who would outwardly receive the divine proceeding from the Lord (n. 629^a).
- By "Jerusalem, the mountain of holiness" (*Isa.* lxvi. 20) is signified the church in which charity reigns (n. 1155).
- "Virgins of Jerusalem" (*Lam.* ii. 10) signify those in the church who are in affection for truth (n. 637^b; *compare* n. 863^a).
- In the opposite sense, by "Samaria" is signified the church in which there are not truths but falsities, and by "Jerusalem" the church in which there are not goods but evils (n. 240^b).
- By "the King of Jerusalem" is signified the truth of the church altogether vastated by falsities (n. 401^d).
- In the city Jerusalem and about it, all places corresponded to places in the spiritual world, for in that world the habitations are according to divine order; in the midst are those who are in the greatest light or wisdom, and in the borders those who are in the least; and whereas "Jerusalem" signified heaven and the church as to doctrine, hence also the places there were representative according to their quarters and their distances from the temple and from Zion (n. 659^f).
- Where it is said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee!" (*Matt.* xxiii. 37,) by these words in the spiritual sense is meant that they extinguish all divine truth that they have from the Word (n. 624^d).

(More concerning Jerusalem may be seen in the following articles,

in most of which occur passages of the Sacred Scripture containing the word "Jerusalem:"—n. 39, 83, 100, 130*b*, 141*b*, 175*a*, 195*b*, 205, 208*b*, 223*a-c*, 224, 240*b*, 242*d*, 252*b*, 253*a*, 268, 270, 272, 275*b*, 279*a*, 282, 283*b*, 288*b*, 294*b*, 298*b*, 315*b*, 316*b*, 324*d,e*, 329*f*, 340*c*, 355*a,c*, 357*a*, 365*b,f,g*, 372*b*, 374*c*, 375*e*(vi., viii.), 376*c,f*, 386*b*, 388*c*, 391*e*, 392*e*, 395*c*, 401*d*, 403*e*, 405*b,d,e,i*, 427*a*, 430*b*, 431*b*, 433*c*, 439, 444*b,c*, 449*a,b*, 453*b*, 455*b*, 458*b*, 475*b*, 502*b*, 514*c*, 538*a*, 540*b*. 555*b*, 576, 584, 600*b*, 608*b*, 612, 617*b*, 619*a,b*, 629*a,b*, 632, 633*b*, 637*b*, 638*c*, 652*b-d*, 653*b*, 659*e,f*, 670, 684*e*, 700*f*, 714*c*, 721*a*, 724*d,e*, 725*b*, 730*b*, 732, 734*d*, 740*c*, 741*b,c*, 750*f*, 758, 764, 850*a,c*, 857, 863*a*, 870, 948, 1044, 1183.)

Jeshurun.

See *Isa.* xliv. 2 (n. 409*c*).

Jesse (*Jischajus*).—That David might represent the Lord as to divine truth, the Lord was pleased to be born of the house of David, and also to be called "the Son of David," "the Root and Offspring of David," and "the Root of Jesse" (n. 205; *compare* n. 780*b*).

The Lord as to the Human is called "the Root of David," because all divine truth is from Him. For the same reason He is called "the Root of Jesse" (*Isa.* xi. 10); "Jesse" is here put for David, for he was David's father (n. 310).

Jest (*Joculari*).—To make jests from the Word and about the Word is to besprinkle the holy things of heaven with the dust of earth (n. 1064).

Jesuits (*Jesuitae*).—In the spiritual world, where the interiors of every one are opened and are thence made manifest, with the monks, and even with the Jesuits who from their genius were reputed in the world to be intelligent beyond others, the interiors appeared so empty and void that they knew not a single truth which leads to heaven: they have been thoroughly examined, and were seen to be such (n. 1044).

Jesus, Jesus Christ.—*Jesus* signifies salvation (n. 815*c*).

Jesus signifies safety (n. 460).

By "Jesus Christ" is meant the Lord as to the Divine Human, for the reason that this was the Lord's name in the world (n. 26; *compare* n. 49).

By the names "Jesus" and "Christ," are signified both the priestly and the royal [natures] of the Lord; that is, by "Jesus" is signified divine good, and by "Christ" divine truth (n. 31*b*).

It is known to some in the world, and it is fully known in heaven, that no one is able from himself to name Jesus, but from Him (n. 388*e*).

The names "Lord" and "Jesus Christ" are not pronounced

as in the earths; but instead of those names, a name is formed from the idea of all things that are known and believed respecting Him (n. 102a).

(See articles n. 26, 31b, 49, 102a, 388e, 460, 684c,d, 815c, 895, 1050.)

Jew (*Judaeus*), **Jewish nation** (*Judaica gens*).—(See **Judah**.)

A representative church was instituted with the Jewish nation, but in the nation itself there was no church. The nation of Israel and Judah was not chosen, but it was received to represent the church, on account of the contumacy with which their fathers and Moses insisted. As to the nation itself, there was therefore not a church but a representative of a church. Their worship was merely external, without any internal worship. They were wholly unacquainted with the internals of worship, neither did they wish to know them. Their interiors, which pertain to thought and affection, were filthy, full of the loves of self and the world. The Word was wholly closed to them, and it is so still. But this nation, beyond others, was such that it could be in a holy external, with closed internal. Their holy external was miraculously elevated into heaven by the Lord, and thus the interiors of worship, of the church, and of the Word, were perceived there. It matters not what is the quality of the person that represents; for representation regards the thing represented, and not the person. Whereas they could be in a holy external without the internal, they could therefore represent the holy things of the church and of heaven. This nation was idolatrous in heart; their worship, also, viewed as it was in that nation, was idolatrous because it was external without internal. They worshipped Jehovah only as to name, and solely on account of miracles. They are in error who believe that the Jews are to be converted at the end of the church, and to be brought back into the Land of Canaan. They have been preserved for the sake of the Word in the original language (*concerning which much more may be seen*, n. 432a,c-f).

(See articles n. 119, 122, 211, 279a, 374b, 376e, 384, 405g,i, 433a,c-f, 455a, 475a, 587d, 589, 695b, 717d, 730b, 815b, 960a, 1070, 1176.)

Jewel.—(See **Ring**, **Vessels**.)

Jezebel.—"The woman Jezebel" signifies the church wholly perverted. And whereas all perversion of the church exists from the loves of self and of the world, hence by "Jezebel" is signified enjoyment in those two loves (*concerning which more may be seen*, n. 159, 160).

Jezreel (*Jisreeel*).

See *Hos.* ii. 22 (n. 304e, 375e(viii)).

Job (*Hiobus, Hiob*).—Job was of “the sons of the east” (n. 422*d*).

That Job’s friends “rent every one his mantle, and sprinkled dust upon the head towards heaven” (*Job* ii. 12), was significative of mourning for Job, who seemed as if he were damned (n. 1175).

Job said of himself, “I brake the grinders of the unrighteous, and I plucked the spoil out of his teeth” (*Job* xxix. 17): “I brake the grinders of the unrighteous,” signifies that he fought against falsities and overcame them; “I plucked the spoil out of his teeth,” signifies that he freed others from falsities by instructing them (n. 556*c*).

The most ancient books, among which is the book of *Job*, were written by mere correspondences; for when it was written, the knowledge of correspondences was the knowledge of knowledges; and they were esteemed above all others who were able to compose works most abounding in the most significant correspondences. Such is the book of *Job*: but the spiritual meaning gathered there from correspondences does not treat concerning the holy things of heaven and the church, like the spiritual sense in the *prophets*; wherefore it is not a book of the Word; nevertheless passages are adduced from it on account of the correspondences of which it is full (n. 543*d*).

The book of *Job* is a book of the Ancient Church, full of correspondences, in accordance with the mode of writing of the time; it is a book of great excellence and use (n. 740*c*).

John the Apostle (*Johannes Apostolus*).—By John was represented the good of charity (n. 229).

John represented the church in respect to good works (n. 785*b*).

A revelation was made to John because he represented the good of charity or the good of love (n. 8).

Arcana of divine wisdom are promulgated by appearances before the angels of the ultimate heaven. Those in that heaven who are intelligent perceive these arcana from correspondences; the lowest among them, however, do not perceive them, but only know that arcana are contained within the appearances, and inquire no further. John was with the latter class when he was in the spirit, or in vision (n. 369).

That John, and not Peter, was the first of the Apostles, is plain from the fact that it was John who lay at the breast of the Lord, and who followed Him (n. 229).

That John took Mary to his own home (*John* xix. 27) signified that the church will be where there are good works, or the good of charity (n. 9, 785*b*).

(See articles n. 8, 9, 10, 19, 45, 64, 229, 250c, 369, 411d, 600b, 619a, 785b, 820a, 821b, 822.)

John the Baptist (*Johannes Baptista*).—Washing and baptizing did not purify the Jews from falsities and evils, but were only representative and significative of purification from them; this, however, was accepted in heaven, as if they were themselves purified; and so heaven was conjoined with the people of that church by John's baptism; and when heaven was thus conjoined to them, the Lord, who was the God of heaven, could manifest Himself there, and could there teach and sojourn (n. 724b).

It is said of John that he went before the Lord in the spirit and power of Elias, and that He was Elias, for the reason that like Elias he represented the Lord as to the Word, and therefore signified the Word which is from the Lord (n. 724b).

John the Baptist, like Elias, represented the Word: and by his raiment of camel's hair, and by his leathern girdle, and also by his food of locusts and wild honey, he represented the ultimate sense of the Word (*concerning which much more may be seen*, n. 543d, 619c).

(See also articles n. 66, 83, 130b, 242d, 475b, 543d, 619c, 624e, 710c, 724b, 730b.)

Joined (*Sociatus*).—By "Ephraim" who was joined (*CHABHAR*) to idols (*Hos.* iv. 17) are signified those who from their own intelligence falsify divine truths. By "the idols" to which he was joined, are signified falsities of religion (n. 376g; *compare* n. 419e).

Jonah, Jonas (*Jonas*).—Whereas the Jewish nation was, more than others, in the love of self, and in falsities from that love, those of that nation therefore willed well to themselves alone, and not to the gentiles, for they hated them: and whereas that nation was of such a character, and Jonah represented it, it therefore enraged him greatly that Jehovah spared Ninevah; for the gentiles are signified by Ninevah (n. 401h). (*See Gourd.*)

In Hebrew *YONA* means a dove; and by "a dove" in the spiritual sense is signified the good of charity: therefore by "the son of Jonas" is signified the truth of that good (n. 443a).

"Simon of Jonas" signifies truth from good, or faith from charity (n. 411d).

(See articles n. 411d, 443a, 706b, 820b.)

Jonathan.—By "Saul" as king, and by "Jonathan" as the king's

son (2 *Sam.* i. 23), is meant truth keeping the church in safety (n. 278c).

(See also articles n. 281b, 357b, 395c, 619b.)

Jordan (*Jordanes*).—(See *Canaan*.)

By “the river Jordan” is signified entrance into the church, and consequently “the waters of the Jordan” signify first truths, by which entrance is effected (n. 395c): they are such truths as there are in the literal sense of the Word, for these give the first introduction (n. 700c).

By “the river Jordan” was also signified entrance into the internal or spiritual church; for by the regions beyond the Jordan, where the tribes of Reuben and Gad and the half tribe of Manasseh were assigned their inheritance, was signified the external or natural church; and whereas the river was between those regions and the Land of Canaan, and gave the means of crossing, it therefore signified entrance from the external church which is natural into the internal church which is spiritual. For this reason baptizing was instituted there; for baptizing represented man’s regeneration, by which the natural man is introduced into the church and becomes spiritual (n. 569a; compare n. 434c).

In the opposite sense, by “the Jordan” and “its waters” are signified the falsities of evils which bear one to hell. These waters were therefore parted and removed (*Jos.* iii. 1–17; iv. 1–20), that a crossing might be given to the sons of Israel who were to represent the church (n. 700c).

(See articles n. 395b, 405c, 406d, 430b, 434c, 447, 475b, 514c, 518b,d, 569a, 700c,d.)

Joseph (*Josephus*).—By “Joseph” in the supreme sense is signified the Lord as to the spiritual Divine, in the internal sense the spiritual kingdom, and in the external sense salvation, fructification of good and multiplication of truth (n. 295c).

“The land of Joseph” signifies the spiritual church (n. 448b).

By “Joseph” is signified the celestial-spiritual, or the spiritual kingdom which is adjoined to the celestial kingdom (n. 440a): by “Joseph” is meant the celestial-spiritual, who are those who are highest in the spiritual kingdom, and in consequence communicate most closely with those who are in the Lord’s celestial kingdom (n. 401e; compare n. 405f).

“Of the tribe of Joseph were sealed twelve thousand” (*Apoc.* vii. 8) signifies the conjunction of those who are in the second heaven, with the Lord (n. 448a).

By “Joseph” is signified the conjunction of the celestial man

with the spiritual, and by "Benjamin" the conjunction of the spiritual man with the natural (n. 449*b*).

By Joseph was represented spiritual good, which in its essence is truth in understanding and in will (n. 693).

(Passages of the Sacred Scripture may be seen n. 163, 222*b*, 237*b*, 295*c*, 316*d*, 336*b*, 357*a*, 376*d*, 401*e*, 405*f*, 422*d*, 433*b*, 438, 440*a,c*, 448*a-d*, 449*b*, 654*f,l*, 693, 1145.)

Joshua (*Yehoschua*, *Joschua*).—By "Joshua the great priest" (*Zech.* iii. 1–3) is signified the Law or the Word; the falsification of the Word is signified by "his standing before the angel, clothed with polluted garments" (n. 740*c*).

Jotham.—Jotham's words to the citizens of Shechem (*Judges* ix. 7–16) (n. 638*c*).

Journeyings (*Itinera*).—By the journeyings and the wanderings of the sons of Israel, in the forty years in the wilderness, were represented and signified the temptations of the faithful (n. 544).

— (*Profeltiones*).—By "the journeyings of the sons of Israel in the wilderness" are signified temptations (n. 700*b*).

Joy (*Gaudium*).—(See *Gladness*, *Exult*, *Rejoice*.)

By "joy" (*Joel* i. 12) is signified spiritual joy, which is solely from good by truths (n. 458*b*).

"Joy" is predicated of the enjoyment from affection for good, and "gladness" of the enjoyment from affection for truth (n. 652*b*).

By "the voice of joy" (*Apoc.* xviii. 21) is signified exultation of heart from the good of love, and by "the voice of gladness" is signified glorification of soul from the truths of faith; for "joy" in the Word is said concerning good, and "gladness" concerning truth (n. 1182; compare n. 1189).

"*Gaudium* (joy)" (variously rendered in the English versions) represents

GIL, *Fer.* xlviii. 33 (n. 922*b*);

Joel i. 16 (n. 660);

MASOS, *Ps.* xlviii. 2 (n. 405*e*);

Isa. xxiv. 8 (n. 323*b*); xxxii. 14 (n. 410*c*, 730*b*); lxii. 5 (n. 1189); lxvi. 10 (n. 660);

Lam. v. 15 (n. 326*b*);

SIMCHAH, *Ps.* xlv. 15 (n. 863*b*);

Isa. xvi. 10 (n. 376*c*); xxiv. 11 (n. 652*b*, 919); xxix. 19 (n. 238); xxxv. 10 (n. 328*c*, 850*b*); li. 3 (n. 326*b*, 730*c*);

SASON, *Ps.* li. 8 (n. 660);

Isa. xxii. 13 (n. 660); xxxv. 10 (n. 660); li. 3 (n. 660);

Fer. vii. 34 (n. 660, 1189); xxv. 10 (n. 274, 1182, 1189); xxxiii. 11 (n. 1189);

Joel i. 12 (n. 458*b*);
Zech. viii. 19 (n. 660):
 CHARA, *Matt.* xiii. 44 (n. 840, 863*a*).

Judæa.—(See *Samarita*.)

By "Judæa" is signified the church (n. 313*b*, 405*f*).

By "Judæa" is signified the celestial of the church (n. 706*c*).

Judah (*Jehudah*).—(See *Church, Israel, Judæa, Jew, Jewish nation*.)

By "Judah," in the supreme sense of the Word, is signified the Lord as to celestial love; in the internal sense, the Lord's celestial kingdom, and the Word; and in the external sense, the doctrine from the Word which belongs to the celestial church (n. 119; *compare* n. 211, 433*d*, 730*b*, 918).

By "Judah" is signified celestial good, which is the good of love to the Lord (n. 405*c*).

By "the house of Judah" is signified the church as to good (n. 280*b*).

The Jews represented the Lord's celestial kingdom, or the celestial church; but the Israelites represented His spiritual kingdom, or the spiritual church (n. 405*g*).

That the Jewish Church dispersed the divine truth that is in the sense of the letter of the Word, but that they were not able to disperse the divine truth which is in the internal sense, is signified (*John* xix. 24) where it is said, "They parted My garments among them, and upon My vesture did they cast lots" (n. 64).

The "builders" who rejected the corner-stone (*Matt.* xxi. 42), are those who are of the Jewish Church, which rejected the Lord, and with Him all divine truth (n. 417*b*).

By "the fig tree" (*Matt.* xxi. 18, 19) is meant the church with the Jewish nation. That with that nation there was no natural good, but only truth falsified, which in itself is the false, is signified by "the Lord's coming to the fig tree, and finding nothing on it but leaves" (n. 403*e*; *compare* n. 386*e*).

(Passages of the Sacred Scripture may be seen, n. 119, 141*b*, 195*b*, 205, 208*b*, 211, 222*b*, 223*c*, 252*d*, 278*b*, 279*a*, 280*b*, 304*d*, 310, 316*b*, 324*d*, 340*d*, 342*b*, 355*a,f*, 357*a*, 364*b*, 372*b*, 375*e* (viii.), 376*b,d*, 403*c*, 405*b,c*, 417*b*, 431*c* (i., ii.), 433*a-f*, 434*a*, 435*b*, 436, 440*b*, 441, 443*a*, 444*b*, 445, 447, 448*c,d*, 449*b*, 453*a*, 475*b*, 518*e*, 538*a*, 569*c*, 652*c*, 653*b*, 701*c*, 730*b*, 734*d*, 811*c,d*, 918, 922*b*, 1145.)

Judaism (*Judaismus*).—Judaism is given in a list of heresies (n. 1176; *compare* n. 384).

Judas Iscariot (*Judas Ischarioth*).—The twelve disciples of the Lord represented His church in general; and each one of them

represented some universal essential [element] of the church; and Judas Iscariot represented it such as it was with the Jews (n. 433*f*; *compare* n. 740*b*).

Jude the Apostle.—(*Judas Apostolus*).—Michael is named in the Epistle of the apostle Jude. Jude took what is there said from ancient books that were written by correspondences (n. 735).

Judge (*Judex*).—"Judges (*SHAPHAT*)" (*Hos.* vii. 7) signify the intelligent, and in the abstract sense, things that belong to intelligence (n. 481).

By "judge" (*Isa.* iii. 2) is signified the doctrine of good (n. 727*b*).

"A judge" (*Amos* ii. 3) is good, and a "prince" is truth (n. 315*c*).

See also *Ps.* cxli. 6 (n. 411*f*);

Isa. xl. 23 (n. 304*c*).

"*Judex* (a judge)" also represents

PALIL, *Deut.* xxxii. 31 (n. 411*c*):

KRITES, *Matt.* v. 25 (n. 1015).

Concerning judges who abstain from evils as sins, and also concerning those who sell justice (n. 976).

— **Judgment** (*Judicium*), **Last Judgment** (*Ultimum Judicium*), **To Judge** (*Judicare*).—(See much more under **Last Judgment**.)

The laws of government in the Lord's spiritual kingdom are called "judgments," and the laws of government in His celestial kingdom are called "justice;" for in the spiritual kingdom they are laws from divine truth, and in the celestial kingdom they are laws from divine good (n. 946; *compare* n. 979).

Where it is said, "justice and judgment," by "justice (commonly rendered 'righteousness' in the English versions)" is signified divine good, and by "judgment" divine truth (n. 298*b*).

By "judgment" is signified truth of doctrine, for all judgment is from that (n. 799*b*).

By "judgments" are signified the truths and goods of worship; wherefore it is said (*Ps.* xix. 9) "the judgments of Jehovah are truth, they are just together" (n. 619*b*).

In many passages of the Word, mention is made of "judgments," "precepts," and "statutes;" and in these passages by "judgments," are signified civil laws, by "precepts" laws of spiritual life, and by "statutes" laws of worship. The "judgments" were so called for the reason that judgments were made from them by the judges in the gateways of their cities; but still these same "judgments" signify divine truths such as are in the Lord's spiritual

- kingdom in the heavens, for they contain them in the spiritual sense (n. 946).
- "Justice (rendered 'righteousness' in the English versions)" is said concerning good, and "judgment" concerning truth (n. 405*d*, 741*b*).
- "Judgment" is predicated of truths, for the reason that all judgment is effected from laws and precepts, which are truths (n. 652*b*).
- "Judgments" signify the truths from which judgments come; and in the opposite sense, falsities (n. 411*f*).
- By "the spirit of judgment" (*Isa.* iv. 4) is signified divine truth; and because this purifies, it is said, "by the spirit of cleansing (*or* 'burning')" (n. 329*f*).
- "So doth He instruct him to judgment" (*Isa.* xxviii. 26; the authorized version has "discretion"), signifies that thence is intelligence from the Lord; "judgment" signifies intelligence (n. 374*c*).
- "To set judgment" (*Isa.* xlii. 4) is to give intelligence (n. 406*b*).
- That man must not think evil concerning good and concerning truth, is meant (*Luke* vi. 37) by, "Judge not, that ye be not judged; and condemn not, that ye be not condemned:" to think evil of evil and of the false is allowable for any one; but not concerning good and truth, for these in the spiritual sense are the neighbor (n. 629*b*).
- That evils of life and falsities of doctrine shall be dissipated, is signified (*Isa.* ii. 4) where it is said, "He shall judge among the nations, and shall reprove the peoples" (n. 734*b*).

"*Judicare* (to judge)" is the rendering of

DIN, *Ps.* xcvi. 10 (n. 741*c*);
 SHAPHAT, *Ps.* xcvi. 13 (n. 741*c*);
Isa. ii. 4 (n. 734*b*);
Zech. viii. 16 (n. 365*e*);
 KRINO, *Matt.* xix. 28 (n. 687*b*);
Luke vi. 37 (n. 629*b*);
Apoc. xi. 18 (n. 413*b*); xvi. 5 (n. 974).

"*Judicium* (judgment)" represents

MISHPAT, *Deut.* v. 31 (n. 946); vi. 1 (n. 946); vii. 11 (n. 946);
 xxxiii. 21 (n. 435*b*);
Ps. xix. 9 (n. 619*b*); xxxvi. 6 (n. 405*d*, 946); lxxxix. 14 (n. 298*b*); verse 30 (n. 946);
Isa. iv. 4 (n. 329*f*); ix. 7 (n. 946); xvi. 5 (n. 799*b*); xxvi. 9 (n. 741*b*); xxviii. 26 (n. 374*c*); xxxiii. 5 (n. 946); xlii. 4 (n. 406*b*); xlix. 4 (n. 695*c*); lviii. 2 (n. 946); lix. 14 (n. 652*b*);
Fer. ix. 7 (n. 946); xxiii. 5 (n. 946);
Hos. ii. 19 (n. 946);
Amos v. 7 (n. 519*a*); vi. 12 (n. 519*a*);
Zech. viii. 16 (n. 365*e*);

- PELILI, *Isa.* xxviii. 7 (n. 376 f):
 SH'PHATIM (plural), *Isa.* lxii. 4 (n. 406 b);
Ezek. xiv. 21 (n. 388 d):
 DIKAIOMA, *Apoc.* xv. 4 (n. 946):
 KRISIS, *Matt.* v. 21 (n. 1012);
Apoc. xvi. 7 (n. 979).

"*Intrare iudicium* (to enter judgment)," is the rendering of
 SHAPHAT, *Fer.* xxv. 31 (n. 601 b).

That divine good signified by "the Father" (*John* v. 22) does not judge any one, is because it explores no one; but divine truth judges, for this explores every one. But still it is to be known that neither does the Lord Himself judge any one from the divine truth which proceeds from Him, for this is so united to divine good that they are a one; but that the man-spirit judges himself: for it is the divine truth received by him that judges him (n. 297; *compare* n. 907).

A judgment is the separation of the good from the evil; thus the separation of those that live according to the Lord's divine truths from those who do not live according to them (n. 875).

"The consummation of the age" is a last judgment (n. 403 c). The time of a last judgment is called "the day of Jehovah," "the day of visitation," "the day of vengeance," "the day of slaughter" (n. 413 b): also "the day of Jehovah Zebaoth" (n. 405 g).

A last judgment does not come till there is consummation; that is, when with men of the church there is no longer left any good and truth (n. 624 a).

A last judgment is accomplished in the spiritual world, and not in our world (n. 426).

Before the last judgment, permission was granted to those who were able to lead a civil and moral life in externals, even if they were not spiritual, to form for themselves heavens, as it were, and there to enjoy such pleasures as they enjoyed in the world: but since the last judgment has been accomplished, this is no longer permitted: for now every one is borne on according to his own life;—he who is merely natural to hell, and he who is spiritual to heaven (n. 754; *compare* n. 426, 675 a).

Visitation precedes a last judgment; visitation is the exploration of the men of the church, in reference to their quality (n. 627 a).

When a last judgment is at hand, then the Lord at first flows-in remissly (*or* with less intensity), so that the good may be separated from the evil (n. 418 a ; *compare* n. 419 a , 675 a).

By a more intense influx of divine truth and good proceeding from the Lord, the evil are cast down (n. 419 a,c).

The wicked must be separated from the well-disposed before a last judgment comes, and also after the judgment; and they are separated only by successive steps. For this reason the Word must still be taught before the time of a last judgment, although as to its interiors it does not afford enjoyment; these interiors are not received by the wicked, for the reason that they give them no enjoyment (n. 624^a).

As soon as the exteriors of the wicked are wholly closed, and they are left to their interiors, they are then manifestly in the love of their own evil and in the affection of their own falsity, and thence they are in enjoyment belonging to their own life: wherefore they then cast themselves down into hell, to those like themselves; this takes place at the day of the last judgment (n. 702; *compare* n. 412^f).

The last judgment that was foretold by the prophets, of the Old Testament was accomplished by the Lord when He was in the world; and then took place things similar to those which have taken place in the last judgment foretold in the *Apocalypse*, which has been accomplished by the Lord at the present day (n. 403^b).

By the last judgment all things have been reduced to order, both in the hells and in the heavens (n. 899^a; *compare* n. 375^c).

At the time of a last judgment the old church perishes, and the new is begun (n. 403^c); the time is prolonged, after a last judgment, before a new church is fully established (n. 624^a).

The divine truths which lie stored interiorly in the Word, could not be manifested till after the last judgment was accomplished (n. 957).

"Let them that are in Judæa flee upon the mountains, and let them that are in the midst of her depart out" (*Luke* xxi. 21), signifies that when the judgment takes place, all of the church will be safe who are in the good of love to the Lord (n. 313^b).

(See also articles n. 215, 270, 361, 397, 699, 817^e, 850^a, 880, 911^a, 1087.)

Juice (*Succus*).—Purer things are within the grosser, as the animal spirit and the nerve-fluid (*or* juice) are in the blood; from which the originary substances and the nerve-fibres draw and extract their own portions (n. 1084).

Jump (*Saltitare*).—"To neigh" and "to jump (*RAQADH*)" (*Nahum* iii. 2) is to be borne on with eager desire and with enjoyment (n. 355^e).

Juno.

(See article n. 1118.)

Jupiter.

(See article n. III8.)

Just, Righteous (*Justus*).—"Just," when said concerning the Lord, signifies the divine good; for the term "just" is used in the Word concerning good (n. 972).

The term "sincere" is used concerning moral good and truth; the term "just," concerning civil good and truth (n. 794).

"*Justus* (just, or 'righteous,')" represents

- TZADDIQ**, *Ps.* xxxiii. 1 (n. 326*b*); xxxvii. 30 (n. 580); lxxii. 7 (n. 644*c*); lxxv. 10 (n. 316*d*); xcii. 12 (n. 458*b*);
Isa. liii. 11 (n. 409*b*);
Lam. iv. 13 (n. 329*f*):
TZEDHEQ, *Deut.* xxv. 13 (n. 304*e*):
DIKAIOS, *Matt.* v. 45 (n. 401*e*); x. 41 (n. 624*b*, 695*b*); xiii. 17 (n. 624*b*); verse 43 (n. 401*b*);
Apoc. xvi. 5 (n. 972); xxii. 11 (n. 204*a*).

Justice, Righteousness (*Justitia*).—(See *Judgment, Just.*)

"Justice" in the Word is predicated of good, and "judgment" of truth (n. 405*d*).

By "justice" in the spiritual sense is signified divine good, but in the supreme sense the Lord's merit (n. 683).

It is of divine justice that no one should suffer punishments for the evils of his parents (n. 989).

The laws of government in the Lord's celestial kingdom are called "justice" (n. 946).

"*Justitia* (justice, or 'righteousness,')" represents

- TZEDHEQ**, *Ps.* ix. 8 (n. 741*c*); xv. 2 (n. 799*b*); xlviii. 10 (n. 298*b*);
 li. 19 (n. 391*e*); lxxxv. 10 (n. 365*e*); lxxxix. 14 (n. 298*b*);
 xcvi. 13 (n. 741*c*); xcvi. 9 (n. 741*c*);
Isa. xxvi. 9 (n. 741*b*); xlv. 8 (n. 304*f*); verse 13 (n. 811*c*);
 li. 5 (n. 406*b*); lviii. 2 (n. 946); lxii. 2 (n. 331*b*);
Fer. xxiii. 6 (n. 293):
TZ'DHAQAH, *Deut.* xxxiii. 21 (n. 435*b*);
Ps. xxiv. 5 (n. 340*b*); xxxvi. 6 (n. 405*d*); cxii. 9 (n. 316*a*);
Isa. ix. 7 (n. 946); xxxii. 17 (n. 365*g*); xxxiii. 5 (n. 946);
 verse 15 (n. 329*f*); xlviii. 18 (n. 365*d*); lix. 14 (n. 652*b*);
 lx. 17 (n. 365*g*); lxiii. 1 (n. 328*c*);
Fer. ix. 24 (n. 946); xxiii. 5 (n. 946);
Joel ii. 23 (n. 375*e*(viii.));
Mal. iii. 3 (n. 444*b*); iv. 2 (n. 401*e*):
DIKAIOSUNE, *Matt.* vi. 33 (n. 683);
Luke i. 75 (n. 204*a*):
DIKAIONA, *Apoc.* xix. 8 (n. 1223).

Justify (*Justificare*), **Justification** (*Justificatio*).—"They that justify (or 'turn to righteousness') (**TZADHAQ**)" (*Dan.* xii. 3), are they who are in goods (n. 72).

"To justify" (*Isa.* liii. 11) signifies to save by virtue of divine good (n. 409*b*).

"*Justificare* (to justify)" is the rendering of

DIKAI00, *Luke* x. 29 (n. 444c),

Much concerning justification by faith alone (n. 239a).

Kedar.—(See *Arabia*.)

"Kedar" or "Arabia" (*Isa.* xxi. 13, etc.,) signifies those who are in knowledges of good; and, in the abstract sense, the knowledges themselves (n. 357b; compare n. 422d, 734b).

By "Arabia and the princes of Kedar" (*Ezek.* xxvii. 21), who were "traders (or 'merchants')," are signified those who are in truths and goods from knowledges (n. 314b).

Keep, Observe, Preserve, Save (*Servare*).—(See *Guard, Observe, Watch*.)

The expressions "to observe" and "to keep" precepts, commandments, words, the law, occur quite often in the Word; and by "observing" and "keeping" is there signified to understand, will, and do (n. 15).

"Then shall Judah be preserved, and Israel shall dwell securely" (*Fer.* xxxiii. 16) signifies that then are to be saved those who are in love to the Lord (n. 444b).

"*Servare* (to keep, to preserve,)" represents

CHAZAQ, *Isa.* lvi. 6, where the English versions have "taketh hold;" (*A. C.*, n. 8495, has "*tenent*," which is quite near the English readings):

NATZAR, *Deut.* xxxiii. 9 (n. 444b):

YASHA', *Ps.* xxxi. 16 (n. 412a):

TEREO, *Matt.* xxviii. 20 (n. 15);

John viii. 51 (n. 15); xiv. 15, 24 (n. 15); xv. 10 (n. 15);

Apoc. iii. 10 (n. 214, 215):

PHULASSO, *Luke* xi. 28 (n. 15; but in n. 710a, we find "*custodire*").

Keep back (*Cohibere*).—"To say to the south, Keep not back (*KALA'*)" (*Isa.* xliii. 6), signifies that the gentiles, from whom a church is to be formed, must not be repelled but are to be received by those who are in the good of love and in truths of doctrine from what is clear (n. 724d; compare n. 768b).

Keeper.—(See *Preserver*.)

Kerchiefs (*Pepla*).—"Pepla (kerchiefs)" is the rendering of

MIŞPACHOTH, *Ezek.* xiii. 8 (n. 750d).

Keri.

For marginal readings, see *Ps.* c. 3 (n. 482);
Job ix. 30 (n. 475^b).

Key (*Clavis*).—"The key (*MAPHTEACH*)" (*Isa.* xxii. 22) signifies admission and opening (n. 536; compare n. 206).

By "keys" is signified the power of opening and shutting; for the opening and the shutting of gates are performed by keys (n. 86).

"To have the keys (*KLEIS*) of hell and of death" (*Apoc.* i. 18) is the power of saving; for the reason that the Lord alone removes the hells with man, and thereby damnation (n. 86).

See also *Apoc.* ix. 1 (n. 536); xx. 1 (n. 740c).

"The key of Peter" (*Matt.* xvi. 19) has a similar signification with "the key of David" (*Apoc.* iii. 7). That "the keys were given to Peter" when he acknowledged the Divine of the Lord in His Human, means that they have power over evils and falsities who acknowledge the Divine of the Lord in His Human, and who from Him are in the good of charity and the truths of faith therefrom (n. 205, 206, 209; see also, n. 411d, 820a).

Kid (*Haedus*).—When the affections of the natural man are presented in visible form like that of animals, in the spiritual world, they appear altogether like the forms of various beasts; thus like lambs, sheep, goats, kids, he goats, bullocks, oxen, cows, etc. (n. 650a).

"The kid (*GIDHI*)" (*Isa.* xi. 6) is innocence of the second degree, the opposite of which is "the leopard." This innocence is such as they have who are in the second or middle heaven, and its good is called spiritual good (n. 314^b); by "kid" is signified charity (n. 780^b).

— **Male kids, Badgers, Porpoises, Seals** (*Meles*).—Inmost things of the heavenly kingdom were signified by the things which were upon the table in the tabernacle, which were bread; but exterior things by the coverings (the skins of the *melis*, *TACHASH*) (*Num.* iv. 8), which have reference to truths from good (n. 1042).

See *Badger's skin*; under which head are given Swedenborg's statements as to the meaning of "*melis*."

Kidneys.—(See *Reins*.)

Kill, Slay, Murder (*Occidere*).—"To kill" in the Word signifies to kill spiritually, or to kill that which is spiritual in man, or his soul; and this is to extinguish truths (n. 366).

The precept, "Thou shalt not kill (*or*, Thou shalt do no murder)," also includes within it that the neighbor must not be held in hatred, and that deeds of vengeance must not be loved; for hatred and vengeance breathe murder (n. 935).

See the explanation of this precept (n. 1012-1017).

"To kill" is to destroy as to spiritual life (n. 547, 643); "to kill" is to deprive of spiritual life (n. 572).

"To kill with death" (*Apoc.* ii. 23) signifies to extinguish (n. 166).

"To kill by thirst" (*Hos.* ii. 3) signifies a total failure of truth (n. 2406; compare n. 7306).

"To slay a man" (*Gen.* xlix. 6), signifies to turn wholly away from truths (n. 4436).

"To be slain" signifies to be held in hatred (n. 137).

"To be killed" signifies to perish with eternal death (n. 584).

"Slain" when said concerning the Lord (*Apoc.* v. 6), signifies that He has not been acknowledged (n. 315a, 328a, 337).

"The slain because of the Word of God, and because of the testimony that they held" (*Apoc.* vi. 9), signify those who were rejected by the evil, and were concealed by the Lord (n. 392a).

By "the slain" (*Ezek.* xxxvii. 9), the same is signified as by "the dry bones," namely, those who have nothing of spiritual life (n. 4186).

"The slain" signify those who have perished by falsities and evils (n. 329g).

"*Occidere* (to kill, to slay, to murder,)" represents

HARAGH, *Gen.* xlix. 6 (n. 4436);

Ps. xlv. 22 (n. 315c);

Isa. xiv. 20 (n. 3156); verse 30 (n. 315c, 3866); xxvii. 1 (n. 275a); verse 7 (n. 315c);

Lam. ii. 21 (n. 3156);

Ezek. ix. 6 (n. 270, 3156); xxiii. 47 (n. 3156);

Amos ii. 3 (n. 315c);

Zech. xi. 5 (n. 315c);

MUTH, *Isa.* xi. 4 (n. 304d);

Ezek. xiii. 19 (n. 186a);

Hos. ii. 3 (n. 2406, 7306);

RATZACH, *Exod.* xx. 13 (n. 1012);

APOKTEINO, *Matt.* xxiv. 9 (n. 315d);

Luke xx. 14, 15 (n. 315d);

John xvi. 3 (n. 315d);

Apoc. ii. 13 (n. 137); verse 23 (n. 166); ix. 5 (n. 547); verse 18 (n. 579); xi. 5 (n. 643); verse 7 (n. 651); verse 13 (n. 676); xiii. 10 (n. 812); xiii. 15 (n. 833);

THANATOO, *Mark* xiii. 12 (n. 315d);

SPHATTO, *Apoc.* v. 6 (n. 315a); verse 9 (n. 328a); vi. 4 (n. 366); xviii. 24 (n. 315d, 329g);
PHONEUO, *Matt.* v. 21 (n. 1012); xxiii. 35 (n. 329g).

"*Occisus* (slain)" represents

HARAGH, *Isa.* x. 4 (n. 315d); xiv. 19 (n. 315b, 589); xxvi. 21 (n. 315d, 329g);
Jer. xviii. 21 (n. 315d);
Ezek. xxxvii. 9 (n. 418b);
CHALAL, *Jer.* xxv. 33 (n. 315b);
Ezek. xi. 6 (n. 652b); xxviii. 8 (n. 315c);
SPHATTO, *Apoc.* v. 12 (n. 337); vi. 9 (n. 392a); xviii. 24 (n. 1194).

— **Slaughter** (*Occisio*).—By "sheep of the slaughter (**HAREGHAN**)" which their possessors slay (*Zech.* xi. 4, 5, 7) are signified those who are in good, and who are led away by falsities of doctrine (n. 315c).

— **Murderers** (*Occisores*).—"Murderers (**HARAGH**)" (*Jer.* iv. 31) are falsities which extinguish spiritual life (n. 315c).

— (*Interficere*).—"To kill" or "to slay" signifies to deprive of good and truth (n. 384; *compare* n. 397).

"*Interficere* (to kill)" represents

APOKTEINO, *Apoc.* vi. 8 (n. 384); verse 11 (n. 397).

Kindle, Burn, Light (*Accendere*).—(See **Burn**.)

"*Accendere*" represents

BA'AR, *Isa.* xxx. 33 (n. 578);
Ezek. xxxix. 9 (n. 257, 357d);
QADHACH, *Deut.* xxxii. 22 (n. 357d, 405k);
SARAPH, *Ezek.* xvi. 41 (n. 240b);
NASA', *Jer.* vi. 1, "*accendite incendium*" (kindle a fire, or according to the authorized version, "set up a sign of fire,") being the rendering of **S'U MAS'ETH** (n. 449b);
HAPTO, *Luke* xv. 8 (n. 675b).

Kindness (*Benignitas*).—(See **Mercy**.)

"Kindness (**CHESEDH**)" (*Ps.* xxxi. 16; the revised version has "loving kindness") is of the divine good (n. 412a).

Kindred (*Cognatus*).—By "kindred (**SUGGENES**) and friends" (*Luke* xxi. 16) are meant those who are of the same church, but who are in evils and falsities (n. 813; *compare* n. 366).

Kine, Heifer (*Vacca*).—"The milch kine (**PARAH**)" on which the yoke had not come (*1 Sam.* vi. 7), signify natural good not yet defiled by falsities (n. 700e).

By "the red heifer" (*Num.* xix. 2, 5, 9) is signified the good of the natural man; and by "the water of separation," prepared from it when burned, is signified the truth of the natural man (n. 364b).

Those who abound in knowledges because they have the Word and the prophets, are meant (*Amos* iv. 1) by "the kine of Bashan on the mountain of Samaria" (n. 513c).

King (*Rex*).—(*See Kingdom.*)

By "the King" in the Word is meant the Lord in respect to divine truth: the Lord is the only King; and they who are in truths from good from Him, are called His sons: for this reason the same are meant by "princes," "sons of the kingdom," "sons of the King," and also by "kings;" and, in a sense abstracted from the idea of persons, as it is in heaven, these mean truths from good, or, what is the same, faith from charity (n. 31a).

By the kings mentioned in the Word was represented the Lord in respect to divine truth; this was especially the case with David, because he had much care for the things of the church, and also wrote psalms (n. 205); kings formerly represented the Lord (n. 427b).

"Prince of the kings of the earth" (*Apoc.* i. 5) signifies that from Him is all truth from good, in the church (n. 29).

"King," when said concerning the Lord, means divine truth (n. 941).

By "kings" are signified truths of the Word, and thus truths of the church (n. 1063).

"The two kings" (*Isa.* vii. 16) signify the truth of the Word in the internal or spiritual sense, and the truth of the Word in the external or natural sense (n. 304c).

By the king's right (1 *Sam.* viii. 14) is meant and described the dominion of the natural man over the spiritual; that it will destroy all the true and good things of the church, and make them serve the natural man (n. 638c).

By "kings" in the opposite sense are signified those who are in falsities from evil (n. 31a).

"*Rex* (King)" is the rendering of

"*LOHIM*, *Isa.* lii. 7 (n. 365e, 405b, 612).

See also *Apoc. Rev.* (n. 306, 478); *T.C.R.* (n. 303); *Dicta Probandia* (ed. 1845, p. 54); also *Index Biblicus*, s. v. *Rex*. See, however, *A. C.* (n. 8331), where the reading is "*Deus* (God)." See also Swedenborg's own copy of *T.C.R.*; in the margin of p. 198, we find the correction "*Deus*," made apparently by the Author's hand. Here, as in some other instances, the internal sense seems to have been so strongly in the Author's thought, that his hand carried it into his quotation of the letter.

"*Rex* (a king)" represents

MELEKH (Chaldee), *Dan.* ii. 31 (n. 1029b); verse 37 (n. 1029d); iii. 1-3 (n. 1029c); iv. 31 (n. 650d); verse 37 (n. 1029b); v. 3 (n. 373, 587d); vi. 7 (n. 1029c); vii. 24 (n. 316c, 1034).

"*Regem facere* (to make king)" is the rendering of

MALAKH, *Hos.* viii. 4 (n. 279^b).

"*Rex* (king)" represents

MELEKH, in all the other passages of the Old Testament to which reference is now given :

BASILEUS, in those of the New Testament.

(Passages of the Sacred Scripture may be seen in articles, n. 29, 31^{a,b}, 65, 175^b, 179, 195^b, 205, 219, 237^a, 242^e, 272, 275^a, 277^b, 278^c, 279^b, 283^b, 294^b, 298^b, 304^e, 316^{a,c}, 332, 333, 340^{a,b}, 355^{d,g}, 357^b, 358, 365^e, 373, 374^b, 375^e(vi.), 386^c, 388^{c,e}, 391^{d,g}, 400^b, 401^d, 405^e, 406^{b-d}, 408, 409^c, 412^f, 419^c, 422^c, 433^{c,d}, 448^{c,d}, 453^b, 481, 503^b, 514^c, 540^a, 573^b, 587^b, 617^b, 624^e, 625, 637^a, 638^c, 634^{h,i}, 659^{e,f}, 675^b, 684^{a,b}, 685, 701^c, 706^c, 717^d, 721^b, 741^b, 746^d, 811^{a,b}, 850^{a,b}, 941, 997, 1003, 1034, 1063, 1069, 1073, 1120, 1129.)

Kingdom (*Regnum*).—(See **King**, **Reign**, **Dominion**.)

With angels of heaven and with men of the church, the Lord reigns by that which proceeds from Him; this is commonly called divine good and divine truth, also justice and judgment, and also love and faith: the Lord reigns by these, and consequently these are properly the Lord's reign with those who receive them; for when these reign with angels and men, then the Lord Himself reigns, for what proceed from Him are Himself (n. 683).

In the supreme sense, by "kingdom" is signified the Lord as to the Divine Human, because from Him proceeds all divine truth (n. 48).

Whereas heaven is heaven from reception of divine truth from the Lord, and so also the church, therefore heaven and the church in a general sense are meant by "the kingdom of God," and by "the kingdom of the heavens;" and the recipients of divine truth are meant by "the sons of the kingdom" (n. 683).

"The kingdom of God" signifies the church, in what pertains to truths; and thus also it signifies the truths of the church (n. 48, 333).

There are two kingdoms into which all the heavens are distinguished; these are the celestial and the spiritual kingdoms. Celestial divine love makes the celestial kingdom, and spiritual divine love makes the spiritual kingdom (n. 496; compare n. 154, 283^a, 448^a, 496, 708, 971); but it is to be noted that the Lord's divine love in the heavens is called celestial and spiritual from the reception of it by angels, and not from its being in itself divided; also that spiritual love exists from celestial love, as the effect from its efficient cause, and as truth from good; for the good

of spiritual love in its essence is the truth of the good of celestial love. It is in consequence of this that the two kingdoms are conjoined and are one in the Lord's sight (n. 496).

They who are in the celestial kingdom are in the good of love to the Lord; they who are in the spiritual kingdom are in the good of charity towards the neighbor: the heavens are also arranged according to these goods (n. 283^a).

The spiritual kingdom consists of the heavens, and the angels in them, that are in divine truth; and these heavens are in the southern and the northern quarters: but the celestial kingdom consists of the heavens, and the angels in them, that are in divine good; and these heavens are in the eastern and the western quarters (n. 971).

The Lord rules not only those who receive celestial and spiritual divine things from Him, but also those who do not receive them, as is the case with all in hell: but still it cannot be said that the Lord's kingdom is there, since they are unwilling to be ruled from the Divine which proceeds from Him, and according to its laws of order; indeed they deny the Lord, and turn themselves away from Him; but yet the Lord rules them, not as subjects and citizens of His kingdom, but as the refractory and rebellious, by holding them in bonds that they may not do evil one to another, and especially that evil may not be done to those who are of His kingdom (n. 683).

Two kingdoms into which the hells are distinguished correspond by opposition to the two kingdoms of the heavens. The infernal kingdom consisting of devils, and thence called the Devil, corresponds by opposition to the celestial kingdom; and the infernal kingdom consisting of satans, and thence called Satan, corresponds by opposition to the spiritual kingdom (*much more*, n. 740^a; *compare* n. 655^a).

Many things respecting the three kingdoms of Nature (n. 1084, 1197, 1208).

"*Regnum* (kingdom)" represents

MELUKHA, *Ezek.* xvi. 13 (n. 375^e(viii.)):

MALKHU (Chaldee), *Dan.* v. 26, 28 (n. 373); vii. 14 (n. 333, 685); verse 27 (n. 685):

MALKHUTH, *Ps.* cxlv. 13 (n. 685);

Dan. i. 20, where the authorized version has "realm" (n. 675^b):

MAMLAHHAH, *Ps.* xlv. 6 (n. 304^c);

Isa. xiii. 4 (n. 734^d); verse 19 (n. 1029^{d,e}); xiv. 16 (n. 304^d);

Jer. li. 20 (n. 355^e):

MAMLAKHUTH, 1 *Sam.* xv. 28 (n. 395^c):

BASILEIA, *Matt.* vi. 10, 13 (n. 48); verse 33 (n. 1193); viii. 12 (n. 48); xii. 26, 28 (n. 740^b); xiii. 38 (n. 48, 426); xvi. 19

(n. 333); xxi. 43 (n. 48); xxiv. 7 (n. 48, 400c); verse 14 (n. 612); xxvi. 29 (n. 376e);
Luke xxii. 18 (n. 376e); verses 29, 30 (n. 617a);
Apoc. i. 9 (n. 48); xi. 15 (n. 683, 684a); xii. 10 (n. 745);
 xvii. 12 (n. 1070).

Kiss (*Osculari*).—"Kiss (**NASHAQ**) the Son" (*Ps.* ii. 12), signifies conjunction with the Lord through love (n. 684b; compare n. 850a).

Kite (*Milvus*).—(See **Woodpecker**.)

It is to be observed that there are many kinds of falsities, and that the several kinds are signified by their own kinds of birds; these are enumerated in *Moses*; as "eagles," "kites," etc. (n. 1100d).

Kittim, Chittim, (*Kitthaei, Kitthim*).—"The islands of the inhabitants of Kittim" (*Fer.* ii. 10) are where they are who live naturally in truths, and "Arabia" where they are who live naturally in goods, that is, according to their own religious system: "the inhabitants of Kittim" and "Arabia" signify these (n. 406d).

"The land of Kittim" (*Isa.* xxiii. 1) signifies falsities (n. 406c).

*See *Gen.* x. 4 (n. 406d).

Knead (*Depsere*).—"Women" are affections of truth from good; in the opposite sense they are cupidities of the false from evil: they are said to "knead (**LUSH**) the mass (*or* dough)" (*Fer.* vii. 18) when they fashion doctrine from these cupidities (n. 555d).

— (*Subigere*).—That evils and falsities are not separated from goods and truths, is signified (*Hos.* vii. 4) where it is said that "The stirrer ceaseth from kneading (**LUSH**) the mass even to the leavening" (n. 540a).

Knee (*Genu*), **Genuflection** (*Genuflectio*).—By "knees (**BEREKH**)" (*Isa.* lxvi. 12) is signified conjugal love, and hence celestial love (n. 365g).

That "all knees go into waters" (*Ezek.* vii. 17; see margin of authorized version,) signifies grief because the good of love was lost, and joy because of its recovery: "knees" signify the love of good (n. 677).

By "waters reaching to the knees" (*Ezek.* xlvii. 4) is signified such intelligence as the spiritual natural man has; for "knees" signify the spiritual natural (n. 620d).

That "every knee shall bend" (*Isa.* xlv. 23) signifies that all shall adore the Lord who are in natural good from spiritual, for "the knee" signifies the conjunction of natural

good with spiritual. Hence it is manifest that "bending the knee" signifies acknowledgment, thanksgiving, and adoration, from spiritual good and spiritual enjoyment in natural (n. 455b).

All things that are recounted concerning the Passion of the Lord, (as their bending the knee before Him,) signify mockery of divine truth, and consequently falsification and adulteration of the Word (n. 627c).

"*Genu* (the knee)" represents

GONU, *Mark* xv. 19 (n. 627c).

"*Genu flectere* (to bend the knee)" represents

GONUPETEO, *Matt.* xxvii. 29 (n. 627c).

Knock (*Pulsare*).—"Behold, I stand at the door and knock (KROUO)," (*Apoc.* iii. 20,) signifies the Lord's perpetual presence: as "the door" is spoken of, the word "knock" is also used; and by it is signified His perpetual will to conjoin Himself with man, and to communicate to him (*or* to have in common with him) the felicities of heaven (n. 248).

Of those who are in faith and not in charity, it is said (*Luke* xiii. 25) that "they will stand without, and knock at the door," but that they will not be admitted (n. 212).

(See **Strike**.)

Know (carnally), **Lie with, Debauch** (*Stuprare*).—"Stuprare (to know)" represents

YADHA', *Ezek.* xix. 7 (n. 601b);

SHAGHAL, *Jer.* iii. 2 (n. 730b; *A.C.*, n. 2466, has "*constuprata*").

Know (*Scire*).—(See **Cognition, Cognize, Scientific**.)

In the spiritual world, to know something means to know something of spiritual truth: to know falsities is not knowing; for it is not to understand and be wise (n. 236b).

Knowledge, Science (*Scientia*).—(See **Cognition, Scientifics, Egypt**.)

Here, as in the article **Cognition**, the Latin word "*scientia*" is uniformly rendered knowledge. The distinction between "*cognitio*" and "*scientia*" is well shown in these articles; also their seat in the human mind. "*Scientia*" sometimes means what is now meant by "science;" and in such cases it may well be so translated. It sometimes means the sense of natural qualities and relations.

The natural mind is opened by knowledges and cognitions of truth and good, and the spiritual mind by a life according to them (n. 1050).

The church is first formed with man by knowledges and cognitions in the natural man, which is first cultivated by them (n. 654b).

All the rational is cultivated by knowledges, and it is formed by truths (n. 569c).

Knowledges are only means to uses; and they are such in quality as are the uses which exist from them. They are living when through them man acquires intelligence and wisdom (n. 507).

Genuine reasonings about spiritual things exist from influx into the spiritual man, and thence through the rational man into the knowledges and cognitions that are in the natural man, by which the spiritual man draws confirmation (n. 569a).

The farthest boundaries of the Land of Canaan were significative of the ultimates of the church, which are the knowledges (*or* sciences) that embrace the cognitions of truth and good. By knowledges (*or* sciences) are here meant such as were possessed by the ancients, namely, that of correspondences, of representations, of influx, and concerning hell and heaven: these especially embrace the cognitions of truth and good of the church, and are serviceable to them (n. 514b; *compare* n. 70).

One who is in spiritual affection for truth knows that they have not reached the first degree of wisdom who are proud of their knowledges, and believe themselves to be most intelligent from their possession (n. 117).

By "the spirit of knowledge, and of the fear of Jehovah" (*Isa.* xi. 2), is signified omniscience, also holiness itself in worship (n. 696c).

"By His knowledge will My just (*or* 'righteous') Servant justify many" (*Isa.* liii. 11), signifies the salvation of those who are in spiritual faith: "knowledge" signifies divine truth, and divine wisdom and intelligence from it (n. 409b).

"Egypt" signifies knowledge both of spiritual things and natural (n. 559). (*See Egypt.*)

Egypt, when Joseph was ruler there, represented the church which is in cognitions of truth and good, and in confirmatory knowledges (n. 448c).

By "the Egyptians" (1 *Kings* iv. 30) are meant all who are learned from knowledges (*or* sciences), especially from that of correspondences, and who thence are in intelligence (n. 654f).

That the natural man has knowledge (*or* the science) of cognitions of truth and good, is signified (*Isa.* xxxii. 15) where it is said that "the fruitful field shall be counted for a forest" (n. 730c).

By "the tree of knowledge" is signified enjoyment in cogni-

tions, apart from any use except to gain the reputation of learning solely for honor or gain (n. 109).

"Eating of the tree of knowledge" (*Gen.* ii. 17), signifies reasoning about divine things from sensuous matters of knowledge (n. 581a; *compare* n. 739b).

By "the knowledge from which a man becomes a fool" (*Fer.* x. 14), is signified that which is his own (n. 587b).

"*Scientia* (knowledge)" represents

DA'ATH, *Gen.* ii. 17 (n. 581a, 739b);
Exod. xxxi. 3 (n. 1170); xxxv. 31 (n. 1170);
Isa. xi. 2 (n. 696c); liii. 11 (n. 409b);
Fer. x. 14 (n. 587b).

Korah (*Korach*).—That Korah, Dathan and Abiram, with their assembly, were swallowed up by the earth, although they took fire from the altar and offered incense, was because by their murmuring against Moses and Aaron was signified profanation of the good of celestial love (n. 324b; *compare* n. 496, 727b).

Laban.—That there were idols with various nations in the countries of Asia, may be evident from the gods of Laban the Syrian, which were carried away by Rachel, Jacob's wife: from the calves and other idols in Egypt; from the hieroglyphics, etc. (n. 827a).

Because Laban was a natural man, Jacob therefore made oath to him by "the fear (*or* dread) of Isaac" (n. 696a).

Labor (*Labor, Laborare*).—The Lord's combats with the hells, and their subjugation, are signified (*Isa.* liii. 11) by "the labor (*or* 'travail') (*'AMAL*) of His soul," and by "His carrying their iniquities" (n. 409b; *compare* *Isa.* xlix. 4, n. 695c).

By "the labor (*ΥΓΗΙΑ'*) of the hands" (*Ps.* cxxviii. 2) is signified the pursuit of life according to the precepts (n. 340c).

By "the labor (*or* 'work') (*'BHODHAN*) of justice (*or* 'righteousness')" (*Isa.* xxxii. 17) signifies good conjoined to truth; for "labor" in the Word is said concerning truth, and "justice" concerning good (n. 365g).

"*Labor*" represents

KOPOS, *Apoc.* ii. 2 (n. 98); xiv. 13 (n. 98, 900).

"To labor (*ΚΟΠΙΑΟ*)" (*Apoc.* ii. 3) when said of those who are studying the knowledges of truth and good, signifies to

apply the mind with zeal to know and acknowledge all things of love and faith by which the Lord is worshipped (n. 102a).

"The inheritance" (*Ps.* lxxviii. 9) is the church, which is said "to labor (**LA'AH**) (the English versions read 'to be weary'), from zeal to do good" (n. 388e).

"*Laborare* (to labor)" represents

YAGHA', *Isa.* xlix. 4 (n. 695c).

— **Laborer**.—(See *Work*.)

Labor, to be in.—(See *Bring forth*.)

Lack, Want (*Egere*).—"Egere" represents

RUSH, *Ps.* xxxiv. 10, rendered "lack" in the English versions (n. 386d);

CHASER, *Ps.* xxxiv. 10, which in the English versions is rendered "want" (n. 386d).

— **Lacking, Wanting** (*Deesse*).—Whereas no one can do the Lord's precepts without the Lord, He therefore said (*Mark* x. 21), "Yet lackest (**HUSTERO**) thou one thing" (n. 893).

Lake (*Lacus*).—Whereas "waters" signifies truths, therefore "fountain" signifies the Word, and also doctrine of truth; and "pools," "lakes" and "seas" signify knowledges of truth in the aggregate (n. 518a; compare n. 453b).

Lamb (*Agnus*).—Whereas by "a lamb" is signified innocence, which, regarded in itself, is love to the Lord, therefore by "the Lamb" in the supreme sense is signified the Lord as to the Divine Human; for the Lord as to the Divine Human was innocence itself (n. 314c; compare n. 220a, 313a, 314a, 319, 328b, 337, 456, 748, 816, 850a, 864, 888, 1219).

In the sense of the letter of the Word, by "the blood of the Lamb (**ARNION**)" is meant the passion of the cross; but in the internal or spiritual sense is meant divine truth proceeding from the Lord (n. 476; compare n. 329f, 748).

ARNION, meaning lamb, is used throughout the *Apocalypse*.

By "the Lamb" is meant the Lord as to divine truth; the reception of divine truth is also meant (n. 297, 343, 460, 482, 936).

By "the Lamb" is signified the Divine Human of the Lord. Where "the Lamb" is spoken of in connection with "the holy angels" (*Apoc.* xiv. 10), by "the Lamb" is signified the divine good, and by "the holy angels" are signified divine truths from the Lord (n. 888).

"The Lamb overcometh" (*Apoc.* xvii. 14) those who are will-

ing to be instructed and led by the Lord through the Word (n. 1072).

They that follow the Lamb whithersoever He goeth" (*Apoc.* xiv. 4), are they who are joined to the Lord by acknowledgment of His Divine Human, and by a life according to His precepts (n. 864).

"The first fruits to God and the Lamb" (*Apoc.* xiv. 4) are they who have given themselves to the Lord, and have been adopted by Him (n. 865).

"A lamb" signifies innocence, or those who are innocent (n. 314^b): celestial goods and the truths therefrom, in which are the angels in the third heaven, are signified by "lambs" (n. 817^e; compare n. 9, 67).

That "they sang the song of Moses the servant of God, and the song of the Lamb" (*Apoc.* xv. 3), signifies acknowledgment and confession of the precepts which are in the Word of both Testaments; also acknowledgment and confession of the Divine of the Lord in His Human (n. 936).

"Feed My lambs, feed My sheep" (*John* xxi. 15) signifies that they must be instructed who are in the good of love to the Lord, and in the good of charity towards the neighbor (n. 9, 314^b).

The Lord as to the Divine Human was innocence itself; He was therefore called (*John* i. 29, 36) "the Lamb (*AMNOS*) of God" (n. 314^c).

Because "a lamb" signifies innocence, or those who are innocent, and "a wolf" those who are against innocence, the Lord said to the seventy whom He sent forth (*Luke* x. 3), "Behold, I send you forth as lambs (*AREN*) among wolves" (n. 314^c).

"The lamb (*KEBHES*)" (*Isa.* xi. 6) denotes innocence of the inmost degree; its opposite is "the wolf" (n. 314^b, 780^b).

KEBHES occurs also, *Exod.* xxix. 38-41 (n. 314^c);

Num. xxviii. 3, 4, 7-9, 19, 21 (n. 314^c);

and in other places.

"To eat the lambs (*KAR*) out of the flock" (*Amos* vi. 4), signifies to imbibe the knowledges of internal good, or those of the spiritual man (n. 279^a).

KAR is also found in the following passages:—*Deut.* xxxii. 14 (n. 314^b);

Isa. xvi. 1 (n. 314^c);

Ezek. xxvii. 21 (n. 314^b);

TALEH, *Isa.* lxxv. 25 (n. 314^b);

T'LA'IM, *Isa.* xl. 11 (n. 314^b);

TZON, *Exod.* xji. 21 (n. 314^c);

SEN, *Exod.* xii. 3, 4 (n. 314^c);

Lev. xii. 8 (n. 314c);

Isa. liii. 7 (n. 314c).

Lame (*Claudus*).—By “one that is lame (**PISSĒĀCH**)” (*Isa.* xxxv. 6) are signified those who are in good, but in that which is not genuine, because they are ignorant of truth through which good is given: that “he shall leap as a hart” signifies that he has joy from perception of truth (n. 455b; *compare* n. 518a).

See also *Jer.* xxxi. 8 (n. 721b).

“*Claudus* (lame)” also represents

CHOLOS, *Luke* xiv. 21 (n. 223c, 652d).

Lament, Lamentation, Wailing (*Lamentum, Lamentatio*).—(See **Sad**.)

“Lamentation (or ‘wailing’) (*lamentum, נַחֵם*)” (*Jer.* ix. 18) is put for weeping, for it is the voice of weeping (n. 484).

See also *Jer.* ix. 10 (n. 405b).

“*Lamentatio* (lamentation)” represents

QINAH, *Jer.* ix. 20 (n. 555b).

Lamentations (*Threni*).—The *Book of Lamentations* treats of the vastation of all good and all truth with the Jewish nation, on account of the application of the sense of the letter of the Word to the favor of their own loves (n. 357d).

Lamp (*Lampas*).—(See **Candle**.)

“Lamps” signify divine truths (n. 183c).

“A lamp” signifies the truth of the Word, of doctrine and of faith (n. 517).

The Word is called “a lamp” (*Ps.* cxix. 105), because it is divine truth (n. 274).

By “lamps” are signified things that belong to faith, and by “oil” things that belong to love (n. 187b, 212, 250c, 375e(viii.), 840).

By “lamps” are signified truths of faith (n. 252b, 274, 375e(viii.), 840).

“Seven lamps” (*Apoc.* iv. 5) signify all truth in the complex, which is divine truth (n. 274).

“To light the lamp” (*Ps.* xviii. 28) signifies to enlighten the understanding by divine truth (n. 274).

By “lamps burning” (*Luke* xii. 35) are signified truths of faith from the good of love (n. 274).

“*Lampas* (a lamp)” represents

LAPPIDH, *Isa.* lxii. 1 (n. 272):

NER, *Ps.* xviii. 28 (n. 274); *Ps.* cxix. 105 (n. 274);

Jer. xxv. 10 (n. 274):

LAMPAS, *Matt.* xxv. 7 (n. 187b, 250c, 252b, 274);

Apoc. iv. 5 (n. 183c, 274); viii. 10 (n. 517):
LUCHNOS, *Luke* xii. 35 (n. 274).

— **Light** (*Lucerna*).—"I will prepare a lamp for Mine Anointed" (*Ps.* cxxxii. 17), signifies the enlightenment of divine truth, from the union of the Divine and the Human in the Lord; "lamp" is the divine truth as to enlightenment (n. 684c; *compare* n. 272, 316b).

The eye is called "the light," or the lighted lamp (*Matt.* vi. 22), because "the eye" signifies the understanding of truth, and thus also the truth of faith (n. 274).

"*Lucerna* (a lamp, or a lighted lamp,)" is the rendering of

NIR, *I Kings* xi. 36 (n. 62); xv. 4 (n. 62);
2 Kings viii. 19 (n. 62):
NER, *2 Sam.* xxi. 17 (n. 62);
Ps. cxxxii. 17 (n. 272, 316b, 684c);
Zech. iv. 2 (n. 62):
LUCHNOS, *Matt.* vi. 22 (n. 274, 313c, 1081);
Apoc. xxi. 23 (n. 62, 401b); xxii. 5 (n. 62).

— **Lamp-stand**.—(*See Candlestick*.)

Lance (*Lancea*).—(*See Weapons of war*.)

"Lances (or 'spears') (**ROMACH**)" (*Fer.* xlv. 4) are truths combating (n. 557).

Languish (*Languere, Languescere*).—(*See Blush, Fail*.)

"The earth" is the church; which is said "to mourn" and "to languish" (*Isa.* xxxiii. 9) when falsities begin to be taken and acknowledged for truths (n. 304b).

"*Languere* (to languish)" represents

AMAL, *Joel* i. 10 (n. 376d).

"*Languescere* (to languish)" represents

AMAL, *Isa.* xix. 8 (n. 654b); xxiv. 4 (n. 697, 741d); verse 7 (n. 323b, 376d, 618); xxxiii. 9 (n. 223c, 304b, 730b).

— (*Elanguescere*).—By "languishing (**AMAL**)," and by "the sun's going down" (*Fer.* xv. 9), is signified successively and at length wholly to perish (n. 721a; *compare* n. 257, 401d).

Languor (*Languor*).—That Jehovah will remove "every disease and all the evil languors of Egypt" (*Deut.* vii. 15), signifies the removal of all evils and falsities; "the evil languors (**MADHYEH**) of Egypt" are the falsities that spring from evils in the natural man (n. 340c).

Laodicea.—"The Church of the Laodiceans" (*Apoc.* iii. 14) signifies those who are in faith alone, and thus who are in faith separate from charity (n. 227).

Lap, Lick (*Lambere*).—"To lap (**LAGAQ**) with the tongue" (*Judges* vii. 5, 6) signifies to have an appetite for cupidity, and an affection from it (n. 455^c).

By "enemies" are signified evils; concerning whom it is said (*Ps.* lxxii. 9) that "they lick (**LACHAKH**) the dust," that is, that they have been damned (n. 406^d).

Last, Ultimate (*Ultimus*); **Lasts, Ultimates** (*Ultima*).—(*See First.*)

Firsts are the things that are in the Lord; also those which proximately proceed from Him (n. 726(iii.)).

Lasts (*or* ultimates) are the things that are most remote from Him, which are in Nature, and which are last things in Nature (n. 726(iii.)); they are such things as appear before the eyes, in the world (n. 475^d).

These are called last things, because spiritual things which are prior close into them, and have their stand and rest upon them as upon their bases, for which reason they are steadfast; such things, therefore, are called the last things of divine order (n. 726(iii.)).

Ultimates are effects, which proceed from things interior (n. 458^a).

The ultimate of doctrine is the sense of the letter of the Word (n. 811^a).

There is a connection of all things, from the Lord Himself, through the things that are of heaven and of the world, even to these last things; and whereas prior things, which proceed successively, are together in last things, it follows that power itself is in last things, from first things; but divine power is power through the proceeding Divine, which is called divine truth (n. 726(iii.)); *compare* n. 157).

It results from this that the human race is as it were a base for the column, or as a foundation for the palace, in its relation to the heavens; consequently that the heavens perpetually rest in their order on the things of the church with men in the world, thus upon divine truths in ultimates, which are such divine truths as belong to the Word in the sense of its letter (n. 726(iii.)).

And whereas all higher things have place in the lowest, in simultaneous order, it follows that in the ultimates of the Word, which belong to the sense of its letter, are all things of divine truth and divine good, even from their firsts; and whereas all things of divine truth and divine good are together in their ultimate, which is the sense of the letter of the Word, it is plain that the power of divine truth is there; yes, the omnipotence of the Lord in man's salvation. The power of the Word in the sense of the letter, is the power of opening heaven, from which come communion and conjunction; and it is the power of fighting

against things false and evil, and so against the hells (n. 1086).

When the Lord works, He does not work from things first, through intermediate things, on last things ; but He works from first things by things that are last, and so upon intermediate things (n. 1086 ; *compare* n. 475*b*). Because divine truth in its ultimate is in its fulness and also in its power, (for while in the ultimate it is in all things,) the Lord therefore in no case operates except from firsts by last things, and consequently in fulness (*see much more*, n. 1087). Into these ultimates with man the Lord flows-in from Himself, thus from firsts, and rules, and holds in order and connection, all things that are in the spiritual world (n. 726(iii.) ; *compare* n. 41, 66).

Now whereas divine power itself has its seat in these ultimates, therefore the Lord Himself came into the world, and became Man, that He might at the same time be in lasts as He is in firsts ; and this for the end that by ultimates, from first things, He might be able to reduce into order all things that were become disarranged ; that is, all things in the hells, and also in the heavens. This was the cause of the Lord's coming ; for just before His coming, there was no divine truth in ultimates with men in the world, and absolutely none in the church which then existed with the Jewish nation, except that which was falsified and perverted, and which consequently was not any basis for the heavens ; wherefore, if the Lord had not come into the world, and thus assumed the ultimate Himself, the heavens made up of the inhabitants of this earth would have been transferred elsewhere, and all the human race on this earth would have perished with eternal death (n. 726(iii.) ; *compare* n. 41). Since the Lord works all things from firsts by ultimates, and in ultimates is in His power and in His fulness, it therefore pleased Him to take upon Himself the Human, and to become the divine truth, that is, the Word, and thus from Himself to reduce into order all things of heaven and all things of hell ; that is, to make a last judgment. The Lord could accomplish this from the Divine in Himself which was in firsts, by His Human, which was in lasts ; and not as before, from His presence as abiding in men of the church ; for they had wholly fallen away from the true and good things of the Word, in which before had been the Lord's dwelling-place with men. This was the primary cause of the Lord's coming into the world, and also of His making His Human divine ; for by this He brought Himself into power so that He could hold in order all things of heaven and all things of hell, to eternity (n. 1087 ; *compare* n. 741*c*).

The Lord came into the world so as to put on the Human and glorify it, that is, make it divine, even to the ultimate, that is, even to flesh and bones, that so He might rule all things (n. 41). And now the Lord is in His fulness, and thus in His omnipotence in earths as He is in the heavens, because He is in lasts and in firsts (n. 726(iii.)); by His Divine Human, the Lord is in firsts and in lasts (n. 41).

"I am the First and the Last" (*Apoc.* i. 17), signifies who rules all things from firsts by lasts (n. 81; *compare* n. 113).

Concerning the seven last plagues (*Apoc.* xv. 1, 6) (n. 928, 951).

Last Judgment (*Ultimum Judicium*).—(*See Judgment.*)

Every one, evil and good alike, is judged immediately after death, when he enters the spiritual world where he is to lead his life to eternity; for then man is immediately designated, for heaven or for hell. He who is designated for heaven, is attached to some heavenly society, into which he is to enter afterward; and he who is designated for hell is attached to the infernal society into which he is to come afterwards. There is, however, an interval of time before they come into their societies, and this chiefly that they may be prepared for them; with the good, that they may be purified from the evils which cling to them from the body and the world; and with the evil, that they may be divested of the good things that adhere to them outwardly, from their teachers and from religion; according to the words of the Lord in *Matthew*, "Whosoever hath, to him shall be given, that he may have abundance; but whosoever hath not, from him shall be taken even that which he hath" (xiii. 12; xxv. 29). Many of them, however, both evil and good, were reserved for the last judgment; but only those of the evil who, from habit formed in the world, could lead a moral life in externals; and those of the good who were imbued with falsities from ignorance and from religion: the others were separated from them, after their time was fulfilled; the good were raised into heaven, and the evil were cast into hell, and this before the last judgment (n. 413a).

The human race is as it were a base for the column, or as a foundation for the palace, in its relation to the heavens; the heavens perpetually rest in their order on the things of the church with man in the world, thus upon divine truths in ultimates (n. 726(iii.)).

By "the consummation" is signified the last state of the church, which is when there is no longer truth because there is not good, or when there is faith no more because there is not charity; and when the state of the church is

such, then comes the last judgment. That the last judgment then comes, is also for the reason that the human race is the basis or foundation of the angelic heavens; for the conjunction of the angelic heaven with the human race is perpetual, and one subsists through the other; and therefore when the base does not correspond, the angelic heaven totters: therefore there is then a judgment upon those in the spiritual world, that all things both in the heavens and in the hells may be reduced to order (n. 397).

In the spiritual world (by which are meant both the heavens and the hells), the arrangement is such that the heavens are like expanses one above another, that beneath the heavens is the world of spirits, and that under this are the hells, one below another. Influx from the Lord comes according to this successive arrangement; that is, through the inmost heaven into the middle heaven, and through this into the ultimate heaven, and from the heavens in their order into the hells that lie beneath them. The world of spirits is intermediate; and it receives influx both from the heavens and from the hells, every one therein according to the state of his life. But this arrangement of the heavens and the hells underwent changes between one judgment and another, in the following manner:—The men who flocked-in from the earths, from whom the heavens and the hells are supplied, were of various affections, some being more or less spiritual or internal, and some more or less natural or external; and whereas the Lord does evil to no one, but good to all, He therefore permitted those who in externals lived moral and as it were spiritual lives in the world, from custom and habit, howsoever they were interiorly conjoined with hell, to form for themselves a semblance of a heaven in various places; and then the arrangements of the heavens above them, and of the hells below them, were so disposed that their interiors, by which they were conjoined to hell, should as far as possible be kept closed; and their exteriors, by which they were conjoined with the ultimate heaven, kept open: and it was then provided that the higher heavens should not flow-in immediately, because by immediate influx their interiors which were infernal would be opened, and their exteriors which appeared as spiritual would be closed; for the influx of the higher heavens is into the interiors, which properly belong to the spirits, and not into the exteriors which are not properly theirs (n. 702).

This semblance of heaven is what is meant (*Apoc.* xxi. 1) by “the former heaven” which passed away. They who constituted this heaven before the last judgment, were seen above the earth, also upon the mountains, the hills, and

the rocks, in the spiritual world : and thence they regarded themselves as being in heaven (n. 391*a*).

But when such seeming heavens were so greatly multiplied, and in consequence influx from the hells began to prevail over the influx from the heavens, and on this account the ultimate heaven which was conjoined with them began to totter, then the last judgment impended : and in these seeming heavens, one after another, a separation of the evil from the good was effected, and this by immediate influx from the higher heavens ; and by this influx the interiors of the evil, which were infernal, were opened, and the exteriors, which, as said already, were apparently spiritual, were closed (n. 702).

Visitation precedes a last judgment. What such visitation or exploration is, may be manifest from that which took place in Sodom (n. 627*a* ; compare n. 215, 401*d*). Visitation is spoken of in many passages of the Word ; and by it is signified the exploration of the quality of the state of the church before judgment. Not that such visitation actually takes place ; what precedes a judgment is simply that the angels of heaven begin to lament because of the growing power of the evil, from hell, and to implore the Lord for help ; for the Lord knows all about it, because He knows all things ; but still, visitation is described by the sending of angels, and by their announcement (n. 910).

A judgment is separation of the good from the evil ; and thus of those who live according to the Lord's divine truths from those who do not live according to them ; for the latter are evil, and the others are good (n. 875).

Judgment is effected by divine truth (n. 850*d*).

The Lord is the sun of the angelic heavens. From Him as a sun proceed all the light and heat there. The light that goes forth is in its essence divine truth, for it is spiritual light ; and the heat that goes forth is in its essence divine good, for it is spiritual heat. These flow-out from the Lord as the sun into all the heavens, accommodated in measure to the reception by the angels there ; thus now more remissly, now more intensely. When more remissly, then the good are separated from the evil ; but when more intensely, then the evil are rejected. When therefore a last judgment is at hand, the Lord at first flows in remissly (*or* with little intensity), so that the good may be separated from the evil (n. 418*a*).

That there is a separation of those that live according to divine truths from those who do not live according to them may be plain from passages in the Word where last judgment is treated of (*see more*, n. 875).

It has been said that "the former heaven" consisted of such as lived moral lives in externals, and yet were evil in internals; and that these lived in high places in the spiritual world, and therefore thought that they were in heaven. Because they were inwardly evil, they did not tolerate among them those who were inwardly good, and this because of discrepancy of affections and thoughts; they therefore cast them out from among them, and wherever they saw them they did them evil and reproached them: the Lord therefore rescued them from their violence, and they were concealed under heaven, and preserved. This was done from the time when the Lord was in the world even to this time when judgment was executed; and then those who were on high places were cast down, and those who were under heaven were raised up (n. 397). (*See Changes.*)

Separations of the good from the evil, and rejection of the evil, in the spiritual world, are effected by various degrees of remission and intenseness of the Divine that proceeds from the Lord as a sun; when this flows-in remissly, then, as already said, the good are separated from the evil; and when it flows-in with intensity, then the evil are rejected. The reasons for this will now be given. When the Divine from the Lord flows-in remissly (*or* with little intensity), there is every where a state of tranquillity and serenity, in which all appear such as they are as to the state of their good; for all are then presented in the light: wherefore they who are in good from spiritual origin are separated from those who are in good only from natural origin; for the Lord inspects those who are in spiritual good, and leads them towards Him, and so separates them from the others. Those who are in good from spiritual origin are those who are said to be "sealed upon their foreheads;" for they are spiritual and are angels of heaven. But those who are only in good from natural origin are not good, because they are not spiritual; for the good that they appear to have is evil, because it looks to self and the world as the end; for they do what is good in external form for the sake of their own glory, honor, and gain, and not for the neighbor's good; and so they do good only that they may be seen of men: these, being merely natural, are they who "are not sealed," and who are afterwards rejected. But when the Divine from the Lord flows-in with intensity, the good things in the possession of the evil are dissipated, because they are not in themselves good but evil, and evil things cannot sustain the influx of the Divine: hence it comes to pass that externals are closed with them; and when these are closed, their interiors are opened, in which

there are only evils and falsities from them; whence they come into grief and anguish and torment, because of which they cast themselves down into hells where there are falsities and evils like their own (n. 419a; *compare* n. 412f).

If the good are not separated from the evil before the evil are cast down into hell, then the good must perish with the evil: for the good who have not yet been raised into heaven, but are to be raised after the evil have been cast out, have very close communion with the evil by means of the external worship of the evil: for the evil who were tolerated even till the last judgment, were in external worship, but not in any internal worship; for with mouth and gesture they professed and counterfeited the holy things of the church, which they did not hold in the soul and heart; by means of their external worship, they therefore had communion with those who were good internally: and on account of this communion, the evil could not be cast down before the good were separated from them: for if they remained together, the good, with whom the evil have been conjoined by external worship, would suffer hurt, that is, they would perish; for the evil would carry them away with them (n. 426).

Some things shall now be told concerning the mode of the separation. When the good are being separated from the evil, (which separation is effected by the Lord through an influx of His Divine of little intensity, and by inspection into the things that belong to spiritual affection with angels and spirits,) the Lord then causes those who are inwardly good, and who are also good outwardly from being so inwardly, to turn to Him, and so to turn away from the evil; and when they turn away from the evil, they become invisible to them; for it is a common thing in the spiritual world for one who turns away from another to become invisible to him: and when this has been done, the evil are separated; and they are also separated at the same time from the holiness that they had counterfeited in externals; and so they look towards hell, whither also they are presently cast (n. 426).

The influx from the heavens, that is, from the Lord through the heavens, is an influx of nothing but love of good and affection for truth; but with the evil this is turned into things corresponding to their evils and the falsities from them, and which thus correspond to their love of evil and their affection for falsity. Conflicts and disturbances of thoughts, and also reasonings from evils and falsities about the good and true things of the church, exist with those who are inwardly evil but who outwardly appear good, after their interiors have been opened and their exteriors

closed; and this comes from the conflict between their interiors and their exteriors in the first state of their separation: but as soon as their exteriors have been completely closed, and they are left to their interiors, then conflict ceases; for they are then wholly in the love of their own evil and in affection for their falsity, and thence in the enjoyment of their own life; wherefore they then cast themselves down into hell, to those like themselves (n. 702; *compare* n. 412f).

When the last judgment upon those who were of the Christian Church was executed, then all who were in faith separate from charity, both in doctrine and in life, were cast into hell; and all were preserved who were in faith from charity: these last are meant (*Matt.* xxv. 31, to the end,) by "the sheep;" the others by "the goats" (n. 817e).

The evil were tolerated so long on the high places, and the good were detained under heaven so long, that they might all be brought to fulness; that is, that the good might reach such a number as to be sufficient for forming a new heaven, and also that the evil might fall down of themselves into hell; for the Lord casts no one down into hell, but the evil itself which is in evil spirits casts them down; and this takes place when evils are consummated, that is, are filled out (n. 397).

They who had lived a life of charity were reserved by the Lord below the heavens, and were kept safe from infestation from the hells up to the time of the last judgment; and when this had been accomplished, they were raised up out of their places, and elevated into heaven. The reason why they were not elevated before, was, because before the judgment the hells prevailed, and so there was preponderance on their part; but after the judgment the heavens prevailed, and so there was preponderance on their part: for by the last judgment all things, both in the hells and in the heavens, were reduced to order: wherefore if they had been elevated before, they would have been unable to withstand the power with which the hells prevailed over the heavens (n. 899a; *compare* n. 911a).

Those who constituted "the former heaven," because they were only in external moral life, and not at the same time in internal spiritual life, were cast down. And when they were cast down, then all those who were held in reserve by the Lord, and who were concealed here and there, chiefly in the lower earth, were raised up, and they were transferred to the same places where the others had been, that is, upon the mountains, the hills, and the rocks; and from these was formed a new heaven. They who had been reserved and then raised up, were of those who lived a

life of charity in the world, and who were in spiritual affection for truth (n. 391a).

When the separation of the evil from the good has been effected, and the evil have been removed from the places where they were before, then to those who are in the higher heavens there appears a new heaven, and a new church. These could not appear so long as the good were conjoined with the evil; for the interiors of the good were closed, lest they should be hurt by the evil with whom there was communion as to externals: but when the evil were separated and removed, then the interiors were opened with the good, which in themselves were heavenly; and when these were open, heaven and the church became manifest (n. 699).

At the time of a last judgment the old church perishes, and a new church has its beginning (n. 403c).

Before the judgment, those who were able to live civil and moral lives in externals, although they were not spiritual, were permitted to form for themselves seeming heavens, and to enjoy in them such pleasures as they had in the world; but after the last judgment was accomplished, this was no longer permitted: for now every one is carried in accordance with his own life, he who is merely natural to hell, and he who is spiritual to heaven (n. 754).

A previous judgment was executed by the Lord when He was in the world (n. 899a).

Whereas the Lord operates from firsts by lasts, and in lasts is in His power and His fulness, He was therefore pleased to take upon Himself the Human, and to become the divine truth, that is, the Word; and thus of Himself to reduce to order all things of heaven and all things of hell; that is, to execute a last judgment (n. 1087).

By "the Flood" is signified the end of the Most Ancient Church, and the last judgment which took place when all of the church was extinguished (n. 419c).

Lasting.—(See *Age*.)

Latter (*Serotina*).—Influx and reception of divine truth in a spiritual state, is meant (*Deut.* xi. 14) by "the former (or morning) rain;" and in a natural state by "the latter (*MALQOSH*) (and evening) rain" (n. 644b; compare n. 376c).

Laugh (*Ridere*).—"At devastation and famine thou shalt laugh (*SACHAQ*)" (*Job* v. 22), signifies that there is no lack of good (n. 388d).

Lavers (*Labra*).—By "the lavers (*KIVVOR*)" (1 *Kings* vii. 38) were

represented purifications from falsities and evils, and thus preparations for entering into heaven and into the church (n. 600c).

Law (*Lex*).—"The law" in the broad sense signifies the Word in the whole complex; in a sense less wide, the historical Word, and in the strict sense, the ten precepts of the decalogue (n. 392*d*).

"The law and the prophets" are the Word in the whole complex (n. 250c, 597).

By "the word of Jehovah" is meant the divine good, and by "the law of God" is meant the divine truth (n. 653*b*).

By "law" (*Isa.* ii. 5) is signified the divine good of the Word, and by "judgment" the divine truth (n. 406*b*).

By "testimony" (*Psa.* lxxviii. 5) is signified what teaches goods of life; and by "law," what teaches truths of doctrine (n. 392*e*).

In many passages of the Word, mention is made of testimonies, and at the same time of the law, of precepts, commandments, statutes and judgments; and in such passages by "testimonies" and "commandments" are signified those things which teach life, by "the law" and "precepts" those which teach doctrine, and by "statutes" and "judgments" those which teach rituals (n. 392*e*).

The law of the Ten Precepts was called a covenant, and consequently the tables on which it was inscribed were called the tables of the covenant (n. 392*d*).

To be led by the Lord is to fulfil the law (n. 774).

Laws of Order, called Laws of Divine Providence (*in a series*, n. 1136).

Laws inscribed on the nature of all things (n. 1146).

"*Lex* (law)" is the rendering of

DATH, *Deut.* xxxiii. 2 (n. 204*b*):

TORAH, in all other passages of the Old Testament to which reference is here given:

NOMOS, in all passages of the New Testament to which reference is here given.

(See articles n. 130*b*, 204*b*, 222*b*, 237*a*, 250c, 283*d*, 329*b*, 365*d*, 392c-e, 405*e*, 406*b*, 440*b*, 502*a*, 556*b*, 597, 624*e*, 630*b*, 653*b*, 700*b*, 701a-c, 734*b*, 1136, 1146.)

Lawgiver (*Legislator*).—"The Lawgiver (**CHAGAG**)" (*Num.* xxi. 18) signifies the Lord, as to the Word and as to doctrine from the Word (n. 537*a*).

That Judah is called "the lawgiver" (*Psa.* lx. 7), is because by "Judah" is signified internal divine truth, or the Word in the spiritual sense; and "lawgiver" and "the law" have a similar signification (n. 440*b*).

Divine truths that lie concealed, are signified (*Deut.* xxxiii. 21) where it is said, "There is the portion of the hidden lawgiver" (n. 435*b*).

"Lawgivers" (*Judges* v. 14) signify those who are in the truths of good, and in an abstract sense the truths of good (n. 447).

Lawn.—(*See Fine linen.*)

Lawyers (*Legisperiti*).—They were called "lawyers (*nomikos*)" who searched the Scriptures, and taught how the things therein were to be understood (n. 536).

Lay aside (*Deponere*).—"Deponere (to lay aside)" is the rendering of

TITHEMI, *John* xiii. 4 (n. 951).

Lay on (*Imponere*), **Laying on** (*Impositio*).—Whereas "touching" and "the laying on of hands" signify communicating and transferring to another what is with oneself, it has therefore been customary in the churches, from ancient times, to lay the hands upon the heads of those who are inaugurated and blessed (n. 79).

The laying-on of hands by the disciples corresponded to communication and conjunction with the Lord, and thus to removal of iniquities through His divine power (n. 706*c*).

"Imponere (to lay upon)" is the rendering of

EPITITHEMI, *Apoc.* i. 17 (n. 79).

Lazarus.—That the Lord loved one named Lazarus, whom also He raised from the dead, is plain from *John* (xi. 3, 5, 36); also that the same Lazarus reclined with the Lord at table (xii. 2). On account of all this, the Lord called him Lazarus who desired to be fed with the crumbs which fell from the rich man's table (*Luke* xvi. 19, etc.), whereby is signified a desire for truths from spiritual affection (n. 137): by "the rich man" is there meant the Jewish nation, which had the Word, and was able from it to be in knowledges of truth and good; and by "the poor man" are there meant the nations (*or* gentiles) which had not the Word, but were still desirous to have knowledges of truth and good (n. 118).

(See also articles n. 455*b*, 962, 1143.)

Lead (*Plumbum*).—"Plumbum (lead)" is the rendering of

OPHERETH, *Job* xix. 24 (n. 411*f*).

Lead (*Deducere*).—"And shall lead (*hodgego*) them to living fountains of waters" (*Apoc.* vii. 17), signifies in divine truths (n. 483).

"*Deducere*" is the rendering of

BO', *Deut.* xxi. 12 (n. 555c):

YALAKH, *Hos.* ii. 14 (n. 730d).

— (*Ducere*).—Why man is led by the Lord through affections, and not through thoughts (n. 1175).

"*Ducere*" is the rendering of

BO', *Zeph.* xiii. 9 (n. 242d):

DARAKH, *Ps.* cvii. 7 (n. 730d):

YALAKH, *Isa.* lxiii. 13 (n. 538a);

Jer. ii. 17 (n. 654f);

Amos ii. 10 (n. 633b):

LAQACH, *Deut.* xx. 7 (n. 734c):

NAHAGH, *Ps.* xlviii. 14 (n. 850c);

Isa. xi. 6 (n. 780b, 781d); xlix. 10 (n. 386d):

NAHAL, *Isa.* xl. 11 (n. 314b):

AGO, *Luke* x. 34 (n. 444c):

SUNAGO, *Apoc.* xiii. 10 (n. 810):

PHERO, *John* xxi. 18 (n. 9).

"*Captivam ducere* (to lead captive)" is the rendering of

SHABBAH, *Ps.* lxviii. 18 (n. 811c).

— **Lead about** (*Circumducere*).

See *Deut.* xxxii. 10, where the Hebrew has SABHABH (n. 730d).

— **Lead out.**—(See *Bring out*.)

Leaders (*Antistites*).—By "superintendents (*or* those placed in charge) (*præfetti*) and leaders (*antistites*, S^EGHANIM)" (*Jer.* li. 23), are signified principles of the false and of evil (n. 863a; the authorized version has "captains and rulers;" the revised version has "governors and deputies").

(The Latin word "*antistites*," variously rendered, may be found in the following articles:—n. 114, 250c, 443a, 538b, 714b, 802a, 810, 863a, 1019, 1063, 1130, 1134.)

— (*Duces*).—"Those having charge (*præfetti*)" and "leaders (*duces*, S^EGHANIM)" (*Ezek.* xxiii. 6; the authorized version has "captains and rulers;" the revised version has "governors and rulers"), signify principal truths (n. 576).

Because they taught falsities, and because the falsities were believed by the people, therefore the Scribes and Pharisees were called (*Matt.* xv. 14) "blind leaders (*duces*, HODEGOS) of the blind" (n. 537b; compare n. 239b).

— (*Ductores*).—"They who lead (ASHAR)" (*Isa.* iii. 12) are they who teach (n. 555d).

Leaf (*Folium*).—The things found on trees, as leaves and fruits, signify such things as are with man; "leaves" signify the truths that he has (n. 109).

"Boughs" and "leaves" signify the things that belong to knowledges of truth and good, and "fruits" signify the goods of life. In the spiritual world there appear trees of all kinds: trees that bear leaves only, and are without fruits, correspond to those who are only in knowledges of truth; hence it is plain what is signified by the tree's withering away because the Lord found on it leaves only, and not fruit (n. 109): by "the fig tree" is not meant a fig tree, but the church as to natural good, and specifically the Jewish Church; by "the leaves" on it are signified truths from the sense of the letter of the Word (n. 386e).

"The leaf shall be green" (*Fer.* xvii. 8) signifies matters for knowledge, living from truths; "the leaf" signifies the scientific, and "green" signifies what is living from truths (n. 481).

By "the leaf of the fig tree" in the opposite sense is signified the false of evil, belonging to the natural man (n. 403d).

"*Folium* (a leaf)" represents

'ALEH, *Gen.* viii. 11 (n. 638b);

Ps. i. 3 (n. 109);

Fer. viii. 13 (n. 918); xvii. 8 (n. 109, 481):

'APHI (Chaldee), *Dan.* iv. 12 (n. 109, 1100b):

PHULLON, *Matt.* xxi. 19 (n. 109, 403e);

Mark xi. 13 (n. 386e);

Apoc. xxii. 2 (n. 109).

Leah.—Rachel represented the internal church which is spiritual, and Leah the external church which is natural (n. 439).

The three sons born to Leah one after another, namely, Reuben, Simeon and Levi, signify the first and primary essentials of the church in their series; namely, truth in the understanding, truth in the will, and truth in act: their signification is like that of the Lord's three disciples, Peter, James and John (n. 444b).

(See also articles *n.* 438, 443a, 447, 695c.)

Lean, Uphold (*Incumbere*).—It is the Divine Human which is meant (*Isa.* xlii. 1) by "My servant to whom I lean (*or* 'whom I uphold') (TAMAKH)" (n. 409b).

Lean, make, Famish (*Emaciare*).—By "the gods of the nations," whom He will make lean (RAZAH) (*Zeph.* ii. 11), are signified falsities of evil; "to make lean" signifies to remove evils from the falsities (n. 406d).

Leap, Skip, Dance (*Saltare*).—(See *Jump*.)

"The mountains leaped (*or* skipped) (RAQADH) like rams, the hills like sons of the flock" (*Ps.* cxiv. 6), signifies that celestial good and spiritual good do good things from

joy; "to leap" signifies to do good things from joy (n. 405c).

"To leap (*or* dance) (**RAQADH**)" (*Isa.* xiii. 21), where it is said of satyrs, is joy from the foul delight which has adulterated the good of love (n. 1029e).

— (*Subsiliere*).—The joy that arises from the good of love is described (*Ps.* lxxviii. 16) by "leaping (**RATZADH**)" (n. 405c).

Learn (*Discere*).—"When Thou teachest the earth thy judgments the inhabitants of the world learn (**LAMADH**) justice" (*Isa.* xxvi. 9) signifies that the church is in truths from the Lord, and by means of truths in good (n. 741b).

Of those who are in love to the Lord, because they have truths written in their hearts and therefore do not dispute about them, it is said (*Micah* iv. 3), "They shall not lift the sword nation against nation, neither shall they learn war any more" (n. 403c).

"No one was able to learn (**MANTHANO**) the song but the hundred and forty-four thousand" (*Apoc.* xiv. 3), signifies that acknowledgment and confession of the Lord could be given with those only who were in faith from charity (n. 859).

From the Word, from a master, and from preaching, man must learn what works are sins, etc., etc. (n. 803a).

— **Learned** (*Eruditus*).—Many believe that the learned are more intelligent and wiser than others, because they know many things from the Word and from doctrine from the Word; but they have intelligence and wisdom only in proportion to the good of love in them (n. 998).

See *Dan.* xi. 33 (n. 811b).

Leathern (*Coriaceum*).—By his "leathern (**DERMATINOS**) girdle" (*Matt.* iii. 4), John the Baptist represented the ultimate sense of the Word (n. 543d, 619c).

Leave (*Derelinquere*), **Forsaken** (*Derelictus*).—They who apply truths of doctrine to good are signified (*Matt.* xxiv. 40, 41) by those who shall be "taken;" but they who apply them to evil are signified by those who shall be "left (**APHIEMI**)" (n. 555b).

"They have forsaken (**AZABH**) Jehovah, and have provoked the Holy One of Israel" (*Isa.* i. 4), signifies that they have rejected divine good and divine truth (n. 768e).

"*Derelinquere* (to leave *or* forsake)" is the rendering of **NATASH**, *Ezek.* xxix. 5 (n. 388c, 654i).

"*Derelictus* (forsaken)." is the rendering of

MIMSHAQ, *Zeph.* ii. 9 (n. 653^b):

'AZABH, *Isa.* xxxii. 14 (n. 730^b).

— (*Relinquere*).—"To leave (APHIEMI) the first charity" (*Apoc.* ii. 4), signifies to make it a non-essential of knowledges (n. 104).

That spiritual affection for truth, and the wisdom from it, are to cease, is signified (*Isa.* xxiv. 6) where it is said, "Man shall be left rare" (n. 280^b).

"*Relinquere* (to leave)" represents

'AZABH, *Fer.* xlviii. 28 (n. 411^e); xlix. 25 (n. 734^d):

SHA'AR, *Isa.* xxiv. 6 (n. 280^b);

Joel ii. 14 (n. 340^c).

— **Leave out, Forbear** (*Omittere*).—That "he left them out (CHADHAL) and slew them not" (*Fer.* xli. 8), signifies that they were not profane, and thus were not damned (n. 374^b).

Leaven (*Fermentum*), **Leavening** (*Fermentatio*), **Leavened** (*Fermentatum*).

—By "leaven" is signified the false; and by "that which is leavened," truth falsified (n. 329^d).

"Leaven" signifies the false of the natural man (n. 619^c).

By "leavening" (*Hos.* vii. 4) is signified separation (n. 540^a).

The love of self is a merely corporeal love, springing from the ebullition and fermentation of effete particles, and their titillation inwardly in the body (n. 512).

"*Fermentatio* (leavening)" is the rendering of

CHAMETZ, *Hos.* vii. 4 (n. 540^a).

"*Fermentatum* (what is leavened)" is the rendering of

CHAMETZ, *Exod.* xxiii. 18 (n. 329^d).

"*Fermentum* (leaven)" is the rendering of

CHAMETZ, *Exod.* xxxiv. 25 (n. 329^d);

Lev. ii. 11 (n. 619^c).

Lebanon (*Libanus*).—The signification of "Lebanon" is like that of "the cedar," namely, the truth of the church (n. 304^b, 372^d); it signifies spiritual truth and good (n. 326^c); the good and truth of faith (n. 328^d); rationality (n. 638^b); the truths of the church in the natural man (n. 654^e); the church as to the rational understanding of good and truth (n. 730^b).

"The sides of Lebanon" (*Isa.* xxxvii. 24) are where the goods of the church are conjoined to truth (n. 405^e).

"The snow of Lebanon" (*Fer.* xviii. 14) signifies the truths of the church, from the Word; "snow" here has similar

signification with "water," namely, truths; but "snow" signifies truths that are cold, for a cold church is treated of (n. 411*f*).

"The cedars of Lebanon" are the internal truths of the church, and its "fir trees" are its external truths (n. 405*e*).

By "cedars of Lebanon" and by "oaks of Bashan" (*Isa.* ii. 13) is signified pride from man's own intelligence; interior pride by "cedars of Lebanon," and outward by "oaks of Bashan" (n. 410*b*).

(Passages of the Sacred Scripture may be seen, n. 175*b*, 223*c*, 288*b*, 304*b*, 324*f*, 326*c*, 328*d*, 372*b*, 388*c*, 405*e*, 410*b*, 411*f*, 458*b*, 514*b*, 569*b*, 638*b*, 650*g*, 654*e*, 730*b*, 1029*d*.)

Lees, Dregs (*Faeces*).—(See **Wine, Defecated**.)

By "lees (**SHMARIM**), lees defecated (*or* 'well refined,')" (*Isa.* xxv. 6), are signified truths from good, both natural and spiritual, with felicity from them (n. 1159).

"Dregs of the cup" (*Isa.* li. 17) are meant falsities from which are evils; and to draw these to oneself is signified by "drinking" and "draining" (n. 724*d*).

See *Ps.* lxxv. 8 (n. 960*a*, 1116).

Left (*Sinister*).—(See **Hand, Right**.)

At the left hand in heaven is the north, and divine truth is there in shade (n. 298*a*; compare n. 600*b*).

The "right hand" (*Isa.* ix. 20) is good from which is truth, and the left hand is truth from good (n. 386*b*, 600*b*).

By "the right eye" is signified understanding of what is good, and by "the left eye" is signified understanding of truth (n. 152, 313*c*).

By "the sheep on the right" (*Matt.* xxv. 32, *to the end*), are signified those who are in the good of charity; and by "the goats on the left," those who are in faith alone (n. 316*c*).

In the opposite sense, by "the right" is signified evil, and by "the left" falsities (n. 600*a*).

"*Sinister* (left)" represents

SM'OL, *Gen.* xiii. 9 (n. 600*c*);

Num. xx. 17 (n. 600*c*);

Deut. xvii. 17, 20 (n. 600*c*);

1 Kings vii. 39 (n. 600*c*);

Isa. ix. 20 (n. 386*b*, 600*b*);

Ezek. i. 10 (n. 600*b*);

Zech. xii. 6 (n. 600*b*);

S'MA'LI, *Lev.* xiv. 15, 16, 26 (n. 600*c*):

SAM'AL, *Ezek.* xxi. 16 (n. 600*c*);

ARISTEROS, *Matt.* vi. 3 (n. 600*a*);

EUONUMOS, *Matt.* xx. 21, 23 (n. 600*b*); xxv. 33 (n. 316*c*, 600*a*);
verse 41 (n. 600*a*); xxvii. 38 (n. 600*a*);

Apoc. x. 12 (n. 600*a*).

Legs (*Crura*).—By “legs (^KRA’AYIM)” (*Lev.* xi. 21) is signified natural good conjoined to spiritual good (n. 543^d).

See also *Amos* iii. 12 (n. 163).

Where the statue seen by Nebuchadnezzar in a dream is treated of (*Dan.* ii. 33), by the “legs (*Chaldee*, ^SHAQ) and feet,” which were part of iron and part of clay, is signified the church of Israel and of Judah (n. 411^b; compare n. 176).

Lend.—(See *Borrow*.)

Length (*Longitudo*), **Long** (*Longus*).—By “breadth” is signified the truth of the church, by “length” its good, and by “height” both the truth and good as to degree. This is the signification of these three dimensions for the reason that heaven is said to be broad from south to north, and is said to be long from east to west, and its height is reckoned from the third heaven which is highest to the first which is lowest (*concerning which more may be seen*, n. 629^a; compare n. 666, 675^b).

By “length” is signified good (n. 627^a).

“*Longitudo* (length)” represents

‘OREKH, *Ezek.* xl. 7, 11, 18 (n. 627^a, 629^a); xli. 2, 4, 12 (n. 629^a);
Zech. ii. 2 (n. 629^a); v. 2 (n. 629^a):
 MEKOS, *Apoc.* xxi. 16 (n. 430^b).

“*Longos facere* (to make long, to lengthen,)” represents

‘ARAKH, *Isa.* liv. 2 (n. 600^b).

— **Lengthen, Draw out** (*Elongare*).—“Lengthening ([‘]ARAKH) the tongue” (*Isa.* lvii. 4) denotes the enjoyment in teaching and spreading falsities (n. 768^e).

Leopard (*Pardus*).—By “leopard” is meant the falsity that is opposite to charity, which, through reasonings in behalf of faith, endeavors to destroy charity (n. 780^b).

“A kid” is innocence of the second degree; its opposite is “the leopard” (n. 314^b).

“The leopard” (*Fer.* xiii. 23) is the false from evil, for it is truth falsified by reasonings; and “the spots” are the things that have been falsified (n. 780^b).

By “the leopard” are signified discordant reasonings, which still have an appearance of coherency (n. 780^a, 781^a).

“*Pardus* (a leopard)” represents

NAMER, *Isa.* xi. 6 (n. 314^b, 780^b);
Fer. v. 6 (n. 780^b); xiii. 23 (n. 780^b);
Hab. i. 8 (n. 281^b, 355^e, 780^b):
 PARDALIS, *Apoc.* xiii. 2 (n. 780^a).

Leprosy (*Lepra*).—"Leprosy" signifies falsification (n. 475 δ).

Whereas by "leprosy" is signified profanation of truth, and this is various,—is light and is grave, is interior and is exterior, and is according to the quality of the truth which is profaned,—therefore the effects of profanation are various; and these are signified by the appearances in leprosy (n. 962).

Whereas by "leprosy" is signified good consumed by falsities, how this evil is to be remedied by divine means is described by the process of the cleansing of the leper understood in the spiritual sense (n. 600 ϵ).

"*Lepra* (leprosy)" represents

TZARA'ATH, 2 *Kings* v. 7 (n. 475 δ);

Lev. xiv. 7 (n. 600 ϵ):

LEPRA, *Matt.* viii. 3 (n. 79).

Let down, Let loose.—(See *Bring down.*)

Let go.—(See *Put away.*)

Letter (*Littera*).—(See *Word.*)

It is to be known that the Word, in order to be divine, and to be for heaven and for the church at the same time, must of necessity be natural in the letter: for if it were not natural in the letter, there would not be conjunction of heaven with the church through it (n. 71).

— **Sense of the letter** (*Sensus litterae*).—(See *SENSE OF THE LETTER, under Word.*)

The sense of the letter of the Word is the ultimate sense of divine truth, thus for the natural and sensual man, adapted to his apprehension, and often for his favor (n. 714 δ (iv.)).

Levi (*Levi*), **Levites** (*Levitae*).—By "the covenant of Jehovah with Levi" (*Mal.* ii. 4–6) in the supreme sense is signified the union of the Divine with the Human in the Lord; and in the respective sense, the conjunction of the Lord with the church: for the Lord is meant by "Levi," as by "David;" but by "Levi" as to divine good, which is the Lord's priestly [nature]; and by "David," as to divine truth, which is the Lord's kingly [nature] (n. 701 δ).

By "Levi" (*Mal.* ii. 4) are signified all who are in the good of love towards the neighbor; but in the supreme sense, the Lord Himself (n. 365 δ ; compare n. 444 a, b , 710 δ).

The word **LEVI** signifies adhesion; and "adhesion" signifies conjunction through spiritual love (n. 444 δ).

The three sons born to Leah one after another, namely, Reuben, Simeon and Levi, signify the first and primary essen-

tials of the church in their series; namely, truth in the understanding, truth in the will, and truth in act: their signification is like that of the Lord's three disciples, Peter, James and John (n. 444*b*).

The Levites were taken in place of all the firstborn; for by "Levi," and hence by "the Levite," is signified spiritual good from celestial good: and consequently the priesthood, by which is signified celestial good, was given to Aaron and his sons; and the ministry of this good, by which is signified truth from good, was given to the Levites (n. 710*d*).

Representation was attached to the priests and the Levites by anointing (n. 700*f*).

The Levites represented the truths of the church (n. 734*d*).

The reason why the works and the ministrations of the Levites about the Tent of Meeting were called warfare (n. 734*d*).

In the opposite sense, "Levi" signifies the evil of falsity, which is opposite to the good of charity; also a life without charity, and consequently non-charity towards the neighbor (n. 444*c*).

(Passages of the Sacred Scripture may be seen explained, n. 155, 242*d*, 365*d*, 431*a*, 443*a,b*, 444*a-c*, 475*a*, 555*b*, 585*b*, 693, 696*e*, 700*f*, 701*b*, 710*d*, 727*b*, 734*d*.)

Leviathan.—By "leviathan (LIVYATHAN), the oblong (*or* extended) serpent" (*Isa.* xxvii. 1), are signified those who reject all things which they do not see with their eyes; thus the merely sensual, who are without faith because they do not comprehend. By "leviathan the crooked serpent" are signified those who, for the same reason, do not believe, and still declare that they do believe (n. 275*a*).

Their wiles are signified by "leviathan, the crooked serpent" (n. 581*b*).

By "leviathan," or sea-monster, (*Job* xli. 1,) is signified the natural man as to the truths which are called scientifics and knowledges, from which is natural light (*concerning which, more*, n. 455*b*; *compare* n. 483*b*).

By "leviathan," or sea-monster, (*Ps.* civ. 26,) are signified all things of the natural man in the complex; which is said "to play in the sea" from the enjoyment in knowing, and thence being wise (n. 514*c*).

Libation.—(*See Pour out.*)

Libya.—The Ancient Church extended through Libya (n. 391*h*).

Lick.—(*See Lap.*)

Lie, Lie down, Couch (*Cubare, Concumbere*).—(See **Recline, Know**.)

“To couch (**RABHATZ**) as a lion” (*Gen.* xlix. 9) signifies to be in security from all that is false and evil (n. 278*b*; compare n. 433*a*).

“Couching down between the burdens” (*Gen.* xlix. 14) signifies life amid works (n. 445).

“Jehovah will make me to lie down in pastures of herbage” (*Ps.* xxiii. 2), signifies that he who trusts the Lord will be led into all the goods and truths of heaven, and will have their enjoyments in abundance (n. 375*e*(viii)).

“The leopard shall lie down with the kid, and the calf and the young lion together” (*Isa.* xi. 6), signifies that they shall fear nothing from the hells and the evils therefrom, because they are kept in safety by the Lord (n. 314*b*).

RABHATZ may be seen in the following passages also:—*Gen.* xlix.

25 (n. 340*c*);

Isa. xiii. 20, 21 (n. 1029*e*); xiv. 30 (n. 817*d*);

Ezek. xix. 2 (n. 280*b*); xxix. 3 (n. 654*i*).

“He coucheth (**SHAKHABH**) . . . , who shall rouse him up?” (*Num.* xxiv. 9), signifies a state of security and tranquillity (n. 278*b*).

“If a man shall lie (*concumbere*, **SHAKHABH**) in a city with a damsel, a virgin betrothed to a man” (*Deut.* xxii. 23), signifies adulteration of the good and truth of doctrine from the Word (n. 863*b*).

SHAKHABH also occurs in the following passages:—*Gen.* xix. 32 (n. 410*c*);

Lev. xxvi. 6 (n. 388*b*; 650*f*);

Ps. iv. 8 (n. 365*c*); lvii. 4 (n. 750*e*); lxviii. 13 (n. 283*b*);

lxxxviii. 5 (n. 659*b*);

Ezek. iv. 6 (n. 805*d*); xxxi. 18 (n. 654*g*);

Hos. ii. 18 (n. 734*b*);

Amos vi. 4 (n. 1146).

— **Lie down** (*Recubare*).—“Lay them down (**RABHATZ**) in their dwelling places” (*Ps.* civ. 22), signifies states of tranquillity and peace (n. 278*b*).

— **Couch** (*Jacere*).—By the abyss that lieth (*or* ‘coucheth’) (**RABHATZ**) beneath” (*Deut.* xxxiii. 13) are signified spiritual natural things (n. 405*f*).

“To lie (**SHAKHABH**) on the earth and in the streets” (*Lam.* ii. 21) signifies those who have been destroyed by evils and by falsities (n. 315*b*; compare n. 863*a*).

“To fail, and to lie at the head of all the streets” (*Isa.* li. 20), signifies those who have been deprived of all truth (n. 652*d*).

Lie (*Mendacium*), **To lie** (*Mentiri*), **Liar** (*Mendax*), **Falsely, Lyingly** (*Men-*

daciter).—"A lie" and "a liar" signify what is false (n. 100, 329f, 559, 653b).

"A lie" signifies what is false, and what is falsified (n. 186a); falsity of doctrine (n. 211).

"His own" (*John* viii. 44) signifies evil of the will, and "a lie from his own" signifies falsity therefrom (n. 740b).

"*Mendacium* (a lie, lying, leasing, falsehood,)" is the rendering of

KAZABH, *Ps.* v. 6 (n. 329f, 866); lviii. 3 (n. 622b, 710b);

Ezek. xiii. 19 (n. 186a);

Zeph. iii. 13 (n. 866);

KACHASH, *Hos.* vii. 3 (n. 540a); xi. 12 (n. 866);

SHEQER, *Ps.* cix. 2 (n. 866); cxx. 2 (n. 866);

Isa. ix. 15 (n. 559); xxxii. 7 (n. 238); lvii. 4 (n. 768e);

Fer. ix. 3 (n. 357c); verse 5 (n. 866); x. 14 (n. 587b); xiv.

14 (n. 866); xxiii. 14 (n. 141b, 653b); verse 26 (n. 866);

Hos. vii. 1 (n. 193a);

Micah vi. 12 (n. 866);

PSEUDOS, *John* viii. 44 (n. 122, 433e, 589, 740b);

Apoc. xxii. 15 (n. 589).

"*Mendax* (a liar)" is the rendering of

BADH, *Isa.* xlv. 25 (n. 223c);

Fer. l. 36 (n. 355d);

PSEUDES, *Apoc.* ii. 2 (n. 100);

PSEUSTES, *John* viii. 44 (n. 122).

"*Mendaciter* (falsely, lyingly,)" is the rendering of

SHEQER, *Fer.* xxix. 23 (n. 141b).

"*Mentiri* (to lie, to deceive, to fail,)" is the rendering of

KAZABH, *Ezek.* xiii. 19 (n. 186a);

KACHASH, *Hos.* ix. 2 (n. 376a);

Hab. iii. 17 (n. 403b);

Zech. xiii. 4 (n. 395b);

PSEUDOMAI, *Apoc.* iii. 9 (n. 211).

Life (*Vita*).—(See *Live, Living, Soul*.)

The very life, which is God, is life in itself; not from itself, nor from nothing: thus it is without rise (*or* beginning) (n. 1130).

Divine love which is in divine wisdom is the very life that is God (*see more*, n. 1124).

The Lord alone has life in Himself, and no one else beside Him. That the Lord has life in Himself, both as to the Divine and as to the Human, is manifest in *John*, i. 4, 14 (n. 82; compare n. 84).

Life regarded in itself, which is God, cannot create another to be the only life; for life which is God is uncreated, is continuous, and not separable; hence it is that God is one (n. 1121).

But the life which is God can create forms from substances which do not belong to life, in which it can be, and enable them as it were to live. These forms are men; and because they are receptacles of life, they could not in their first creation be anything but images and likenesses of God; images from reception of truth, and likenesses from the reception of good; for life and its recipient adapt themselves to each other like active and passive, but they do not commingle (n. 1121).

What proceeds from the sun that is pure fire, is called nature; and what proceeds from the sun that is pure love, is called life (n. 1207).

The Lord's life is the life of faith and of love to Him; and this life is eternal life (n. 84).

That there is one only fountain of life, and that all life is from this, and is continually flowing-in, is most fully known in heaven; and this is called in question by no angel in the higher heavens, for they perceive the influx itself (n. 349a).

That life is in man so as to be his own, is but an appearance arising from the Lord's perpetual presence, and from His divine love that wills to be conjoined to man, and to be in him, and to give him its own life; and because this is perpetual and continuous, man supposes that life is in him as his own (*more may be seen*, n. 349a).

They who are in hell live from influx of life from the Lord, for it flows-in with them like good and truth; but they turn the good into evil, and the truth into falsity; and this is done because they have inverted their interior recipient forms by a life of evil, and all influx is varied in accordance with the forms (n. 349a).

There are in man three degrees of life; an inmost, a middle, and an ultimate. The inmost degree is that in which those are who are in the inmost or third heaven, the middle is that in which those are who are in the middle or second heaven, and the ultimate is that in which those are who are in the ultimate or first heaven (n. 449a).

Because all man's life has its seat in his two faculties called will and understanding, therefore the plural form, "lives," is so often used in the Word (n. 750a; *compare* n. 622b).

Although man has become turned away from the Divine, as to his two lives, which are the life of the understanding and the life of the will, still, by his being able to understand truth and perceive good, he has a conjunction with the Divine, and thence lives forever (n. 547).

From its origin, the spiritual has life in itself; but the natural from its origin has nothing of life in itself (n. 1196).

In the Word, by "life" is signified the life of heaven in man;

and this is also there called "eternal life;" the life of hell is there called "death," because it is deprivation of the life of heaven (n. 186a).

Man's own life is that into which he is born; and this in itself is nothing but evil, for it is wholly inverted, regarding only itself and the world, and so it turns away from God and from heaven. The life which is not proper to man is that into which he is led while being regenerated by the Lord; when he comes into this, he regards God and heaven in the first place, and himself and the world in a second: this life flows-in with man when the Lord is present; and it is thence manifest that so far as this flows-in, there is effected a turning of the life (n. 78). (*See Turning.*)

Nothing else in man makes spiritual life than knowledges of truth and good, from the Word, and applied to life (n. 196).

Spiritual life is extinguished by perversions of good and falsifications of truth; also by deprivation of the knowledges of truth and good, through which spiritual life is procured (n. 591).

"*Vita* (life)" represents

- CHAY**, *Gen.* ii. 7 (n. 419b); vii. 22 (n. 419c);
Ps. xxvii. 13 (n. 304e); xxxvi. 9 (n. 186c);
Ser. xxi. 8 (n. 186a);
Mal. ii. 5 (n. 696c);
ZOE, *Matt.* vii. 14 (n. 186c); xviii. 9 (n. 186c); xix. 17 (n. 186c);
John i. 4 (n. 82, 186c); iii. 15 (n. 84); verse 36 (n. 84, 186c);
 iv. 14 (n. 84); v. 26 (n. 82, 186c); verses 29, 40 (n. 186c);
 vi. 27 (n. 84); verses 33, 35 (n. 186c); verse 4 (n. 84);
 verse 48 (n. 186c); verse 63 (n. 84); viii. 12 (n. 97, 186c);
 x. 10, 28 (n. 186c); xi. 25 (n. 82, 84, 186c); xiv. 6 (n. 82, 114, 186c);
Apoc. ii. 7 (n. 109); xi. 11 (n. 665); xxi. 6 (n. 483b); xxii. 2 (n. 110).

Lifeless (*Exanimatus*).—Where it is said (*Luke* xxi. 26) that "men shall be lifeless (**APOPSUCHO**) for fear and expectation that shall come on the round of the earths," the fear of those in the heavens is described, lest all of the church as to good and thence as to its truths should perish, and the looking for help from the Lord (n. 741d).

Lift, Raise (*Tollere*).—(*See Raise.*)

"To lift up the faces and give peace" (*Num.* vi. 26), signifies to fill with divine good, and gift with love (n. 412a).

"To lift the hand to heaven" (*Apoc.* x. 5), signifies attestation before the angels (n. 607).

"*Tollere* (to lift, to lift up, to offer, to remove, to take,)" represents

GADHAL, *Ps.* xli. 9 (n. 617c);
 NASA', *Num.* vi. 26 (n. 412a);
Ps. iv. 6 (n. 412a); cxxi. 1 (n. 405b);
Isa. xviii. 3 (n. 741b);
Lam. ii. 19 (n. 386c);
Ezek. xx. 31 (n. 504e); xxiii. 27 (n. 654f);
Micah iv. 3 (n. 403c);
Zeck. ii. 1 (n. 629a);
 AIRO, *Mark* xi. 23 (n. 405i); xvi. 18 (n. 706c);
Apoc. x. 5 (n. 607);
 LAMBANO, *Apoc.* vi. 4 (n. 365a).

— **Lift up, Exalt** (*Extollere*).—The glorification of the Human of the Lord is meant (*Isa.* lii. 13) by, "He shall be lifted up (RUM), shall be exalted, and shall be raised very high" (n. 409b).

See also *Isa.* xl. 9 (n. 850b).

Joy from the preaching and the knowledge of truth is meant (*Isa.* xlii. 10, 11) by "singing praise" and "lifting up (NASA') the voice" (n. 730c; compare n. 406b).

That "every valley shall be lifted up" (*Isa.* xl. 4) is signified that all the humble in heart, who are those who are in goods and truths, are received (n. 405g).

See also *Isa.* xxiv. 14 (n. 406b).

— **Lifted up, High** (*Elatus*).—"The lofty mountain" (*Isa.* xxx. 25) signifies where they are who are in love to the Lord; and "the high (or lifted up) (NASA') hill," where they are who are in charity towards the neighbor (n. 405b).

See also *Isa.* ii. 2 (n. 405e, 433c); verse 12 (n. 410b, 514b);
Micah iv. 1 (n. 850b).

Pride in one's own intelligence from science, is meant (*Ezek.* xxxi. 10) where it is said that "Pharaoh was lifted up (revised version, 'exalted') (GABHAH) in height" (n. 388c, 650d).

"*Elatus* (lifted up)" represents

RUM, *Ezek.* xxxi. 10, near the end of the verse (n. 654g).

— **Lifting up** (*Sublatio*).—(See *Heave offering*.)

"Prayers" are called "incense" (*Ps.* cxli. 2), and "the lifting up (MAS'ETH) of hands" is called "the meat-offering;" and this for the reason that "prayers" have similar signification with "incense," and "the lifting up of hands" similar signification with "meat-offering;" by "incense" is signified spiritual good, and by "meat-offering" celestial good (n. 325a).

— (See *Pride*.)

Light (*Lux*).—(See *Heat, Modification*.)

In the sun is pure fire. Outside of the sun, this fire is heat. Light is modification, or its interior action, in substances which are outside of the sun; and this also from its fire (n. 944).

The presence of the sun, which appears as light, makes activity of the forces or the substances of each individual [thing], according to the form in which it is from creation: this is modification (n. 1206).

The ethers and airs give heat when brought into action in mass (*volumatim actae*); but when modified as to single things (*singillatim modificatae*) they give light (n. 726(ii.)).

Light only modifies the substances into which it flows, and heat only changes their states (n. 1134).

Light itself and heat itself are not material; but still they affect material substances, light by modifying them, and heat by changing their states: the light and heat which are from the sun of the world are natural, however, because that sun is fire and not love (n. 1131).

From the Lord's divine love, which appears in the angelic heaven as a sun, proceeds light and proceeds heat. The light is the life of His divine wisdom, and the heat is the life of His divine love (n. 1134).

The light of heaven is divine truth, or divine wisdom. From this it is that all things in the heavens shine with a splendor such as is not given in the world (n. 1159).

The proceeding light, which is divine truth, is modification or interior action in substances which are outside of the Lord: these substances, in which such modification is effected, are the spiritual atmospheres (n. 944).

"Light" is divine truth proceeding from the Divine Human of the Lord (n. 63): "light" is divine truth and the intelligence from it (n. 223c).

The light of heaven, which is divine truth, makes its entrance with man by no other way than the way of his spirit; and the light of heaven then enters into man's spirit when man is in the good of love and of charity from the Lord (n. 198).

Respecting colors (n. 364a, 431a, 576, 1042). (See *Color*.)

(See articles n. 33, 254, 504b, 612, 726, 926, 944, 955, 1067, 1096, 1122, 1131, 1134, 1139, 1159, 1206.)

"*Lux* (light)" represents

1. *Gen.* i. 3 (n. 294c); verse 18 (n. 527);

2. *Sam.* xxiii. 4 (n. 401b);

Job xxxi. 26 (n. 401e);

Ps. iv. 6 (n. 365c, 412a); xxxvi. 9 (n. 186c); xliii. 3 (n. 391b);

civ. 2 (n. 283b);

Isa. v. 30 (n. 601*b*); ix. 2 (n. 526*b*); x. 17 (n. 750*e*); xiii. 10 (n. 401*c*); xxx. 26 (n. 401*c*); xlii. 6 (n. 239*b*); li. 4 (n. 406*b*); lviii. 10 (n. 386*a*, 526*b*, 750*e*); lx. 20 (n. 401*c*);
Jer. iv. 23 (n. 280*b*); xxxi. 35 (n. 275*b*, 401*e*);
Ezek. xxxii. 7, 8 (n. 401*c*);
Amos viii. 9 (n. 401*d*);
Micah vii. 8 (n. 526*b*);
Hab. iii. 4 (n. 316*a*):
ORAH, *Ps.* cxxxix. 12 (n. 167);
PHEGGOS, *Matt.* xxiv. 29 (n. 401*c*);
PHOS, *Matt.* iv. 16 (n. 526*b*); v. 14 (n. 223*c*, 405*f*); xvii. 2 (n. 196, 401*b*);
John i. 4 (n. 43, 151); verses 7-9 (n. 27, 151); iii. 21 (n. 196);
viii. 12 (n. 186*c*, 349*b*); xii. 35, 36 (n. 63);
Apoc. xviii. 23 (n. 1188).

— **Lumen** (*Lumen*).—Man does not know from the world anything concerning heaven and hell, nor a life after death, nor even concerning God. His natural lumen teaches nothing but what has entered by the eyes, thus nothing but what belongs to the world and to himself (n. 820*a*).

To enter into the things of the church, which interiorly are spiritual and celestial, from natural lumen separate from spiritual light, which is the light of heaven from the Lord, is to proceed in inverted order (n. 846).

Whereas man from his birth is in falsities from evils, therefore he easily seizes upon falsities, acknowledges and believes them; for they agree with his first natural lumen, and with the heat of that lumen, which is from the fire of the love of self or of the love of the world (n. 776).

Natural lumen in comparison with spiritual light is as the shades of evening compared with the light of noon-day (n. 187*a*).

That when the understanding is being formed from the evil of the will, it is then in mere falsities, is signified (*Matt.* xi. 23) where it is said, "If therefore the light (*lumen*, **PHOS**) be darkness, how great is the darkness" (n. 274).

When angels look down upon man's natural lumen, such as it is in the natural thought of men, they see it as darkness (n. 526*b*).

The lumen from which they see who are in the hells, is like that from burning charcoal; and this lumen becomes mere darkness when the light of heaven flows into it (n. 526*b*).

— **Full of light** (*Lucidum*).—By "the eye" (*Matt.* vi. 22) is signified the understanding and faith of truth; this is called "a lamp" from the light of truth, which man has from understanding and faith: and because man becomes wise from the understanding and faith of truth, it is said, "If the eye be perfect, the whole body is full of light (**PHOTEINOS**);" "the body" means the man, and "full of light" means wise (n. 1081; compare n. 313*c*).

— (*See Illumine, Kindle.*)

Lighten.—(*See Enlighten.*)

Lightning (*Fulgur*).—"Lightnings," "voices," "thunderings," in the Word, signify divine truths from heaven (n. 220b): "lightnings" are predicated of the enlightenment by divine truth, "thunderings" of its understanding, and "voices" of its perception (n. 273).

In the spiritual world thunderings are heard, which exist from truths which are from celestial good, while these are descending from the higher heavens into the lower: the very light of truth from good then appears like lightning, the good itself as thunder, and the truths therefrom as variations of sound (n. 821b).

In the opposite sense, by "lightnings" are signified darkenings of the understanding, by "voices" reasonings, and by "thunderings" false conclusions from evil (*concerning which much more may be seen*, n. 702).

"*Fulgur* (lightning)" represents

BARAQ, *Ps.* lxxvii. 18 (n. 741d); xcvi. 4 (n. 741d); cxxxv. 7 (n. 419d); cxliv. 6 (n. 273);
Jer. x. 13 (n. 273, 419d, 644c);
Zech. ix. 14 (n. 357a);
ASTRAPE, *Matt.* xxiv. 27 (n. 422d);
Apoc. viii. 5 (n. 273); xi. 19 (n. 220b, 273, 702); xvi. 18 (n. 1014).

— (*Fulmen*).—"Send forth lightning. (*fulmen*, **BARAQ**) and scatter them" (*Ps.* cxliv. 6), signifies divine truth, by which they are dissipated: for by the presence of divine truth evils and falsities are revealed; and from the collision there then appear as lightnings (n. 405b).

"The lightning of the spear (*or* 'glittering spear')" (*Hab.* iii. 11) signifies illusive goods, which in themselves are evils of the false (n. 401d).

"*Fulmen*" represents

ASTRAPE, *Luke* x. 18 (n. 544, 740b).

Lign-aloes.—(*See Aloes.*)

Like (*Similis, Similiter*).—It is to be known that all comparisons in the Word are significative; for, like real things, they are from correspondences (n. 69).

"*Similis* (like)" represents

HOMOIOS, *Apoc.* i. 15 (n. 69); ii. 18 (n. 153); iv. 3 (n. 268, 269); ix. 7 (n. 552, 553); verse 19 (n. 581a).

Likeness (*Similitudo*).—(See **Semblance**.)

"A likeness of hands, under the wings" (*Ezek.* x. 21), signifies the power of divine truth (n. 283c).

"*Similitudo* (likeness)" represents

D¹MUTH, *Ezek.* i. 26, 28 (n. 595); x. 21 (n. 283c):

HOMOIOMA, *Apoc.* ix. 7, where the English versions have "shapes," but the revised has "likenesses" in the margin (n. 552).

Lily (*Lilium*).—"The lily (**SHOSHANNAH**)" (*Hos.* xiv. 5) signifies the flowering which precedes the fruit. The first state of the new birth, or of regeneration, is signified by "He shall blossom as the lily" (n. 638b).

Line.—(See **Cord**.)

Lined out, Meted out (*Delineatus*).—By "a nation lined out (**qāw-qāw**) and trodden down, whose land the rivers have spoiled" (*Isa.* xviii. 2), are signified those from whom goods have been taken away, changed, or perverted, by those who are in falsities of doctrine (n. 331a).

Linen, Flax (*Linum*).—(See **Fine Linen**.)

By "linen" is signified truth; and when the Lord is spoken of, it signifies divine truth (n. 950).

This is said to be "clean" (*Apoc.* xv. 6) from being genuine, and "shining" from the light in heaven (n. 950, 951).

"Linen" signifies truth, from its whiteness (n. 196).

Angels wise from divine truth appear clothed in white garments, of muslin, lawn, or linen; since muslin, lawn, and linen correspond to the truths in which they are (n. 951).

By "the line of flax," which was in the hand of the angel (*Ezek.* xl. 3), is signified truth (n. 627a).

"The smoking flax will He not quench" (*Isa.* xlii. 3), signifies that He will not destroy the divine truth which is beginning to be alive, in the simple-minded and in little children, from some little good of love (n. 627a).

In the Word good is described by "wool;" and truth by "linen" and by "snow" (n. 67).

"*Linum* (linen, flax,)" is the rendering of

BADH, *Lev.* xvi. 4 (n. 196):

PISHTEN, *Deut.* xxii. 11 (n. 951);

Ezek. xl. 3 (n. 951);

Hos. ii. 5 (n. 67):

PISHTAH, *Isa.* xlii. 3 (n. 627a, 951):

LINON, *Apoc.* xv. 6 (n. 196, 950).

— **Towel** (*Linteum*).—"Linteum (linen)" represents

BADH, *Ezek.* ix. 3 (n. 315b);

Dan. x. 5 (n. 951); xii. 6, 7 (n. 951):

LENTION, *John* xiii. 4, 5, which is rendered "towel" in the English versions (n. 951).

Lintel (*Superliminare*).—" *Superliminare* (lintel)" represents
 'AVIL, *Ezek.* xli. 3 (n. 629a).

Lion (*Leo*).—"The Lion (**LEON**) from the tribe of Judah hath overcome" (*Apoc.* v. 5) signifies that the Lord subjugated the hells from His own power, and reduced all things there and in the heavens to order (n. 309; *compare* n. 278c).

"*Leo* (a lion)" likewise represents

LEON, *Apoc.* iv. 7 (n. 278a); ix. 8 (n. 556a); verse 17 (n. 577a);
 x. 3 (n. 278b, 601a); xiii. 2 (n. 782).

"Lion" signifies divine truth proceeding from the Lord, as to power (n. 278b; *compare* n. 309, 370, 556a, 577a, 601a, 782): by "lion" is also signified the power of spiritual divine truth (n. 781c).

Jehovah is compared to "a roaring lion" (*Isa.* xxxi. 4), because by "a lion" is signified the power of leading forth from hell or from evils; and "to roar" signifies defence against evils and falsities (n. 278b).

"To roar" signifies ardent affection for guarding heaven and the church, or the angels of heaven and the men of the church (n. 601a, b).

By "a lion upon the watch-tower" (*Isa.* xxi. 8) is signified the Lord's watchfulness and providence (n. 278b).

"To bend himself" (*or* "to stoop down," *or* "to couch") is to put himself into power, "prey" and "plunder" is the dissipation of falsities and evils, "to lie down" is a state of security and tranquillity, when these expressions are used concerning the lion (n. 278b).

By "lions" are also signified those who are in power through divine truth (n. 278b).

"Young lions" (*Nahum* ii. 14) are the principal and the protecting truths of the church (n. 539b).

By "lion," in the opposite sense, is signified infernal falsity, as to power and the desire to destroy divine truth (n. 780b, 781c, 782).

"To roar," in the opposite sense, signifies the ardent desire to waste and destroy the church, which is effected by destroying divine truth by the falsities of evil (n. 601b).

"The young lions which shall lack and suffer hunger" (*Psa.* xxxiv. 10), signify those who know and are wise of themselves (n. 386a).

"The calf" (*Isa.* xi. 6) is innocence of the ultimate degree, the opposite of which is "the young lion" (n. 314b).

"The great teeth of the young lions" (*Psa.* lviii. 6) signify

truths of the Word falsified, which in themselves are falsities by which most of all there is power to destroy the truths of the church (n. 556a).

"The great lion" (*Hos.* xiii. 8) signifies the power of the false from evil (n. 388b; compare *Joel* i. 6, n. 403b).

"*Leo* (a lion)" represents

- '**RI**, *I Sam.* xvii. 34, 36 (n. 781c);
- 2 *Sam.* i. 23 (n. 278c);
- 1 *Kings* x. 19, 20 (n. 253b, 430b);
- Jer.* li. 38 (n. 601b);
- Ezek.* xix. 2 (n. 280b, 304c);
- Amos* iii. 12 (n. 163);
- '**ARYEH**, *Gen.* xlix. 9 (n. 278b);
- Ps.* xxii. 21 (n. 316a);
- Isa.* xi. 7 (n. 781d); xxi. 8 (n. 278b); xxxi. 4 (n. 278b, 601a);
- xxxv. 9 (n. 328c, 388b);
- Jer.* iv. 7 (n. 223b, 304b, 637b); xii. 8 (n. 650f);
- Hos.* xi. 10 (n. 278b, 601a);
- Joel* i. 6 (n. 403b);
- Amos* iii. 8 (n. 278b, 601a); verse 12 (n. 163);
- Micah* v. 8 (n. 278b);
- Nahum* ii. 11 (n. 278b);
- '**ARYEH** (Chaldee), *Dan.* vii. 4 (n. 1029c);
- K^cPHIR**, *Ps.* civ. 21 (n. 278b);
- Jer.* li. 38 (n. 601b);
- L^bBHA'IM**, *Ps.* lvii. 4 (n. 455b, 556a, 750c);
- LABHI**, *Deut.* xxxiii. 20 (n. 278c);
- Isa.* v. 29 (n. 601b);
- SHACHCHAL**, *Hos.* xiii. 7 (n. 781d).

"*Leo immanis* (great lion, huge lion,)" represents

- LABHI**, *Hos.* xiii. 8 (n. 650f, 781d);
- Joel* i. 6 (n. 556a).

"*Leo juvenis* (young lion)" represents

- '**RI**, *Num.* xxiii. 24 (n. 278b);
- K^cPHIR**, *Exod.* xxxi. 4 (n. 278b);
- Ps.* xxxiv. 10 (n. 386a); lviii. 6 (n. 556a); xci. 13 (n. 632);
- Isa.* v. 29 (n. 654g); xi. 6 (n. 780b, 781d);
- Jer.* ii. 15 (n. 278c, 601b);
- Ezek.* xix. 3 (n. 601b);
- Micah* v. 8 (n. 278b);
- Nahum* ii. 13 (n. 539b);
- LABHI**, *Isa.* xxx. 6 (n. 654g).

"*Leo vetus* (old lion)" represents

- LABHI**, *Num.* xxiii. 24 (n. 278b); xxiv. 9 (n. 278b);
- Nahum* ii. 11 (n. 278b);
- LAYISH**, *Isa.* xxx. 6 (n. 654g).

— **Lioness** (*Leaena*).—By "the mother," who is called "a lioness (**L^bBHIYYA'**)" (*Ezek.* xix. 2), is signified the church perverted; by "a lioness couching among lions" is signified the false of evil destroying truth (n. 280b, 304c).

Lip (*Labium, Labia*).—By “the lips,” “the tongue,” and “the breath” of Jehovah (*Isa.* xxx. 27, 28), is signified divine truth, which is the Word, from its outmosts to its inmosts (n. 923).

“Lips” signify the doctrine of truth (n. 130^b, 279^a, 453^b).

In the Word, mention is frequently made of “lip,” “mouth” and “tongue;” and by “lip” is signified doctrine, by “mouth” thought, and by “tongue” confession. The reason why they have such signification, is because they are the externals of man by which internals are expressed, and the internals are what are signified in the internal or spiritual sense (n. 455^a).

“The lip of Canaan” (*Isa.* xix. 18) signifies the genuine truths of the church (n. 223^c; compare n. 391^d, 548, 654).

“The lip of falsehood” and “the tongue of deceit” (*Ps.* cxx. 2) are falsities from evil (n. 908).

“*Labium*” or “*labia* (a lip)” represents

SAPHAM in all the passages to which reference is here given.

(Passages of the Sacred Scripture may be seen, n. 130^b, 183^c, 223^c, 279^a, 304^d, 325^a, 329^f, 365^d, 391^d, 444^b, 453^b, 455^a, 548, 581^a, 622^a, 654^b, 866, 908, 923.)

Listen.—(See *Hear*.)

Literal sense (*Sensus litteralis*).—(See *LITERAL SENSE, under Word*.)

Truth of doctrine which is interiorly gathered from the sense of the letter of the Word, is called its literal sense (n. 618).

Litters.—(See *Arch'd carriages*.)

Little (*Exiguum*).—That “there came forth one horn from little (MITZTZ¹IRAH)” (*Dan.* viii. 9) signifies justification: it is said, “from little,” because the beginning in regard to faith alone does not appear as falsity (n. 316^c).

— **Small** (*Parvus*).—By “the small” (*Apoc.* xi. 18) are meant those who have little knowledge of the truths and goods of the church, and by “the great” those who have much knowledge; they therefore are meant who worship the Lord little and much (n. 696^a; see also *Apoc.* xix. 5, n. 1212).

“All, both small and great” (*Apoc.* xiii. 16) are the lower and the higher, or those of low degree and the more eminent (n. 836).

“*Parvus* (small, little,)” represents

Z¹ER, *Dan.* vii. 8 (n. 316^c):

MIKROS, *Matt.* x. 42 (n. 624^b);

Apoc. xi. 18 (n. 696^a); xiii. 16 (n. 836); xix. 5 (n. 1212).

Little and little, by (*Parum parum*).—"By little and little (*parum parum*, MEAT) will I drive him out from before thee" (*Exod.* xxiii. 30), signifies removal by degrees, according to order (n. 650f; in n. 388b, the rendering is "*paullatim*").

— (*Paullatim*).—The evils which are signified by the nations mentioned in *Exodus* (xxiii. 28, 29) are removed little by little; for if they were removed suddenly, before the formation of good through truths, falsities would enter, which would bring destruction (n. 388b).

"*Paullatim* (by little and little)" is the rendering of

MEAT, *Exod.* xxiii. 30 (n. 388b);
Deut. vii. 27 (n. 388b, 650f).

Live (*Vivere*), **Living** (*Vivens*).—(See *Revive, Life*.)

By "Him that liveth" (*Apoc.* iv. 9), is signified that the Lord alone is life, and that the all of life, with angels and with men, is from Him (n. 289; compare n. 601a, 608a).

"Living water" (*John* vii. 38) is divine truth, which is from the Lord only (n. 518d).

By "the soul that liveth in the sea" (*Apoc.* xvi. 3) are meant fishes of various kinds; and by "fishes" are signified matters for knowledge belonging to the natural man (n. 967).

"*Vivere* (to live)" represents

CHAY, *Gen.* ii. 7 (n. 419b);
Ps. xxvii. 13 (n. 186c); lvi. 13 (n. 186a); lxvi. 9 (n. 186c);
cxlii. 5 (n. 186c); cxlv. 16 (n. 295c);
Isa. xxxviii. 11 (n. 304e);
Ezek. xxxii. 23-27 (n. 304e); xxxviii. 11 (n. 304e); xlvii. 9
(n. 629b);
CHAYAH, *Ezek.* iii. 21 (n. 186a); xiii. 19 (n. 186a); xxxvii. 19 (n. 419b);
ZAO, *Matt.* xvi. 16 (n. 411d);
John vii. 38 (n. 518d); xi. 25 (n. 349b); verse 26 (n. 186c, 349b);
Apoc. i. 18 (n. 82, 84); ii. 8 (n. 114); iii. 1 (n. 186a); iv. 9
(n. 289); verse 10 (n. 291); x. 6 (n. 608a); xv. 7 (n. 954); xvi. 3 (n. 186b, 967).

— **Living, Alive** (*Vivus*).—The Lord is called "the living God" from the Divine love; for love is the very life of man, and divine love is that from which is the life of all (n. 423).

In the Word in several places are mentioned "living waters;" and by them are meant truths which come from the Lord and are received. That these truths are alive is because the Lord is life itself, as He Himself teaches; and what comes from the very life, itself is living (n. 483a).

What proceeds from the sun that is pure fire, is called nature;

and what proceeds from the sun that is pure love, is called life. What proceeds from pure fire is dead; but what proceeds from pure love is living (n. 1207).

“*Vivus* (living, alive,)” represents

CHAY, *Isa.* xxxviii. 19 (n. 186a);

Jer. ii. 13 (n. 483b); iv. 2 (n. 340d); xvii. 13 (n. 483b);

ZAO, *Apoc.* vii. 2 (n. 423); verse 17 (n. 483a).

Locust (*Locusta*).—By “the locust” is signified the sensual, which is the ultimate of the life of man’s thought, or the ultimate into which the understanding closes and upon which it rests (n. 543d).

The sense of the letter of the Word, which is the ultimate sense and the basis, is natural and sensual; this sense also is meant by “the locust” taken in a good sense; and consequently its truth and its good are meant; and it was for this reason that John the Baptist ate locusts, and that the sons of Israel were allowed to eat them (n. 543d; compare n. 619c).

“The inhabitants as locusts (*or* ‘grasshoppers’) (CHAGHABH)” (*Isa.* xl. 22), signifies men in things most external; for “the locust” signifies that which is alive in ultimates, specifically the truth in them (n. 799b).

By “locusts” in the opposite sense is signified man’s ultimate sensual, which is in the false of evil (n. 543a).

“Locusts” signify falsities in the extremities (n. 283e).

“*Locusta* (a locust)” is the rendering of

JARBEN, *Exod.* x. 13, 14 (n. 543c);

Deut. xxviii. 38 (n. 543c);

Job xxxix. 20 (n. 543d);

Ps. lxxviii. 46 (n. 543c); cv. 34 (n. 543c); cix. 23 (n. 543c);

Jer. xlvi. 23 (n. 543c);

Joel i. 4 (n. 543c); ii. 25 (n. 543c, 573b);

Nahum iii. 15, 17 (n. 543c);

GEBH, *Isa.* xxxiii. 4 (n. 543c);

GOBH, *Nahum* iii. 17 (n. 543c);

Amos vii. 1 (n. 543c);

CHAGHABH, *Num.* xiii. 33 (n. 543d);

Isa. xl. 22 (n. 543d, 799b);

AKRIS, *Matt.* iii. 4 (n. 543d, 619c);

Mark i. 6 (n. 543d, 619c);

Apoc. x. 3 (n. 283e, 543a); verse 7 (n. 552).

Lodge.—(See *Night, pass the*.)

Lofty (*Excelsus*), **Eminent place**, **High place** (*Excelsus*).—(See *High*.)

“The high places (BAMAH) of the earth” (*Deut.* xxxii. 13) are the spiritual things of the church (n. 411c).

By "high places (*excelsa*)" with the ancients was signified heaven ; and so, too, by "high (*altum*) ;" wherefore sacrificial rites were observed on high mountains, and instead of them on high places that were erected ; and therefore worship from evils and falsities of doctrine is signified (*Ezek.* xvi. 24, 25), by "making an eminent place (*excelsum*) and a high place (*altum*) in every street, and at every head of the way" (n. 652c).

"*Excelsus* (high, eminent, lofty,)" represents

BAMAH, *Deut.* xxxii. 13 (n. 314b, 374c, 411c, 619d) ;

Isa. xiv. 14 (n. 510) ;

Ezek. vi. 3 (n. 391g) ;

Micah i. 3 (n. 405h) ;

GABH, *Ezek.* xvi. 24, where it is rendered "eminent place" in the English versions (n. 652c) ;

GABHOĀH, *Isa.* ii. 15 (n. 514b) ;

RAMAH, *Ezek.* xvi. 25 (n. 652c) ; verse 31, rendered "high place" (n. 695d).

Loins (*Lumbi*).—The higher heavens are represented by the upper part of the body, "from the loins upwards" (*Ezek.* i. 27, 28), to which they correspond, for they constitute this part in the Greatest Man, which is heaven ; "fire like a coal" signifies celestial divine love, which reigns in the higher heavens ; so, too, "the loins," for the loins correspond to the marriage of good and truth which is in those who are in the higher heavens. That "from the loins downward the appearance was as the brightness of fire, like the rainbow," was significative of spiritual divine love, which reigns in the lower heavens ; for the portion of the body from the loins even to the soles of the feet corresponds to this love (n. 595).

"The loins" (*Ps.* lxvi. 11) signify the good of love (n. 355g ; compare n. 637b).

"The loins" (*Ps.* lxix. 22) signify the will of good, and its marriage with the understanding of truth ; the same is also signified by "the loins" in other passages of the Word (n. 519a ; compare n. 627b).

"The loins" which must be girded (*Luke* xii. 35) mean the good of love (n. 252a, 274).

"Waters to the loins" (*Ezek.* xlvii. 4) signify intelligence such as the spiritual man has (n. 629b).

By "loins" in the opposite sense are signified filthy loves (n. 240b).

"*Lumbi* (the loins)" is the rendering of

CH'LATZAYIM, *Jer.* xxx. 6 (n. 381, 721c) ;

MOTHNAYIM, *Ps.* lxvi. 11 (n. 355g) ; lxix. 23 (n. 519a) ;

Isa. xi. 5 (n. 780b) ; xxi. 3 (n. 721c) ; xlv. 1 (n. 298b) ;

Ezek. i. 27 (n. 595); xxix. 7 (n. 627^b); xlvii. 4 (n. 629^b);
Amos viii. 10 (n. 637^b):
OSPHUS, *Luke* xii. 35 (n. 252^a, 274).

Long.—(*See Length.*)

Long distances, Far distances, Far, Far stretching (*Longinquitas*).—
 (*See Far.*)

“To behold a land of long distances (**MERCHAQ**)” (*Isa.* xxxiii. 17) signifies extension of intelligence and wisdom (n. 304^d).

See also *Isa.* xiii. 5 (n. 1133);
Fer. iv. 16 (n. 1133).

“*Longinquitas* (long distance)” represents

RACHQ, *Isa.* xxxix. 3 (n. 1133).

Look (*Speculare*).—Man’s affection or love either looks downward or upward. They who look to themselves and to the world look downward; but they who look to the Lord and to heaven look upward. Man’s interiors, belonging to the mind, actually look whither his love or affection looks, for they are determined by the love; and such as is the determination of the interiors belonging to man’s mind, such does the man remain after death, to eternity (n. 112).

“*Speculare* (to look, behold, consider,)” represents

NABHAT, *Isa.* viii. 22 (n. 386^c); xviii. 4 (n. 594^c):
RA’AH, *Isa.* xxxiii. 17 (n. 453^b).

— **Look at, Look to** (*Aspicere*).—(*See Behold, Inspect, See.*)

“To look at (**BLEPO**)” (*Apoc.* vi. 1, 5) signifies perception (n. 354, 371).

The Lord looks at the angels in the forehead; the angels look to the Lord through the eyes (n. 427^a, 852^a).

— **Look to, Turn to, Behold, Consider** (*Respicere*).—“*Respicere*” is the rendering of

NABHAT, *Ps.* xiii. 3 (n. 187^b):
PANAH, *Job* xxiv. 18 (n. 481);
Ezek. xxxvi. 9 (n. 304^e);
Hos. iii. 1 (n. 374^d):
SHA’AH, *Isa.* xvii. 7 (n. 391^e, 585^b).

— (*Suspiciere*).—“*Suspiciere* (to look)” represents

PANAH, *Isa.* viii. 21 (n. 386^c).

— **Looking, Intuition** (*Intuitio*).—A man who is in genuine truths from the sense of the letter of the Word, can in a moment scatter and dissipate a whole diabolic crew, and the innumerable arts in which they place their power, by simply looking upon them, and by an effort of the will (n. 1086).

— *Looking after.*—(See *Expectation.*)

Looks, Expression (*Vultus*).—The changes of face that are called looks (*or* expression) correspond to the affections of the outer mind (*animus*). The face therefore changes as to its expression as the affections of the outer mind change in their states (n. 1080).

Loose (*Solvere*).—(See *Open, Put off.*)

“To loose the seals” (*Apoc.* v. 2) signifies to perceive things that are wholly concealed from others (n. 303).

“To bind and to loose” (*Matt.* xviii. 18), in a general sense, means to save (n. 206).

“*Solvere* (to loose)” represents

NATHAN, *Ps.* cxlvi. 7 (n. 386*d*); cv. 20 (n. 448*d*);

LUO, *Matt.* xvi. 19 (n. 206, 411*d*); xviii. 18 (n. 206, 411*d*);

Apoc. v. 2 (n. 303); verse 5 (n. 311); ix. 14 (n. 569*a*); verse 15 (n. 570);

KATALUO, *Matt.* v. 17, where the English versions have “destroy” (n. 774).

Lord (*Dominus*).—Whereas the quality of God is manifold, for it comprises all things which are from Him, therefore He has many names, and every name involves and expresses His quality in general and specifically: for, besides other names, He is named Jehovah, Jehovah Zebaoth, Lord, Lord Jehovih, God, the Messiah or Christ, Jesus, Saviour, Redeemer, Creator, Former, Maker, King, and the Holy One of Israel, the Rock and the Stone of Israel, Shiloh, Shaddai, David, Prophet, Son of God, and Son of Man. All these are names of the one God, who is the Lord: but still, where they occur in the Word, they signify some universal divine attribute or quality, distinct from other divine attributes and qualities. So, too, where it is said, “Father, Son, and Holy Spirit,” there are not three who are meant, but the one God; or in other words, there are not three Divines, but one; and this trine, which is one, is the Lord (n. 959; compare n. 852*a*). The trine in the Lord, as in one Person, is the Divine which is called the Father, the Divine Human which is called the Son, and the proceeding Divine which is called the Holy Spirit: . . . these are not three Persons, but one (n. 1107).

God is one, and not three; and the trine is in the Lord; and therefore when the Lord is approached, the Father and the Holy Spirit are also approached at the same time (n. 810).

God is one, both in essence and in person. There is trinity in God, and there is also unity. That there is trinity may be manifest from the passages in the Word where the

Father, the Son and the Holy Spirit are named ; and that there is unity, from the passages in the Word where it is said that God is one. Unity in which is trinity, or one God in whom is a trine, is not found in the Divine which is called the Father, nor in the Divine which is called the Holy Spirit, but in the Lord alone : in the Lord is the trine ; namely, the Divine which is called Father, the Divine Human which is called Son, and the proceeding Divine which is the Holy Spirit ; and this trine is one, because it is of one Person, and it may be called a triune (n. 1106).

And now the question is, "What sort of trine did God have before the Lord assumed the Human and made it divine in the world?" God was then in like manner a Man ; and He had a Divine, a Divine Human, and a Divine Proceeding, or a divine *esse*, a divine *existere*, and a divine *procedere*, for without a trine there is no God ; but the Divine Human was not then divine even to ultimates ; the ultimates are what are called "flesh and bones ;" these also were made divine by the Lord when He was in the world ; this was accessory, and this is now the Divine Human which God has (n. 1112).

CONTINUATION CONCERNING THE DIVINE ITSELF.

What immediately proceeds from the Lord's very Divine does not fall into any thought and affection of man, and consequently not into faith and love, for it is far above them (n. 151).

Before the advent of the Lord, the Divine proceeded from His Divine which He calls the Father ; but this does not reach to ultimates after the church is laid waste (n. 422c).

That the Divine itself was to assume the Human, is meant (*Isa.* xlii. 8) by the words, "I am Jehovah, that is My name, and My glory will I not give to another" (n. 239b).

The divine good which was in the Lord from conception, and that was the *esse* of life from which was His Human, He called "the Father" (n. 200).

By the Father is signified the Divine in the Lord, or that which He had from conception (n. 178, 349b, 460, 852a, 1112) : the Divine which is called the Father is in the Lord (n. 649) : the Divine itself was in the Human (n. 922b).

The Divine which is called the Father was the very Divine of the Lord, from which His Human had existence, and from which it was made divine (n. 852a).

The Divine itself, which is called Jehovah and the Father, and which in its essence was the divine good of divine love,

- anointed the Divine Human which is called the Son of God (n. 684^a).
- The union of the Human with the Divine and of the Divine with the Human was reciprocal (n. 684^b; *compare* n. 447, 624^e).
- The Lord has life in Himself, both as to the Divine and as to the Human (n. 82).
- The Lord spoke with Himself from Jehovah, that is, from the Divine itself which was in Him from conception (n. 624^e).

(See also articles n. 252^a, 365^b, 617^a, 649, 678, 699, 735, 805^b(viii.), 815^b, 1104, 1107, 1112.)

CONTINUATION CONCERNING THE DIVINE HUMAN.

- The Divine itself cannot appear to any one except through the Divine Human (n. 64).
- If it be assumed as doctrine, and acknowledged, that the Lord is one with the Father, and that His Human is divine from the Divine in Himself, light will be seen in every thing in the Word (n. 200).
- All who are in the heavens acknowledge the Divine Human of the Lord (n. 209).
- They who are to be in the New Jerusalem will all acknowledge the Divine Human of the Lord (n. 224).
- To acknowledge the Divine in the Human of the Lord, or to acknowledge the Divine Human, is the primary thing of the church, through which is conjunction (n. 328^b).
- The Divine Human of the Lord falls into the idea of the thought, and thus into faith; and thence into the affection of the will, or into the love (n. 114).
- Without acknowledgment of the Divine in the Human of the Lord, there is no safety (n. 45).
- All who come from the earths into the spiritual world, are first examined as to the quality of the idea respecting God that they have had and which they bring with them. Many things concerning their instruction (n. 696^a).
- The Lord assumed the Human that He might be in the power of subjugating the hells (n. 741^c).
- He came into the world that He might put on the Human, and glorify it, that is, might make it divine, even to the flesh and the bones; that He might thus rule all things. That the Lord put on such a Human and carried it with Him into heaven, is evident from the fact that He left nothing of His body in the sepulchre. By this, therefore, the Lord is in ultimates; and because He made these also divine, He brought Himself into the divine power of ruling all things from firsts by ultimates. If the Lord had not done

this, the human race on this earth would have perished in eternal death (n. 41).

The Lord had indeed assumed a body or a human from the mother; but this He put off in the world, and put on the Human from the Father; and this is the Divine Human (n. 1108).

All the human which the Lord assumed from the mother, He rejected from Himself through temptations, and at last through death; and by the putting on of the Human from the Divine itself that was in Him, He glorified Himself, that is, He made His Human Divine (n. 899c): He glorified His Human; that is, He put off the human from the mother, and put on the Human from the Father, which is the Divine Human (n. 205).

It is called the Divine Human, because the Lord made His Human divine when He was in the world; for He united it to His Divine which was in Him from conception, and which was to Him a soul from the Father, and which thus was to Him His life; for every one's soul is his life, and the body that is human lives from it: wherefore since the Divine was united to the Human in the Lord, as soul to body, it is called the Divine Human (n. 26).

His Divine and Human are one person only, and they are united as soul and body (n. 30, 49): for the Father was in Him, as a soul is in its body; for He was conceived of Jehovah, and every one's soul is from him of whom he is conceived (n. 32).

The Lord dissipated all evils and falsities from the human which He had from the mother (n. 178).

It was by doing the divine will that the Lord conjoined the Divine that was in Him with His Human; thus He appropriated the Divine to His Human (n. 617a).

The Lord glorified His Human even to its ultimate, which is called natural and sensual (n. 513d; *compare* n. 556c, 581b, 619b).

The Lord glorified, that is, made divine, His whole Human; wherefore He rose on the third day with it glorified, that is, made divine (n. 659a): He ascended into heaven with His Human, glorified even to ultimates (n. 1087).

The Lord fully glorified His Human, that is, made it divine, by His last temptation and victory on the cross (n. 365b; *compare* n. 272, 328f, 400d, 650g, 740b, 748, 810, 900, 922b).

When He was in the world, the Lord made His Divine Human divine truth; and when He departed out of the world He made His Human divine good by union with the Divine itself that was in Him from conception (n. 594a): when He rose from the dead, by union with the Divine

- that was in Him from conception He made His Human divine good (n. 28).
- The Lord was God as to His Human (n. 1091); the Divine is in His Human (n. 10): the Divine Human of the Lord is, lives, and has power of itself, equally as His Divine in Him which is called the Father (n. 43, 82, 349^b).
- The Divine itself of the Lord is invisible (n. 96).
- The angels of all the heavens acknowledge the Lord and Him only: they acknowledge His Divine which is called the Father, they see His Divine Human, and they are in the proceeding Divine (n. 1115).
- The Divine Human was seen when Jesus was transfigured (n. 64): it was also the Lord as to the Divine Human who was seen by Daniel and by Ezekiel (n. 77).
- The Divine which has revealed itself is the Divine Human (n. 45).
- The Divine itself in heaven is the Divine Human (n. 49, 391^c); the Divine Human of the Lord makes heaven (n. 69, 228, 343).
- When the Lord came into the world, then were introduced into heaven all those who lived in the good of charity and worshipped God under the Human form: these were reserved under heaven until the coming of the Lord, and were introduced into heaven after the Lord glorified His Human (n. 433^d).
- No one who is within the church and does not acknowledge the Divine of the Lord in His Human, can enter into heaven (n. 113).
- No one is in truths of faith and in goods of love, who does not think of the Lord's Divine at the same time in which he thinks of His Human; and no one is spiritual, or an angel, who was not in that thought, and at the same time in the acknowledgment, while in the world (n. 135).
- The Lord glorified His Human from His own power; but men are regenerated not from their own power, but from the Lord (n. 893): as He united His Divine to the Human and the Human to the Divine, so He conjoins the internal to the external and the external to the internal with man (n. 178).
- The Lord flows-in with all, both in the heavens and on the earths, from His Divine Human; and not from the Divine separate, nor from the Human separate (n. 209).
- The divine operation of the Lord through the Human assumed in the world, is called His immediate influx even to those who are last (*ad ultimos*) (n. 806).

(See also articles n. 52, 102^b, 115, 137, 146, 148, 149, 151, 179, 183^c, 220^a, 222^b, 239^b, 293, 304^e, 314^c, 315^a, 316^c, 319, 321, 322, 329^f, 337, 343, 349^b, 365^{b,d}, 375^{e(vi.)}, 391^{b,c}, 392^{b-e}, 405ⁱ,

409^{a,b}, 417^b, 422^c, 427^b, 430^c, 433^{a,b,d,e}, 435^a, 439, 444^b, 447, 448^b, 460, 475^b, 538^b, 594^c, 595, 617^b, 619^a, 629^a, 630^b, 635, 649, 684^{a-c}, 696^{a,c}, 699, 700^b, 735, 749, 805^b(viii.), 808, 815^b, 816, 850^{a,d}, 852^{a,b}, 864, 865, 906, 1107, 1109, 1111, 1114, 1116.)

CONTINUATION CONCERNING THE PROCEEDING DIVINE.

(See *Paraclete, Holy Spirit.*)

In many passages of the Word are found the expressions. "the Spirit of God," "the Spirit of Jehovah," "the Spirit (*or* breath) of His nostrils," "the Spirit (*or* breath) of His mouth," "the Spirit of truth," "the Spirit of holiness," and "the Holy Spirit;" and by this is meant the divine truth proceeding from the Lord, immediately from Himself and mediately through angels and spirits (n. 183^b).

Whereas the Divine and the Human of the Lord are not two, but one Person only, and are united as soul and body, it may be known that the Divine which is called the Holy Spirit goes forth and proceeds from His Divine by the Human, and thus from the Divine Human (n. 183^c).

The proceeding Divine, which is called "the Word" (*John* i. 1-3), created and formed all things of heaven and of the world (n. 639, 1093).

The proceeding Divine is divine truth united to divine good (n. 65, 419^b, 710^c, 726, 888).

The heat which in its essence is love, and the light which in its essence is wisdom, are specifically called the divine truth; and these, together with auras which also are spiritual, are called the proceeding Divine (n. 726(iii.)).

The divine truth proceeding from the Lord is His Divine in heaven and in the church; in this He is, and it is Himself there. This divine truth is called by the Lord "the Paraclete, the Spirit of truth" (n. 228).

What proceeds from the Lord, that also is Himself (n. 392^a): the proceeding Divine is the Lord Himself in heaven and in the church (n. 617^c).

The Divine which makes heaven and gives to angels and to men love, faith, wisdom and intelligence, does not proceed from the Divine itself of the Lord immediately, but by His Divine Human; and this Divine which proceeds is the Holy Spirit (n. 343).

The sin and blasphemy against the Holy Spirit is to deny the Word, and also to adulterate the very goods and to falsify the very truths of the Word (n. 778^{b,c}).

(See also articles n. 25, 27, 204^a, 278^a, 285, 297, 374^d, 455^c, 475^b, 504^a, 635, 688, 700^b, 701^c, 852^a, 944, 1112.)

THE CELESTIAL DIVINE, THE SPIRITUAL DIVINE, THE NATURAL DIVINE.

The Divine which makes the highest heaven is called the celestial Divine; the Divine which makes the middle heaven is called the spiritual Divine; and the Divine which makes the last heaven is called the natural Divine, from the spiritual and the celestial (n. 69): but it is to be known that the Divine that proceeds from the Lord is so called from its reception (n. 448*b*; compare n. 496).

It is to be known that in the Lord there are still higher degrees; and that they all, both highest and outmost, are Life (n. 1125).

By "Abraham" in the Word is meant the Lord in what belongs to the celestial Divine; by "Isaac" the Lord in what belongs to the spiritual Divine; and by "Jacob" in what belongs to the natural Divine (n. 696*d*).

The ultimate of life, which is called the sensual, was divine in the Lord (n. 70, 581*b*, 918).

(See also articles n. 283*a,c,d*, 696*c*.)

By "the name" of Jehovah, of the Lord, or of Jesus Christ, in the Word, is not meant the name, but the all of love and of faith by which He is worshipped (n. 102*a*, 135, 175*b*, 224, 295*d*, 410*c*). (See *Name*.)

Names in the spiritual world, like all other things, are spiritual. The name "Lord" and the name "Jesus" are not there pronounced as they are on earth; but instead of those names, a name is formed from an idea of all things which are known and believed concerning Him (n. 102*a*).

The Lord as being in the inmost is called the Most High, and is said to dwell in the highest (n. 1025). (See *Highest*.)

The Lord is called "Jehovah" from *esse*, and thus from essence; but "God" from *existere*, and thus from existence (n. 220*a*). (See *Jehovah, God*.)

In the Word of the Old Testament, He is called "Jehovah" where divine good is treated of, and God where the subject is divine truth (n. 220*a*; compare n. 32, 205, 272, 391*d*, 406*b*).

Where the good of love is treated of, the Lord is called in the Word "the Lord;" and where goods in act are treated of, He is called "the God of Jacob" (n. 405*c*).

He is called "the Lord Jehovih" when good is treated of (n. 601*a*). (See *Jehovih*.)

"God Shaddai" is truth chiding in temptations, and afterwards consoling (n. 283*c*). (See *Shaddai*.)

By "David the king" is signified the Lord as to divine truth, which is the divine *existere* (n. 205).

- The Lord is called "Servant" from His serving and ministering (n. 650*f*; compare n. 409*b*). (See *David*.)
- He is called "blind" and "deaf" (*Isa.* xlii. 19) because He as it were sees not and perceives not men's sins; for He leads men gently, bending and not breaking them (n. 409*b*).
- "Jesus Christ" signifies the Lord as to the Divine Human (n. 26, 102, 135).
- The two names "Jesus" and "Christ" designate the priestly and royal [characters] of the Lord; that is, by "Jesus" is signified the divine good, and by "Christ" the divine truth (n. 31*b*).
- The Lord is called "Lord" from the divine good, and "Christ" from the divine truth (n. 683, 684*a,b,e*, 721*a*, 939, 979, 1073); He is called "God" from truth (n. 721*a*, 939, 979); He is also called "King" from truth (n. 1073).
- The Lord called the Divine of Jehovah which was in Him from conception, and which was the *esse* of His life in His Human, "the Father;" and He called the divine truth which was from the divine good, "the Son" (n. 32, 178, 254, 460).
- By "Father," when said by the Lord, is signified the divine good which was in Him and from Him (n. 200, 297).
- "The Father" is the divine good, and "the Son of Man" is the divine truth (n. 32, 267, 297, 907).
- "The Son of Man" is the Lord as to the Divine Human, and likewise as to the divine truth, which is the Word (n. 36, 63, 113, 146, 151, 267, 297, 349*b*, 455*a,b*, 852*a*).
- "The Holy Spirit" is the divine truth proceeding from the Lord (n. 183*b*). (See *Paraclete*; see also the section, *THE PROCEEDING DIVINE, in this article*.)
- "The Father" of the Lord is the Divine in Him, and the "Holy Spirit" is the Divine from Him (n. 365*a*, 852*a*).
- "The Word" is the Lord as to the Divine Human, and the divine truth proceeding therefrom (n. 151).
- In many passages in the Word the Lord is called "Creator," "Maker," "Former from the womb," and also "Redeemer," for the reason that He creates man anew, reforms, regenerates and redeems him (n. 710*b*): He is called "Redeemer" because He wrought deliverance from hell; He is called "Former from the womb," because He regenerates man (n. 433*c*, 710*b*): He is called "Keeper" or "Saviour," from the good of love; and "Prince," from the truths of faith (n. 654*b*).
- By the Lord as "King of the Jews" is meant the Lord as to the divine truth proceeding from the divine good of His divine love (n. 433*d*).
- He is called "the First and the Last" because He rules all things from firsts by ultimates (n. 113).

By "the Lamb" in the supreme sense is signified the Lord as to the Divine Human ; for the Lord in what pertained to this was innocence itself (n. 314c). (*See Lamb.*)

By "the name of Jehovah" is meant the Divine Human of the Lord (n. 224).

By "the name of the Lord" is meant His Divine Human (n. 224).

The Lord is the only Man, and all are men according to reception of divine good and divine truth from Him (n. 1120).

The Lord alone has life in Himself (n. 82, 186c).

The Lord alone is powerful ; and no one is powerful in heaven but from the Lord (n. 43 ; *compare* n. 726).

The Lord is not the cause of evil ; and he who is not the cause of evil cannot be the cause of any effect which exists from it (n. 647).

The Lord is never angry or wrathful, and He never from anger and wrath wills and does evil to any one (n. 647).

By "loving the Lord" is not meant loving Him as a Person ; by such love alone man is not conjoined to heaven, but by the love of divine good and divine truth which are the Lord in heaven and in the church (n. 1099).

The Lord looks at every one in the face, and not the back part of the head (n. 1112).

By "the voice of the Lord" are meant truths which are of the Word, of doctrine, and of faith therefrom ; thus the Lord's precepts (n. 249).

By "the loins" of the Lord (*Isa.* xi. 5) are meant those who are in love to Him ; by His "thighs" are meant those who are in love to the neighbor (n. 780d).

By "the garments" of the Lord is signified divine truth proceeding from Him ; the Word also is signified, for the Word is divine truth from the Lord in the earths and in the heavens (n. 195c).

The Lord appears to every one according to his quality (n. 539a).

The Lord is the sun of the angelic heaven ; the light of that sun is divine truth, and its heat is divine good (n. 186c ; *compare* n. 422a).

The Lord appears as a sun to those who are in love to Him, but as a moon to those who are in charity towards the neighbor and in faith therefrom (n. 422a).

When Jesus was transfigured before Peter, James and John, His face did shine as the sun, and His garments became as the light. The Lord appears in like manner in heaven before the angels, when He makes Himself present to them ; but He then appears apart from the sun (n. 401b).

The angels acknowledge the Divine of the Lord which is called the Father ; they see His Divine Human, and they are in the proceeding Divine (n. 1115).

The Lord appears in heaven to the angels, but then under an angelic form ; for He fills an angel with His light and so with His presence from afar, and this in various places, but every where with accommodation to the good of love and of faith in those where He makes the appearance. So the Lord was seen by Gideon, by Manoah and his wife, also by Moses and the people of Israel (n. 412*d*).

A man cannot live in the body at the presence of the Divine. They who do live are encompassed by a column of angels that moderate the divine influx ; for the body of no man can receive the Divine. That Jehovah was seen by some, as told in the Word, was because they were at the time surrounded by a column of spirits, and were thus preserved. Thus also was the Lord sometimes seen by Swedenborg (n. 78).

The term "looking upon" when said concerning the Lord, denotes His divine presence (n. 25 ; *compare* n. 412*d*).

Unless a representation of purification, by John's baptizing, had preceded, it would not have been possible for the Lord to manifest Himself in Judæa and in Jerusalem (n. 724*b*).

Unless the Lord had come into the world, and had thus Himself assumed the ultimate, the heavens from the inhabitants of this earth would have been transferred elsewhere, and the entire human race on this earth would have perished in eternal death : but now the Lord is in His fulness, and thus in His omnipotence on the earths as He is in the heavens, because He is in ultimates and in firsts (n. 726).

Whatever the Lord did in the world was representative ; and whatever He said was significative : He was in representatives and significatives, when in the world, so that He might be in the ultimates of heaven and the church, and at the same time in their firsts, and so might rule and dispose ultimates from firsts, and all intermediates from firsts by ultimates : representatives and significatives are in ultimates (n. 405*d*).

While the Lord was in the world, from infancy even to the last day there, He advanced by successive steps to union with the Divine itself which was in Him from conception (n. 918).

The first state with the Lord, as it is with every man, was sensuous (n. 918).

The natural is first opened ; and this with all men is ignorant of truth and has a desire for evil ; but with the Lord alone

- the natural had an appetite for good and a desire for truth (n. 449^a).
- The Lord was instructed as another man ; but, from His Divine, He imbibed all things more intelligently and wisely than any others (n. 654^d).
- When He was in the world, the Lord glorified, that is, made divine, His whole Human even to its ultimate (n. 581^b).
- By means of temptations admitted into Himself from the hells, and by victories then gained, the Lord reduced all things in the hells to order, and also glorified His Human, that is, made it divine (n. 405ⁱ).
- By being in the desert forty days, the Lord represented the duration of all the temptations through which He passed, and which He endured above all in the universe, most horrible in their kind ; and this from boyhood even to the last of His life in the world (n. 650^g).
- Further statements concerning the most cruel temptations which the Lord sustained, and by which He subjugated the hells (n. 659^b, 740^b, 768^b).
- The Lord from His own power subjugated the hells, and reduced all things both in them and in the heavens to order (n. 309).
- Three reasons why faith in the Lord healed those whom He healed (n. 815^b).
- Faith in the Lord as a man only, does not make His divine omnipotence present : this is the reason why they cannot be saved, who, at the present day in the world look only to His human, and not at the same time to His Divine (n. 815^b).
- It is the Lord's will to bring all to Himself and to save them (n. 647).
- The Lord teaches no one immediately, but mediately, by means of those things which are with the man from hearing and seeing : nevertheless the Lord provides that man, through those things which he makes to be of his religion, may be reformed and saved ; and He provides for every nation a universal medium of salvation (n. 1176).
- When a last judgment is accomplished, the Lord appears in the heavens in far greater effulgence and splendor than at other times (n. 401^c).
- By "the Lord's coming" (*Matt.* xxiv. 3) is not here meant a coming in person, but that He will reveal Himself in the Word (n. 870). (*See Come, Coming.*)
- "Kings" (*Hab.* i. 10) signify truths, and "lords" and "those who have dominion" signify goods (n. 355^e).
- The Lord's words that it is impossible "to serve two lords (*or*

masters)" (*Luke* xvi. 13), must be understood spiritually (n. 409*d*, 902).

"*Dominus* (Lord)" is the rendering of

'ADHON, *Exod.* xxi. 34 (n. 537*b*);
Ps. cv. 21 (n. 448*d*); cx. 1 (n. 850*d*);
Isa. xix. 4 (n. 275*a*):
 "DHONAY, *Isa.* xl. 10 (n. 612); lxi. 1 (n. 612):
 KURIOS, *Matt.* x. 24 (n. 409*d*);
Luke xvi. 13 (n. 409*d*, 902);
Apoc. xvii. 14 (n. 1073); xix. 16 (n. 685).

Lord's Day (*Dominica Dies*).—That "on the Lord's day (*KURIAKE HEMERA*)" (*Apoc.* i. 10) signifies that there was then divine influx, is plain from the signification of "the Lord's day," as being when the Lord is instructing man, and thus when He is flowing-in. The Lord's day is the day of the Sabbath; and the Sabbath in the ancient churches, which were representative churches, was a most holy thing of worship, for the reason that it was significative of the union of the Divine and the Human in the Lord, and hence also of the conjunction of His Divine Human with heaven. But after the Lord united His Divine with His Human, that holy representative then ceased, and that day became a day of instruction. It was because of this that revelation was made to John on the Lord's day (n. 54).

Lord's Prayer.—(See *Prayer*.)

Lost (*Deperditus*).—"The lost (*APOLLUMI*) sheep of the house of Israel" (*Matt.* x. 6) signify those who are in the good of charity and thence in faith (n. 223*c*).

Lot (*Lothus*).—Lot is mentioned in articles n. 376*f*, 410*c*, 627*a*.

Lot (*Sors*).—"To cast the lot" signifies to dissipate (n. 376*d*; compare n. 652*d*, 811*b*).

"Upon the lot of the just (*or* righteous)" (*Ps.* cxxv. 3) signifies upon truths from good, which are with the faithful (n. 727*b*).

"*Sors* (lot)" represents

GORAL, *Ps.* cxxv. 3 (n. 727*b*);
Joel iii. 3 (n. 376*d*);
Obad. verse 11 (n. 811*b*);
Nahum iii. 10 (n. 652*d*).

— **To cast lots** (*Sortiri*).—"Sortiri (to cast lots)" represents

LAGCHANO, *John* xix. 24 (n. 195*c*).

Love (*Amor, Dilectio*).—The Divine itself, from which are all things, is divine love (n. 295*b*).

Love is the very life of man, and divine love is that from which is the life of all things (n. 423).

That "to be loved," when by the Lord, means that He is present, is for the reason that love makes conjunction and thence presence (n. 213).

There is no one in heaven, and no one comes into heaven, who does not acknowledge the Lord and love Him. To love the Lord is not to love Him as to Person, but to live according to His precepts (n. 433^a, 1099).

To love and to do are one thing; wherefore where "to love" is said in the Word, to do is meant; and when "to do" is said, to love also is meant: for what I love that I do (n. 1099, 785^b).

"Affection" is said of love in its continuation, for affection is that which is continuous with love (n. 444^a, 547). (*See Affection.*)

Natural affection has itself and the world for its end; but spiritual affection has for its end the Lord, heaven, and eternal life (n. 444^a).

There are two loves which make heaven and the church, namely, love to the Lord and love towards the neighbor or charity. Love to the Lord is what is called celestial love; and love towards the neighbor, which is charity, is what is called spiritual love (n. 154).

Love has its seat in man's will; for what a man loves, that he also wills (n. 154).

Divine celestial love makes the celestial kingdom, and divine spiritual love makes the spiritual kingdom; but it is to be known that the Lord's Divine in the heavens is called celestial and spiritual from the reception of it by angels, and not from its being in itself divided (n. 496).

Spiritual love exists from celestial love, as the effect from its efficient cause, and as truth from good; for the good of spiritual love is in its essence the truth of the good of celestial love (n. 496).

Love towards the neighbor is derived from love to the Lord, as the posterior from its prior, or as the exterior from its interior; in a word, as the effect from its efficient cause (n. 707).

Love to the Lord is loving and doing those things which are the Lord's, and thus those which the Lord had commanded in the Word; but love towards the neighbor is to do from such willing; and it thus consists in performing uses, which are effects (n. 707).

Love becomes spiritual through truths from the Word, so far as man acknowledges them, and sees them with the understanding (n. 832).

Every one becomes his own love by willing and doing according to his understanding and knowing (n. 832).

They who are in a spiritual affection for truth are perfecting in intelligence and wisdom to eternity (n. 867).

Of conjugal love and its origin (n. 983, 990, 991).

Love truly conjugal in its first essence is love to the Lord from the Lord (n. 996); it is also innocence (n. 996); it is peace (n. 997): man has intelligence and wisdom in measure and in quality such as is conjugal love with him (n. 998); from love truly conjugal is power and safeguard against the hells, and consequently peace (n. 999).

After death, they who are in love truly conjugal return into youth and adolescence (n. 1000).

From conjugal love the angels have all their beauty (n. 1001).

Love truly conjugal can be given between two only (n. 1004).

There are in the heavens married partners who are in such conjugal love that the two can be one flesh (n. 1004).

The loves of self and the world are roots from which evils and falsities of every genus and of every species shoot forth and are born (n. 584, 653a, 982, 1022).

The love of self is a mere corporeal love. Its source (n. 512).

Spiritual evil, which is signified by love of the world, is in its essence the false; as spiritual good in its essence is truth (n. 576).

The love of having dominion over heaven and at the same time over the world, is called diabolic love (n. 1126).

“*Dilectio* (love)” represents

AGAPE, *John* xv. 9 (n. 750c); verse 10 (n. 875).

— **Love, to** (*Amare*).—“Loving” (*amare*, אָהַב, *Deut.* vi. 5: ΑΓΑΠΑΩ, *Matt.* xxii. 37, 39; *Luke* x. 27; *John* xix. 26,) has similar signification with “doing;” for he who loves also does: for to love is to will, and every one wills what he interiorly loves; and to will is to do, for every one does what he wills (*or* wishes) when he is able; deed also is nothing but will in act (n. 785b).

— (*Diligere*).—By “loving (*diligere*)” when said of the Lord, is signified that He is present (n. 213).

By “not loving their soul (*or* life)” (*Apoc.* xii. 11) is meant to regard the life of the world as nothing in comparison with the life of heaven (n. 750a).

“*Diligere* (to love)” represents

אָהַב, *Ezek.* xxiii. 5, where the English versions have “dote” (n. 355f):

ΑΓΑΠΑΩ, *Apoc.* iii. 9 (n. 213); xii. 11 (n. 750).

Love of Children, Mother's love (*Storge*).—(*See Womb*.)

Mother's love, or love for children, is derived from the womb (n. 710a).

Lovers (*Amasii, Amatores*).—By “lovers (*amasii*, 'AHABH)” who shall go away into captivity (*Fer.* xxii. 22), are signified the enjoyments of the loves of self and the world, and thence the enjoyments of evils (n. 419e; *compare* n. 811b).

“She went after her lovers (*amasii*, 'AHABH)” (*Hos.* ii. 13), means going after those things which are of the natural man, and which are loved; namely, cupidities and the falsities from them (n. 730d).

“Thy lovers (*amatores*, 'AGHABH) will abhor thee” (*Fer.* iv. 30), means those who are in the love of evil (n. 750e).

Low, to lay, Humiliate (*Humiliare*).—That “every mountain and hill shall be laid low (*SHAPHEL*)” (*Isa.* xl. 4), signifies that all who are lifted up in mind, who are they who are in the love of self and the world, shall be brought low (n. 405g).

— **Humble** (*Humilis*).—By “every one who is magnificent and high” (*Isa.* ii. 12; the revised version reads, “proud and haughty”) are meant those who are in the love of self and the world; and by “every one lifted up, and brought low (*SHAPHEL*)” are meant those who are in the love of their own intelligence (n. 410b). (This agrees with the reading of Schmidius. But see *A.C.*, n. 1306, where the reading is “*et humiliabitur*,” and every one lifted up shall be brought low.)

Lower, Inferior (*Inferior*).—They who say that they were in faith, but who were not in the life of faith which is charity, do not receive instruction: they are therefore separated, and are sent away to places below the heavens; some into the hells, some into that earth which in the Word is called the “lower earth,” where they suffer severely (n. 696a).

They who professed the Lord, and lived a life of charity, were taken away by the Lord from the violence of the evil spirits, and were concealed in the lower earth, and were there reserved even till the judgment (*concerning which much more may be seen*, n. 394; *compare* n. 391a, 395a, 396, 397).

Internal things are signified (*Isa.* xlv. 23) by “heavens,” externals by “lower parts (*TACHTI*) of the earth” (n. 304f; *compare* n. 405b).

In the Word, by things “higher” and those which are “in the midst” are signified interior things, and by things “lower” and those which are “roundabout” are meant exterior things (n. 283a).

— *Lower than.*—(See *Want.*)

Lucifer.—That Babel is called “Lucifer (*or* ‘Day-star’) (**HELEL**), son of the morning” (*Isa.* xiv. 12), is for the reason that “Babel” in the beginning is the church that is in zeal for the Lord, for the good of love, and for the truths of faith; although inwardly, in the zeal of its pastors, there is concealed fire for exercising domination by means of the holy things of the church, over all whom they can subject to themselves. Now whereas such a church is signified by “Babel” in its commencement, therefore the king of Babel is called “Lucifer, son of the morning;” “Lucifer” from the light of truth which there is then, and “son of the morning” from the beginning of light or of day, for “the morning” is the church in its beginning (n. 1029*d*).

By “Lucifer” in the opposite sense is meant Babel where all the truth of the doctrine of the church has either been falsified or annihilated (n. 223*b*).

By “Lucifer” is meant Babel; that is, the love of dominating over heaven and over earth (n. 741*d*).

The Babel of to-day has not merely made itself “like the Most High” (*Isa.* xiv. 14), but also higher than He (n. 1108); but those who have exercised this dominion from love of it are Lucifers, and others are not (n. 1188).

(See also articles n. 405*e*, 687*b*, 730*o*.)

Lukewarm (*Tepidus*).—Moral life which is man’s external life, must be from spiritual origin, or from origin not spiritual. It is not allowable for it to be from both, that is, in part from one origin and in part from the other, or in part from heaven and in part from hell; because this would be serving two masters, God and mammon: and in that case man is lukewarm, neither cold nor hot (n. 189).

“The lukewarm (**CHLIAROS**)” (*Apoc.* iii. 16) are they who by thought look to heaven, but by life conjoin themselves to hell; they are therefore between the two (n. 233).

The lukewarm are they who say, “What matters it if I think and will and do what is good, as there is no safety by that? It is enough that I have faith.” Also, “What matters it if I think and will what is evil, as there is no damnation by that?” And thus they give loose rein to their thoughts and intentions, and thus to their spirit; for the spirit is what thinks and intends, and what is done is altogether according to this. But it is to be noted that there are very few who thus live from the doctrine, although it is believed by the preachers that all do so who listen to their preachings. It is of the Lord’s divine providence that they are very few, because the lot of the lukewarm is not

unlike that of profaners (*see more*, n. 233; *compare* n. 235).

Lumen.—(*See Light.*)

Luminary, Light (*Luminare*).—By “luminaries of light in the heaven” are meant the sun, the moon, and the stars; and by “the sun” is signified love, by “the moon” faith from love, and by “stars” are signified knowledges of good and truth (n. 304e).

“*Luminare* (luminary, or light,)” represents

‘OR, *Ps.* cxxxvi. 7 (n. 401d, 527):

MA’OR, *Gen.* i. 14 (n. 527, 610); verse 16 (n. 401e, 527);

Ezek. xxxii. 8 (n. 304e, 401e);

PHOSTER, *Apoc.* xxi. 11 (n. 268).

Lump.—(*See Mass.*)

Lungs (*Pulmones*).—The two kingdoms of the mind correspond to the two kingdoms of the body; the will corresponds to the heart and its pulsation, and the understanding to the lungs and their respiration: without this correspondence the body does not live, nor does even a single particle of it. Whereas the heart corresponds to the will, it also corresponds to the good of love; and whereas the lungs correspond to the understanding, they correspond also to truths of faith (*see much more*, n. 65, 167, 183a).

Lurking places (*Latebrae*).—“The lurking places” from which the serpent bites and in which it hides, signify cunning arts (n. 581a).

— **Secret place** (*Latibulum*).—“The lion in the secret places (MISTAR)” (*Lam.* iii. 10) signifies that the interior natural man, from the evils therein, perverts every sense of the truths of the Word and thence of the church; whence come falsities (n. 781d).

Lust, Concupiscence (*Concupiscentia*); **To lust** (*Concupiscere*).—Whereas the sons of Israel rejected spiritual things, and desired merely natural things instead of them, they were therefore smitten with a great plague (*Num.* xi. 4–6, 31–34), and the place was called Kibroth-Hattaavah or the graves of lust (TA’AVAH) (n. 513a).

There are two loves from which all lusts, as streams from their fountains, spring and flow perpetually; these loves are called love of the world and love of self. Lust is love continually willing; for what a man loves, this he continually covets: but lusts are of the love of evil, and desires and affections are of the love of good (n. 1021).

The lust forbidden in the Ninth Precept of the Decalogue, "Thou shalt not covet thy neighbor's house," is the lust of the world; the lusts forbidden in the Tenth Precept, "Thou shalt not covet thy companion's wife, nor his manservant nor his maid-servant, nor his ox nor his ass," are lusts of the love of self (n. 1022).

Lutheranism (*Lutheranismus*).—Lutheranism mentioned among heresies (n. 1176).

Luxuriant, Spreading (*Luxurians*).—(*See Emptiness.*)

"A luxuriant (*or* 'spreading') (*ṢARACH*) vine" (*Ezek.* xvii. 6) (n. 281a).

Lye (*Smegma*).—"To wash oneself" (*Job* ix. 30) is to purify oneself; "the detergent (*smegma*, *BOR*)" is the good from which this is done (n. 475*b*; see margin of revised version, where the rendering is "lye").

Lying with.—(*See Concubine.*)

Machir.—"Out of Machir shall come down lawgivers" (*Judges* v. 14; see margin of revised version), signifies that truths of good flow forth from the good of life; for "Machir" has a similar signification with "Manasseh," as Machir was a son of Manasseh (n. 447).

Machpelah.

See *Gen.* xxiii. 9, 17, 19 (n. 659*d*).

Mad, to be, To be insane, Rage, Rave (*Insanire*).—"To rave (*or* 'rage') (*HALAL*)" (*Nahum* ii. 4) signifies to call things that are false true (n. 652*b*).

"To be mad" (*Jer.* xxv. 16) signifies to be so spiritually, which is the case when the false is called true, and the true is called false (n. 960*a*).

See also *Jer.* xlv. 9 (n. 654*k*).

Magic (*Magia*), **Magical** (*Magica*), **Magicians** (*Magi*).—(*See Enchantment.*)

In ancient times, various kinds of infernal arts, called magic, were made use of, some of which are mentioned in the Word (*concerning which more may be seen*, n. 590).

There were pythonists, and also magicians, in Egypt and in Babel, who were called wise on account of their talking with spirits, and on account of the operations of spirits felt manifestly in themselves; but through this the worship

of God was converted into the worship of demons, and the church perished : wherefore such communications were forbidden to the sons of Israel, under the penalty of death (n. 1182 ; *compare* n. 844).

Incantation is also mentioned (*Deut.* xviii. 10, 11) among the arts that belong to magic, which were prohibited to the sons of Israel (n. 1191).

The Egyptians had the science of correspondences, and from it they had a knowledge of spiritual things that are in heaven, but they turned them into what was magical (n. 543c).

The Ancient Church became extinct among the Egyptians, because they applied representatives to what was magical (n. 391h ; *compare* n. 555b).

The celestial and spiritual things which were represented, and thence were signified, by the images, idols and sculptures, remained as traditions with their priests and wise men who were called magicians and diviners (n. 827a ; *compare* n. 962).

"*Magi* (magicians)" is the rendering of

CHARTUMMIM, *Exod.* ix. 11 (n. 962).

Magnificence (*Magnificentia*).—"Magnificence (*or* 'glory') ('*ADDERETH*)" (*Zech.* xi. 3) is the good of the church (n. 601a).

"A vine of magnificence" (*or* 'a goodly vine') (*Ezek.* xvii. 8), is the spiritual church (n. 281a).

"*Magnificentia* (magnificence)" represents

GA'ON, *Isa.* xxiv. 14, where the English versions have "majesty" (n. 406b) ;

Ezek. xxiv. 21, where the authorized version has "excellency," and the revised has "pride" (n. 724d) :

KABHODH, *Ps.* cxlv. 5, where the English versions have "glorious" (n. 288b).

Magnificent (*Magnificus*).—(See *Great*.)

By "a magnificent (*or* 'goodly,') ('*ADDIR*) cedar" (*Ezek.* xvii. 23) is signified the spiritual church (n. 283b).

"Every one that is magnificent (*GE'EH*) and lofty" (*Isa.* ii. 12) means all who are in the love of self and of the world (n. 410b ; *compare* n. 405g). (Instead of "*magnificus*, magnificent," we find elsewhere "*superbus*, proud.")

Magog (*Magogus*).—External worship separate from internal is signified (*Apoc.* xx. 8) by "Gog and Magog" (n. 1061 ; *compare* n. 714c).

Magpie.—(See *Woodpecker*.)

Maid.—(See *Virgin*.)

Mail, coats of, Brigandine (*Lorica*).—(See *Breastplate*.)

"Breastplates" or "coats of mail" with which the breast is covered, are safeguards against evils and falsities, in combats (n. 557).

By "coats of mail" in the opposite sense are signified the safeguards of evils and falsities against goods and truths (*concerning which see* n. 557).

"*Lorica* (a coat of mail, or 'brigandine,')" represents

SHIRYON, *Fer.* xlvi. 4 (n. 557); li. 3 (n. 557):

SHIRYAN, *Isa.* ix. 17, rendered "breastplate" in the text of the English versions (n. 557).

Maimed (*Manci*).—By "the poor, the maimed (*anaperos*), the lame, and the blind" (*Luke* xiv. 21), are not meant those who are such in the natural sense, but such in the spiritual sense; namely, those who, because they had not the Word, were in ignorance of truth, and thence in want of good, but who still desired truths through which they might have good (n. 652*d*; compare n. 252*a*).

Majesty (*Majestas*).—(See *Magnificence*.)

"I saw Him" (*Apoc.* i. 17) signifies the presence of the divine majesty. It is to be known that man has two kinds of sight; one from cogitative faith, the other from love: while he has sight from cogitative faith only, the sight is then unattended with awe at the Lord's divine majesty; but when his sight is from love, it is then accompanied with the awe that belongs to the divine majesty (n. 76).

Make.—(See *Do, Set*.)

— **Make ready**.—(See *Prepare*.)

— **Make a covenant**.—(See *Strike*.)

Maker (*Factor*).—(See *Fabricator*.)

In many passages of the Word the Lord is called "the Creator," "the Maker," and "Former from the womb," and also "the Redeemer," because He creates, reforms and regenerates man, and redeemed him (n. 710*b*; compare n. 1057).

By "the Maker (*'ASAH*)," to whom man will not look (*Isa.* xvii. 7), is meant the Lord as to divine good (n. 585*b*); the Lord is called "Maker" because He leads into goods of life, for these make the man (n. 391*g*).

See also *Isa.* xlv. 2 (n. 710*b*); li. 13 (n. 1057).

Makkedah.—By "the cave of Makkedah" (*Jos.* x. 27) is signified dire falsity from evil (n. 655*a*).

Male (*Mas*), **Masculine** (*Masculus*).—"Male" or "masculine" signifies truth (n. 381).

"Wife" is the affection for good, and "husband" is the understanding of truth: females and males are of this character by birth (n. 863*a*).

By "one who is masculine" is signified truth which is of the understanding; and by "one who is feminine" good which is of the will (n. 555*c*).

By "males" (*Zech.* viii. 4) are meant the intelligent (n. 652*c*).

By "a son, a male" (*Apoc.* xii. 5) is signified the doctrine of truth for the church which is called the New Jerusalem (n. 725*a*).

"Images of a male" (*Ezek.* xvi. 17) are appearances of truth, which nevertheless are false (n. 725*b*).

• "*Mas* (a male)" is the rendering of

ZAKHAR, *Fer.* xxx. 6 (n. 381, 721*c*);
Ezek. xvi. 17 (n. 195*b*).

"*Senes mares* (old males, or old men,)" is the rendering of

ZAQEN, *Zech.* viii. 4 (n. 652*c*).

"*Masculus* (a male, masculine,)" is the rendering of

ZAKHAR, *Gen.* i. 27 (n. 725*a*); v. 2 (n. 725*a*);
Exod. xiii. 12, 15 (n. 725*b*);
Lev. i. 3 (n. 725*b*); iii. 6 (n. 725*b*); vi. 18, 29 (n. 725*b*);
Deut. xv. 19 (n. 725*b*);
Fer. xx. 5 (n. 725*b*);
Ezek. xvi. 17 (n. 725*b*);
Mal. i. 14 (n. 725*b*);
ZAKHUR, *Exod.* xxiii. 17 (n. 725*b*);
Deut. xvi. 16 (n. 725*b*); xx. 13 (n. 725*b*);
ARRHEN, *Apoc.* xii. 5 (n. 724*a*); verse 13 (n. 725*a*, 758);
ARSEN, *Luke* ii. 23 (n. 725*b*).

Malicious, Maliciousness.—(See **Badness**.)

Mammon.—By "the unjust mammon (*MAMMONAS*)" (*Luke* xvi. 9) are meant knowledges of truth and good with those who do not possess them justly; and these are they who do not apply them to life (n. 242*e*; compare n. 141*b*, 430*b*).

Moral life, which is man's external life, must be from spiritual origin, or from origin that is not spiritual; it is not allowable for it to be from both, that is, some of it from one origin and some from the other, or some from heaven and some from hell, for this would be to serve two lords, God and mammon (*Matt.* vi. 24; *Luke* xvi. 13) (n. 189; compare n. 409*d*, 430*b*, 847).

Mamre.—The several particulars which are mentioned concerning the cave of Machpelah (*Gen.* xxiii. 9, 17, 19), namely,

that "it was in the field of Ephron," that "it was before Mamre," and others besides, were significative of resurrection of life (n. 659*d*).

Man, Human Being (*Homo*).—(*See Human form, Son of Man, Greatest Man.*)

In the supreme sense the Lord alone is Man (n. 280*c*).

The Word is to be understood according to the sense of the letter, that God has face, ears, also hands and feet (n. 1116).

All things in the heavens, and all under the heavens, show that God is Man, and that the Lord is that Man (*concerning which see more*, n. 1119). (*See Human form.*)

The universal heaven, with every one therein, is in no other idea concerning God than as Man: nor can it be in any other; because the universal heaven is a Man in the greatest effigy, and it is the Divine which proceeds from the Lord that makes heaven; wherefore to think concerning God in any other way than according to that divine form which is the human, is impossible for angels. This idea of God flows-in from heaven with all in the world, and it has its seat in their spirit (n. 955).

The universal angelic heaven, together with the church, is before the Lord as one Man; in like manner a society consisting of thousands of angels. The universal heaven, and also a whole society in heaven, can, at the good pleasure of the Lord appear as a Man, great or small, as a giant or as an infant; and yet what so appears is not the angels, but it is the Divine that is in them. That God is Man, is the sole cause from which heaven and the church are a Man in the concrete or complex, greatest, lesser, and least; and hence the proceeding Divine, which is the Divine from Him, is similar in every thing least and greatest which is man (n. 1222; *compare* n. 1127, 1223).

The church on earth, in the common, is a Man; also all the assemblies that are called churches, individually, are Men (n. 1127).

Heaven in its form is like a man, and thence is called the Greatest Man; and it also corresponds to all things of man (n. 622*a*; *compare* n. 280*c*, 391*c*, 837, 955, 1223, 1224).

Whereas angels are merely recipients, and whereas the Divine in them makes the angelic and heaven, it is manifest that the Lord is the life of that [Greatest] Man, that is, of heaven and the church (n. 1222).

Man was so created as to be spiritual and celestial love, and thus the image of God and the likeness of God. Spiritual

love, which is love of truth, is God's image ; and celestial love, which is love of good, is God's likeness. All the angels in the third heaven are likenesses of God, and all the angels in the second heaven are images of God (n. 984).

That man is an image and a likeness of the Lord through love, is because through love man is in the Lord and the Lord in him (n. 1093).

There are two faculties of life in man ; one is called the understanding, and the other the will. Those faculties are altogether distinct from each other, but so created as to make one. Whereas the understanding sees from the light of heaven, it is plain that it is a subject and a receptacle of that light, and that thus it is also a subject and receptacle of truth and thence of wisdom : and whereas the will loves from the heat of heaven, it is plain that it is a subject and a receptacle of that heat, and that thus it is also a subject and receptacle of good, and so of love (n. 1170). (*See Faculties, Understanding, Will.*)

Man is only a recipient of good and truth from the Lord, and of evil and the false from hell (*concerning which much more*, n. 1146).

Every man has three degrees of life ; the lowest he has in common with the beasts ; the two higher are not in common with them. By these two higher degrees, man is man. These degrees are closed with the evil, but open with the good : they are not however closed with the evil to the light of heaven, which is wisdom ; but they are closed to its heat, which is love (n. 1224).

There are such degrees in man for the reason that such are the degrees of the life which proceeds from the Lord : in the Lord the degrees are life, but in man they are recipient of life (n. 1126). (*See Degrees.*)

These degrees are called degrees of man's life ; but they are degrees of his wisdom and his love, thus of the life from the Lord (n. 1126).

Men in whom the inmost degree is being opened, become after death angels of the inmost or third heaven ; they in whom the middle degree is being opened, become after death angels of the middle or second heaven ; and they in whom the degree that is next to the outmost is being opened, become after death angels of the ultimate heaven (n. 1125 ; *compare* n. 436, 449^a, 538^a, 563, 739^a, 832, 1201, 1210, 1224).

Man was so created as to be an image of heaven and an image of the world for he is a microcosm. Man is born of his parents an image of the world, and he is born anew that he may be an image of heaven ; to be born anew is to be

- regenerated, and he is regenerated by the Lord by means of truths from the Word, and a life according to them. Man is an image of the world as to his natural mind, and he is an image of heaven as to the spiritual mind. The natural mind is full of evils of every kind: it is therefore plain that before the Lord can flow-in from heaven, with heaven, and form man to the image of heaven, the evils must necessarily be removed which reside heaped together in the natural mind (n. 969). (*See Evil, Proprium.*)
- The man who does not imbue himself with spiritual affections, by means of the goods and truths of heaven, differs little from the beasts (n. 650a; *compare* n. 280a, 1202). (*See Beast.*)
- Man can indeed destroy the understanding of truth and the perception of good; they are destroyed by the falsities of evil; but still he does not on that account destroy the faculty of understanding truth and of perceiving good. The very human itself consists in this faculty; it is from it that man lives after death (n. 547).
- With those who conjoin the truths of the Word with the affections of the love of self, the natural mind also is closed, and only the ultimate of this mind remains open, which is called the sensual (n. 579).
- The reason why evil is imputed to man, is, that to him it has been given, and is continually given, to feel and to have perception as if life were in him; and whereas he is in this state, he is also in the freedom and faculty of acting as from himself. This faculty viewed in itself, and this freedom viewed in itself, are not taken away from him, because he is born a man who is to live forever. It is from this faculty and this freedom that he can receive both good and evil as of himself (n. 1148).
- Man has been set in the midst between heaven and hell. From heaven goods are continually flowing-in, and from hell evils; and whereas man is in the midst, he is in freedom to think goods, and to think evils. This freedom the Lord never takes away from any one, for it belongs to man's life, and is a medium of his reformation: so far therefore as man from this freedom is thinking of willing to shun evils because they are sins, and supplicates the Lord for aid, so far the Lord removes the evils, and gives man [the ability] to desist from them as from himself, and afterwards to shun them (n. 936; *compare* n. 1163, 1182).
- Man is led by the Lord through affections and not through thoughts: when he is led by the Lord through affections, man appears to himself to think freely, as of himself, and likewise to act (*concerning which much more may be seen, n. 1175*).

There are in the world men-angels, and there are men-devils; heaven is from men-angels, and hell is from men-devils. With the man-angel, all the degrees of his life are open, even to the Lord; but with the man-devil only the ultimate degree is open, and the higher degrees are closed. The man-angel is led by the Lord both from within and from without: but the man-devil is led of himself from within, and by the Lord from without. The man-angel is led by the Lord according to order; from within from order, from without to order: but the man-devil is led by the Lord to order from without, but of himself against order from within. The man-angel is continually withdrawn from evil by the Lord, and led to good; the man-devil, also, is continually withdrawn by the Lord from evil, but from a more grievous evil to a less, for he cannot be led to good (*concerning which much more*, n. 1145, 1224).

(See also articles n. 342c, 412b, 546, 554, 555a,c, 579, 650c, 806, 837, 942, 1086, 1116, 1133, 1142.)

“*Homo* (a man, a human being,)” represents

- ADAM, *Gen.* i. 26 (n. 650c); ii. 19, 20 (n. 650c);
Exod. ix. 25 (n. 650c); xii. 12 (n. 650c);
Num. xviii. 15 (n. 650d);
2 Sam. xxiii. 3 (n. 411c);
Ps. xxxvi. 6 (n. 650b); civ. 14 (n. 650a); cxix. 134 (n. 328d);
 cxlvi. 3 (n. 63);
Isa. iii. 25 (n. 637b); vi. 12 (n. 304d); xiii. 12 (n. 131b); xvii.
 7 (n. 391f); xxxi. 8 (n. 131b); li. 12 (n. 63);
Jer. ii. 6 (n. 537b); vii. 20 (n. 650b); xxi. 6 (n. 650b); xxvii.
 5 (n. 304f, 650b); xxxi. 27 (n. 650b); xxxii. 43 (n.
 650b); xxxiii. 10, 12 (n. 650b); xlix. 18, 33 (n. 63); l. 3
 (n. 650b); li. 43 (n. 63);
Ezek. i. 10 (n. 600b); xiv. 19 (n. 650b); xix. 6 (n. 722); xxv.
 13 (n. 650b); xxxii. 13 (n. 650b); xxxvi. 11 (n. 650b);
 xxxviii. 20 (n. 400c);
Hos. xiii. 2 (n. 587c);
John iii. 8 (n. 650c);
Zeph. i. 3 (n. 342c, 650b);
Zech. ii. 4 (n. 650b); viii. 10 (n. 650b, 695c);
 NOSH, *Job* v. 17 (n. 388d);
Isa. xxiv. 6 (n. 304b);
Jer. xviii. 21 (n. 315b);
 NASH (Chaldee), *Dan.* ii. 43 (n. 176); vii. 13 (n. 63);
 ANTHROPOS, in all passages from the New Testament.

— (masculine) (*Vir*).—Man is born to act from understanding, but woman from affection. The understanding with men is the understanding of truth and good, and the affection with women is the affection for truth and good. They are so coupled in heaven that the corresponding affection, which is the woman's, is conjoined with the corresponding understanding, which is the man's (n. 710c; compare n. 1120, 1121).

Man is born to be the understanding of truth, wherefore this understanding predominates with him; and woman is born to be the affection of good, wherefore this affection predominates with her; and as good and truth love each other, and wish to be conjoined, so do the understanding of truth and the affection or will of good (n. 1121).

By "man and wife" is meant in the spiritual sense the conjunction of truth and good, which is called the heavenly marriage (n. 555c).

By "man (*vir*, 'ISH)," in the Word, (*see Jer.* ii. 6,) is signified understanding of truth, and by "man (*homo*, 'ADHAM)" perception of good (n. 537b).

"Man and brother" signifies truth and good (n. 386b; *compare* n. 734d, 746c(ii.)).

By "the man of Jehovah" in the Word is signified the truth of heaven and the church (n. 817b).

"The man of the right hand" (*Ps.* lxxx. 17) signifies one who is wise, and "a son of man" one who is intelligent, through divine truth (n. 298b).

By "a man of war" (*Ezek.* xxxix. 20) is signified truth fighting against the false and destroying it (n. 329d).

In the opposite sense, "man" is the false; "the will of man" (*John* i. 13) is the intellectual proprium (n. 151).

— (*Vir homo*).—By "man (*vir homo*, 'NOSH)" (*Isa.* xiii. 12) is signified intelligence, and by "man (*homo*, 'ADHAM)" wisdom (n. 280b; *compare* n. 400b).

"*Vir* (a man)" represents

'ISH, *Gen.* ii. 24 (n. 555c); iv. 1 (n. 817b); xlix. 6 (n. 443b);

Exod. x. 23 (n. 746c(ii.));

Ps. xxxi. 20 (n. 412b); xlix. 2 (n. 724d); lxiv. 6 (n. 313b); lxxx. 17 (n. 298b);

Isa. iv. 1 (n. 555a); ix. 20 (n. 386b, 617e, 746c(ii.)); xix. 2 (n. 734d, 746c(ii.)); xli. 6 (n. 746c(ii.));

Jer. ii. 6 (n. 537b); iv. 29 (n. 223b); v. 1 (n. 652b); vi. 11 (n. 652d); verse 23 (n. 734d); ix. 10 (n. 405h, 746c(ii.)); xiii. 14 (n. 746c(ii.)); xxiii. 35 (n. 746c(ii.)); xxx. 6 (n. 381, 721c); xxxiv. 9, 17 (n. 746c(ii.)); xlix. 18 (n. 63); verse 33 (n. 63, 280b, 714c); li. 43 (n. 63);

Ezek. ix. 6 (n. 270, 315b); xxxviii. 21 (n. 746c(ii.)); xxxix. 20 (n. 329d, 355a);

Joel ii. 8 (n. 746c(ii.));

Micah vii. 2 (n. 746c(ii.));

Zech. vii. 9 (n. 746c(ii.)); viii. 23 (n. 675b);

Mal. ii. 10 (n. 746c(ii.));

'NOSH, *Deut.* xxi. 21 (n. 655a);

Jer. xxxvii. 11 (n. 537b);

GEBHER, *Deut.* xxii. 5 (n. 555b);

Jer. xxx. 6 (n. 381, 721c);

ANER, *Matt.* xiv. 21 (n. 430c);
John i. 13 (n. 151, 295d, 329g, 745).

— **The Greatest Man** (*Maximus Homo*).—(*See Man*.)

The angelic heaven, viewed in itself, is from the divine which proceeds from the Divine Human of the Lord. Consequently the angelic heaven in its whole compass is as one man; wherefore this heaven is called the Greatest Man (n. 391c; compare n. 280c, 622a, 837, 955, 1223, 1224).

In the head of the Greatest Man, that is, heaven, are those who are in love to the Lord, from the Lord; and these are called celestial: but in the body, from the breast even to the loins of that Greatest Man, are they who are in love towards the neighbor, who are called spiritual: but in the feet of the Greatest Man are those who are obscurely in the faith of charity; and they are called natural (n. 708).

Managers.—(*See Superintendents*.)

Manasseh (*Menascheh, Menasses*).—"Manasseh" in the Word signifies the voluntary [element] of the church, which belongs to good (n. 316d; compare n. 336b, 386b, 440a, 746c); the voluntary [element] of the church, and thence good of life (n. 440a, 441); good in the natural (n. 449b); the good of the new natural man (n. 440a); the will of good in the natural (n. 440b); good in the natural man, from spiritual origin (n. 440b).

(Passages of the Sacred Scripture may be seen, n. 316d, 336b, 386b, 405c, 434d, 435a,b, 440a,b, 441, 449b, 450, 617e, 746c.)

Mandrakes (*Dudaïm*).—By "the mandrakes (*DUDHAY*)," found by Reuben (*Gen.* xxx. 14), is signified the conjugal which there is of truth with good (n. 434b).

Manger (*Praesaepe*).—By "a manger (*PHATNE*)" (*Luke* ii. 16) is meant doctrine of truth from the Word; for by "horses" is signified the understanding of the Word; and therefore by "a manger" where horses feed, is signified doctrine of truth from the Word (n. 706b).

Manifest, to be made (*Manifestari*).—"To be made manifest (*PHANEROO*)" (*Apoc.* xv. 4) signifies to be revealed (n. 946).

Manna (*Man, Manna*).—"The hidden manna (*MANNA*)" (*Apoc.* ii. 17) is the Lord as to the Divine Human: by "eating of it" is signified the enjoyment of celestial love; for this enjoyment is appropriated, from the Lord's Divine Human, to those who receive Him with love and faith. It is called "the hidden manna," for the reason that the enjoyment of celestial love, which they receive who are conjoined to

the Lord by love, is wholly unknown to those who are in love not celestial; and this enjoyment can be received by no one who does not acknowledge the Lord's Divine Human, for it proceeds from this. Whereas this enjoyment was unknown to the sons of Israel in the wilderness, they therefore called it "Man (*MAN*)?" (*Exod.* xvi. 15,) which means, *What is this?* (n. 146; *compare* n. 386*b*.)

"Manna" signifies spiritual food, which is knowledge, intelligence, and wisdom. That the sons of Israel were averse to spiritual things, is signified (*Num.* xi. 6) where it is said, "Now is our soul dry; there is nothing; our eyes [look] only to this manna" (n. 513*a*).

By "manna" is signified spiritual nourishment (n. 750*e*, 386*b*). When the Lord so wills, spiritual food (which is also real food, but only for spirits and angels,) is turned into natural food, as it was turned into manna every morning (n. 617*a*).

Mansion.—(*See Abode.*)

Mantle (*Toga*).—(*See Cloak, Robe.*)

"The robe," "the mantle," and "the cloak" signify divine truth in its common (*or* general) form (n. 395*b,c*; *compare* n. 863*b*).

"*Toga* (a mantle, an outer garment,)" represents

ADDERETH, 1 *Kings* xix. 19 (n. 395*b*);

2 *Kings* ii. 8, 13, 14 (n. 395*b*);

Zech. xiii. 4 (n. 395*b*):

ETHONETH, 2 *Sam.* xiii. 18 (n. 863*b*).

Many (*Multus*), **Multitude** (*Multitudo*).—The terms "many" and "multitude" are used in the Word concerning truths; and the terms "great" and "greatness" concerning good (n. 409*b*; *compare* n. 336*a*).

Where it is said, "By His knowledge shall My Servant justify many" (*Isa.* liii. 11), by "many" are signified all who receive (n. 409*b*).

In the opposite sense, by "multitude" are signified falsities (n. 573*b*).

"*Multus* (many)" represents

RABH, *Isa.* liii. 11 (n. 409*b*):

POLUS, *Apoc.* viii. 11 (n. 521).

"*Multitudo* (multitude)" represents

HAMON, *Isa.* xvi. 14 (n. 532); xxxii. 14 (n. 410*c*);

Fer. x. 13 (n. 304*f*, 644*c*); li. 16 (n. 644*c*);

Ezek. xxxi. 2 (n. 388*c*); xxxii. 18 (n. 659*a*);

Dan. xi. 13 (n. 573*b*):

ROBH, 2 *Kings* xix. 23 (n. 654*b*);

Ps. xxxvii. 11 (n. 365^c);

Isa. xxxvii. 24 (n. 405^c).

(Besides the articles referred to above, see also n. 337, 408, 652^a, 704, 714^a.)

Mar.—(See *Corrupt.*)

Marah.—The waters in Marah (*Exod.* xv. 23), which they could not drink because of their bitterness, represented adulterated truths. The healing of the waters by means of wood that was thrown in, represented the good of love and of life, shaking off the falsity, and opening the truth, and so giving restoration (n. 618).

Marble (*Marmor*).—(See *Stone.*)

“Marble (**MARMAROS**)” (*Apoc.* xviii. 12) signifies the sensual, which is the ultimate of the life of man’s thought and will (n. 1148).

Mariner.—(See *Sailor.*)

Mark (*Character*).—(See *Sign.*)

“To give a mark (**CHARAGMA**) on the right hand and on the forehead” (*Apoc.* xiii. 16), is testification of acknowledgment that they are of the church; for “a mark” is a sign of acknowledgment (n. 838).

The church is the church from spiritual good, for this is the mark of the church (n. 918).

(The Latin word “*character*,” sometimes rendered “mark,” may be seen in articles n. 838, 840, 886, 892, 933, 958, 963.)

Marriage.—(See *Conjugal, Matrimony, Nuptials.*)

Married (*Maritata*).—“The barren, that had not borne” (*Isa.* liv. 1), signifies the nations with whom there were not yet truths from the Word; “sons of the desolate” are the truths which they were about to receive; “sons of the married (wife) (**BA’AL**)” are the truths with those who are in the church (n. 223^c); the church that has the Word, from which the Lord is known, is meant by “the married,” who have no sons (n. 721^a).

— **Married partners.**—(See *Conjugal.*)

Marrow.—(See *Fat.*)

Marshes, Swamps (*Paludes*), **Marshy** (*Paludinosi*).—“Miry places and marshes (**GEBHE’**)” (*Ezek.* xlvii. 11) are falsities and evils (n. 342^b).

All places in which evil spirits dwell, are marshy, stony, and barren (n. 417^a).

It is to be known that falsities and evils of every kind correspond to unclean and foul things in the natural world; the more dreadful falsities and evils to things corpse-like, and also to stinking excrement; the milder, to things of the swamp. Hence the abodes of those in the hells who are in such falsities and evils appear like pits and graves; and, if you are willing to believe it, such genii and spirits also dwell in the sepulchres, privies and swamps which are in our world, although they do not know it (n. 659d).

Martyr (*Martyr, Martyrus*).—By “a crown,” where temptations are treated of, is signified eternal life, which is the reward of victory. Similar is the signification of “the martyr’s crown;” since the martyrs were in affliction, and were faithful even to death; and they were also in temptations, and conquered: crowns were also given to them after death; but lest they should claim to themselves honor therefrom, and thus should contract pride, they cast them from off their heads (n. 358).

“Antipas, the faithful martyr (**MARTUR**)” (*Apoc.* ii. 13), signifies those held in hatred on account of the acknowledgment of the Lord’s Divine Human (n. 137).

(See also article n. 394.)

Marvellous.—(See *Wonderful*.)

Mary (*Maria*).—It is said concerning John the Baptist, that he was filled with the Holy Spirit in his mother’s womb; and that the unborn child exulted in the womb at the salutation of Mary (*Luke* i. 15, 41, 44). The exultation in the womb at the salutation of Mary, represented joy from love of the conjunction of good and truth (*concerning which much more may be seen*, n. 710c).

The Lord put off the human that was from the Mother; and He put on the Human from the Father, which is the Divine Human. Consequently He was not Mary’s son, and therefore He did not call her His Mother (n. 205).

By “the woman,” mentioned in *Genesis* (iii. 15), the papists understand Mary, and her worship (*much more may be seen*, n. 768d).

With those who are of Babylon, the Word is acknowledged as divine on account of the Lord’s words to Peter concerning the keys; on account of the historical statements concerning His passion, concerning Mary, concerning the apostles; and on account of some sayings that they were able to pervert, to favor their own dominion (*concerning which more may be seen*, n. 1055).

Masculine.—(See *Male*.)

Mass, Cake, Lump, Dough (*Massa*).—Concerning the mass (*or* lump, *or* cake) (**DEBHELAH**) of figs (2 *Kings* xx. 7; *Isa.* xxxviii. 21) brought to Hezekiah when sick, by command of Jehovah (n. 403c).

“To knead the mass (*or* dough) (**BATZEQ**)” (*Jer.* vii. 18), signifies to fashion doctrine from things that are false (n. 555d; compare *Hos.* vii. 4, n. 540a).

— *In mass.*—(See *Light, Heat.*)

Mass (*Missa*).—The reason why divine worship was instituted in masses not understood by the common people (n. 1054).

Massah.

See *Deut.* xxxiii. 8 (n. 444b).

Mast (*Malus*).—(See *Ship.*)

“A ship” signifies doctrine from the Word: and “planks,” “oars,” “mast (**TOREN**)” (*Ezek.* xxvii. 5), signify the various things from which is doctrine (n. 514a).

Master (*Magister*).—It is said that “no one is to call his father, Father; nor his master, Master (**KATHEGETES**)” (*Matt.* xxiii. 8, 10); when, nevertheless, these terms are to be used: but it is so said because by “Father” is meant the Lord, who creates and begets us anew, and who alone teaches and instructs: wherefore when a man is in the spiritual idea, he will then think of the Lord alone as Father and Master; but the case is otherwise when a man is in the natural idea. Moreover in the spiritual world or in heaven, no one knows any other father, teacher or master, than the Lord; for spiritual life is from Him (n. 631; compare n. 409d).

“*Magister* (master, *or* teacher,)” represents

DIDASKALOS, *Matt.* x. 24, 25 (n. 409d).

— *Master of the house.*—(See *Father of the family.*)

Material (*Materialis*).—Pure love, from which all things immediately exist in the spiritual world, is immaterial; but pure fire, by which all things exist mediately in the natural world, is material. Consequently, all things which exist in the spiritual world, are from their origin spiritual; and all things which exist in the natural world, are, from their secondary origin material: material things in themselves are fixed, stated, and capable of being measured (*concerning which much more may be seen*, n. 1218).

Light itself and heat itself are not material; but still they affect material substances, light by modifying them, and

heat by changing their states; the light and heat which are from the sun of the world are natural, however, because that sun is fire and not love (n. 1131).

The thought of the sensual man is what is called material thought, and the affection of the sensual man is what is called corporeal affection, which is cupidity (n. 543a).

Maternal love.—(See **Love of infants.**)

Matrimony (*Matrimonium*).—(See **Marriage, Nuptials.**)

“To contract matrimony (*or* ‘to marry’) (*matrimonium contrahere*, **GAMEO**), and to give in marriage (*nuptui dare*)” (*Matt.* xxiv. 38), signify to conjoin the false to evil and evil to the false; for it here treats of the state of the church when the last judgment is at hand (n. 617e).

Matrix (*Matrix*).—(See **Belly, Womb.**)

All the members assigned to generation, both with males and with females, signify conjugal love; and the “womb” signifies its inmost, because there the foetus is conceived, and has its growth, even till it is born (n. 710a).

That “the opening of the womb or matrix” signifies the opening of the spiritual mind, is from correspondence; for the womb corresponds to the good of celestial love (n. 865).

That truths from the Word are heard and known, and still that reformation is not effected through them, is signified (*Isa.* xxxvii. 3) where it is said, that “sons have come to the matrix (*or* birth) (**MASHBER**), and there is not strength to bring forth” (n. 721d).

Matters (*Materiae*).—All things in heaven exist through the forces of light and heat from the sun of heaven, that is, the Lord; apart from substitutional and auxiliary forces, through light and heat from the sun of the world. The matters in the earths of our world are therefore fixed, and the germinations constant; but the matters or substances in the earths which are in the heavens are not fixed, and consequently the germinations from them are not constant (n. 1211).

(See **Material.**)

Matter, bloody, Gore (*Sanies*).—“Corrupt blood” signifies truth defiled (n. 700e).

Mattock (*Sarculum*).—(See **Ploughshare.**)

“*Sarculum* (a mattock)” represents

MA'DER, *Isa.* vii. 25 (n. 304c, 405c).

Meadows.—(See **Pasture** (*Pratum*).)

Meal (*Farina*).—(See **Flour**.)

“Flour (*simila*)” signifies truth from spiritual good, because it is from wheat, which signifies spiritual good; by “meal (*farina*)” which is from barley, however, is signified truth from natural origin, for “barley” signifies natural good (n. 1153; compare n. 1182).

By “the meal (*farina*, **QEMACH**)” that was put into the pottage, from which it was purified (2 *Kings* iv. 41), is signified truth from good; for truth that is from good dissipates the falsities from which is falsification (n. 618).

“To grind meal (*farina*, **QEMACH**)” (*Isa.* xlvii. 2) means to falsify truths (n. 240b; compare n. 1153, 1182).

“*Farina* (meal)” is the rendering of

QEMACH, *Gen.* xviii. 6 (n. 1153);

Hos. viii. 7 (n. 1153);

SOLETH, *Ezek.* xvi. 13, 19 (n. 1153).

Meal, early.—(See **Breakfast**.)

Means.—(See **Middle**.)

Measure (*Mensura*), **To measure** (*Mensurare*), **To be measured again** (*Remensurari*), **Mete** (*Metiri*), **Measurable** (*Mensurabilis*).—(See **Dimensions**, **Weighing**.)

By “the spirit” which God giveth (*John* iii. 34) is signified divine truth, and intelligence and wisdom from it: “not by measure” signifies above all the quantity and quality of men, and thus infinite (n. 629c).

“Measure” marks the quality of which a thing is, and thus it signifies quality. “To mete (*metiri*)” and “to measure (*mensurare*)” signify to designate and to determine of what quality a thing is, also to explore it (n. 629c).

By “measure” is signified estimation of a thing according to its quality (n. 629c)

“To mete” signifies to explore the quality of a thing (n. 220b; compare n. 629a-c).

In the spiritual world there are not distances that are constant and therefore measurable, as in the natural world (n. 628).

That spiritual affection, which is called charity, will remain after death, according to its quantity and its quality, is meant (*Mark* iv. 24) where it is said, “With what measure ye mete, it shall be measured to you again (*remensurari*)” (n. 629c).

"*Mensura* (measure)" is the rendering of

- MADH**, *Fer.* xiii. 25 (n. 629c);
MIDDAH, which is represented by various words in the English versions, *Lev.* xix. 35 (n. 373, 629c);
Ps. xxxix. 4 (n. 629c);
Isa. xlv. 14 (n. 629c);
Fer. xxii. 14 (n. 629c);
Ezek. xl. 3 (n. 627a, 629a);
MIMADDIM, *Job* xxxviii. 5 (n. 629b);
METRON, *Matt.* vii. 2 (n. 629c);
Mark iv. 24 (n. 629c);
Luke vi. 38 (n. 629c);
Apoc. xxi. 17 (n. 280b, 430b, 629b).

"*Mensurare* (to measure)" is the rendering of

- SORAH**, *Isa.* xxviii. 25 (n. 374c);
METREO, *Matt.* vii. 2 (n. 629c);
Mark iv. 24 (n. 629c).

"*Remensurari* (to be measured again)" represents

- METREO**, *Mark* iv. 24 (n. 629c).

"*Metiri* (to mete, to measure,)" represents

- MADHADH**, *Isa.* xl. 12 (n. 629b);
Ezek. xl. 20, 24, 35 (n. 629a); xli. 13, 15 (n. 629a); xlii. 15-20 (n. 629a); xliii. 10 (n. 629a);
Hab. iii. 6 (n. 629c);
METREO, *Apoc.* xi. 1 (n. 220b, 629a); xxi. 17 (n. 629c).

Measure (*Choenix*).—By "a measure (**CHOENIX**)" (*Apoc.* vi. 6) is signified the quality of the estimation (n. 374a).

— **Bushel** (*Modius*).—"Neither do men light a lamp and put it under the measure (**MODIOS**)" (*Matt.* v. 15) (*quoted*, n. 223c).

— **Measure by three** (*Triental*).—Just arrangement and estimation of all things in heaven and the church, according to the quality of their good and truth, are described (*Isa.* xl. 12) by certain measures (n. 373): "the handful (or 'hollow of the hand')," "the span," and "the measure by three (**SHALISH**), (the Vulgate reads '*tribus digitis*,' with three fingers,)" have a similar signification with "measures," and also with "the hand;" namely, the quality of a thing, and one's own power (n. 629b).

Meat.—(*See Aliment.*)

— **Meat-offering**, **Meal-offering** (*Mincha*).—"The meat-offering (**MINCHAH**)" signifies the good of love and of charity (n. 242d, 491); good in the natural man (n. 449b); the good of the church (n. 637b); worship from celestial good (n. 324c; compare n. 325a); worship from the good of charity (n. 444b).

Whereas by "the meat-offering and the libation," which were bread and wine, is signified worship from the good of love and the truths of faith, therefore in the opposite sense they signify worship from evils which belong to the love of evil, and from falsities of faith; this was the signification of the meat-offering and the libation offered to idols and to the gods (n. 376g).

(See also articles n. 324d, 340c, 376e, 433b, 630b, 661, 684e.)

Mede (*Medus*).—By "the Mede" (*Isa.* xiii. 17) are meant those who are opposed to the truths and goods of the church (n. 242d; *compare* n. 357c, 710c, 724c).

"The bows of the Mede" signify doctrinals of falsity that fights against truths and goods (n. 242d; *compare* n. 357c).

Mediately (*Mediate*).—The Lord rescues man from hell, and raises him into heaven to Himself, not without means, but mediately. The means are the precepts of life, by which the Lord leads him who is willing to be led (n. 940; *see also* n. 805b(vi.)).

The Lord teaches no one immediately, but mediately through those things that are with man from hearing and sight (n. 1176).

Medical, Medicine (*Medicus*).—Those who are skilled in the arts of botany, chemistry, medicine, and pharmacy, come after death into a knowledge of spiritual uses from the plants in the heavens; and they also bring their knowledge into practice, and find great delight in it (n. 1214).

Medium.—(*See Middle*.)

Medulla, Medullary (*Medulla*), **Marrow** (*Medullaris*).—(*See Fat*.)

From little fibres which proceed from the cortical substance, the first of which are not visible, but which are afterwards bundled together, is produced the medullary substance of the whole cerebrum, of the cerebellum, and of the medulla oblongata (n. 775).

"Tails" (*Apoc.* ix. 10) signify sensuous matters of knowledge (*scientifica sensualia*), for the reason that the outgrowths called tails are continuations of the spinal cord, which is a continuation of the brain; and by "the brain" is signified intelligence and wisdom, in like manner as by "the head," for the reason that intelligence and wisdom have their seat there, in their beginnings (n. 559).

Meek (*Mitis*).—"The meek (**PRAUS**)," who shall inherit the earth (*Matt.* v. 5), are those who are in the good of charity (n. 304e).

— **Meekness.**—(See *Clemency.*)

Meet, Meeting.—(See *Assemble.*)

Megiddo (*Megiddon*).—(See *Armageddon.*)

By "Armageddon" (*Apoc.* xvi. 16) is signified the love of honor, of command, and of supereminence. The same love is also signified (*2 Kings* xxiii. 29, 30; *2 Chron.* xxxv. 22; *Zech.* xii. 11) in the old Hebrew language by "Megiddo," as is plain from the meaning of this word in Arabic (n. 1010).

Melancthonism (*Melancthonismus*).—Melancthonism named among the heresies (n. 1176).

Melchizedek.—The Lord as Priest (*Ps.* cx. 4) is the divine good; and as King of Holiness, or Melchizedek, He is the divine truth (n. 179).

By Melchizedek (*Gen.* xiv. 18, 19) was represented the Lord as to divine good and as to divine truth; as priest he represented the Lord as to divine good, and as king he represented the Lord as to divine truth (n. 376e).

(See also articles n. 340b, 365f.)

Melecheth.—(See *Queen.*)

Melons (*Cucurbitae*).—"Melons ('ABHATTICHIM)" (*Num.* xi. 5) signify such things as belong to the lowest natural (n. 513a).

(See *Cucumbers.*)

Melt (*Liquefieri*).—The destruction of those who are in evils from the love of self and the world, and in falsities therefrom, at the time of the last judgment, is signified (*Micah* i. 4) where it is said that "the mountains were molten (*MAŠAŠ*), and the valleys cleft" (n. 405h).

See also *Isa.* xix. 1 (n. 654h).

"*Liquefieri* (to melt)" is the rendering of

MUGH, *Nahum* i. 5 (n. 741d).

"*Colliquefieri* (to melt)" represents

MAŠAŠ, *Ps.* lxxviii. 2 (n. 539b);

Isa. xix. 1 (n. 594b);

Micah i. 4 (n. 405h).

— **Dissolve** (*Liquescere*).—"Dissolving (*MUGH*) earths" (*Ps.* lxxv. 3) signify those of the church who are not in truths, but still desire them (n. 219); the earth is said to "dissolve" when there is failure of truths through which is good (n. 304c; compare n. 219).

See also *Ps.* xlvii. 6 (n. 304c).

That "the mountains shall melt (**MAŠAŠ**) with blood" (*Isa.* xxxiv. 3) signifies that the evils of the loves are replete with falsities (n. 405*h*).

See also *Isa.* xiii. 7 (n. 721*c*).

— **Pour** (*Fundere*), **Molten image** (*Fusile*).—"To form a god" (*Isa.* xlv. 10) signifies doctrine from man's own understanding; and "to pour a molten image" signifies doctrine from his own love (n. 386*b*).

By "molten images" are signified those things which man puts forth from his own intelligence, all of which are falsities and evils (n. 419*e*).

In the Word is described the formation of a religion, and of a doctrine of what is false, by the formation of idols, of graven images and of molten images, which signify falsities of religion and of doctrine that arise from one's own understanding and from one's own love; by "a molten image" is signified doctrine from one's own love (n. 386*b*).

"*Fundere*" represents

NAŠAKH, *Isa.* xxx. 1, rendered "pour out" in the margin of the revised version (n. 654*f*); xl. 19, rendered "melteth" (n. 587*b*, 1186); xlv. 10, rendered "molten" (n. 386*b*);
NATHAKH, *Ezek.* xxii. 20, 22, rendered "to melt" (n. 540*b*);
SHAPHAKH, *Jer.* vi. 6, "to cast," or "to pour" (n. 734*d*);
Joel iii. 19, rendered "to shed" (n. 730*b*).

"*Fusile*" represents

MAŠSEKHAH, *Deut.* xxvii. 15, "a molten image" (n. 587*b*);
Isa. xxx. 1, where the English versions have "covering," and the revised version has "drink offering" in the margin (n. 644*f*); verse 22, "molten image" (n. 587*d*); xlii. 17, "molten image" (n. 587*d*);
Hos. xiii. 2, "molten image" (n. 587*c*, 1186);
Hab. ii. 18, "molten image" (n. 587*b*);
NEŠEKH, *Isa.* xli. 29, rendered "a molten image" (n. 419*e*, 587*c*);
 xlviii. 5 (n. 587*d*);
Jer. x. 14 (n. 587*b*);
PEŠEL, *Isa.* xlv. 10, rendered "graven image" in the English versions (n. 386*b*).

Members (*Membra*).—(See **Generation**.)

All things in the body, called members, viscera, and organs, are nothing else than natural, corporeal forms, corresponding to the spiritual forms of the mind (n. 1004).

All the members assigned to generation, both with males and with females, signify conjugal love (n. 710*a*): they correspond to celestial love and its products, which are uses, and which are called truths of that love (n. 710*d*); they correspond to societies of the third or inmost heaven (n. 985).

Whereas the correspondence of the genital members of each sex is such, it is plain that they are holy from creation; and they are therefore dedicated solely to chaste and pure conjugal love, and are not to be profaned by the unchaste and impure love of adultery (n. 985).

Memorial (*Memoriale*).—"That the bread may be for a memorial ('AZKARAH)" (*Lev.* xxiv. 7), signifies that the Lord may receive and may hear (n. 324^b).

Memory (*Memoria*).—Every man has two memories,—a natural memory and a spiritual memory. He can think from both of them; from the natural memory when he is speaking with men in the world, and from the spiritual memory when he speaks from the spirit; man, however, rarely speaks from the spirit with another, but only with himself, which is to think (n. 569^a; see also n. 832).

Knowledges that there is a God, that the Word is divine, and the like, are not in a man before they are in his will; but they are in the entrance to him, which is his memory. The memory in man corresponds to the stomachs of ruminating animals (n. 242^a).

If those of the most ancient times had committed spiritual things to the natural memory, and had appropriated them to themselves in that manner, what was implanted with them would have perished (n. 617^c).

"*Memoria* (memory)" is the rendering of

MNEMOSUNON, *Matt.* xxvi. 13, where the English versions have "memorial" (n. 659^d).

"*Venire in memoriam* (to come to remembrance)" is the rendering of

MNAOMAI, *Apoc.* xvi. 19 (n. 1021).

Mercenary.—(See *Hireling*.)

Merchandise (*Mercatura, Mercatus*), **Wares** (*Merces*).—By "merchandise" or "wares" are signified knowledges of truth and good (n. 840; compare n. 617^b).

"*Mercatura* (merchandise)" is the rendering of

ŠACHAR, *Isa.* xxiii. 18 (n. 141^b, 617^b):
EMPORION, *John* ii. 16 (n. 220^a).

"*Mercatus* (merchandise)" is the rendering of

MA'ARABH, *Ezek.* xxvii. 27 (n. 840).

"*Merces* (merchandise, wares,)" is the rendering of

GOMOS, *Apoc.* xviii. 11 (n. 1139); verse 12 (n. 1141).

Merchants.—(See *Spice merchants, Trader.*)

Mercy (*Misericordia*), **Merciful** (*Misericors*), **To have mercy** (*Misereri*).—

One who does not know the laws of divine order may believe that the Lord can save whomsoever He will, thus the evil as well as the good; hence it is the opinion of some persons that in the end all who are in hell will also be saved. No one, however, can be saved from immediate mercy, but from that which is mediate; and still they are saved, from pure mercy, who receive divine truth from the Lord with soul and with heart (n. 745; *compare* n. 806).

The customary supplication in the churches, and by men of the church at home and abroad, is, that God the Father may have mercy upon us for the sake of the Son, and for the sake of His passion of the cross. That there is not mercy or compassion on the part of God the Father for the sake of the Son, may be seen, n. 805*b*(ii.).

Mercy is divine love towards the miserable (n. 412*b*).

Mercy belongs to good, because it is of love (n. 946).

“*Misericordia* (mercy)” represents

CHES^{EDH}, rendered by “mercy,” “goodness,” “kindness,” in the English versions, *Deut.* vii. 12 (n. 340*c*);

Ps. xxxvi. 5 (n. 541); lvii. 10 (n. 541); lxix. 13 (n. 295*c*); lxxxv. 10 (n. 365*e*); lxxxviii. 11 (n. 659*b*); lxxxix. 14 (n. 298*b*); verse 24 (n. 316*b*); cvii. 8 (n. 386*a*); cviii. 4 (n. 541);

Isa. liv. 10 (n. 405*k*);

Hos. ii. 19 (n. 946).

“*Misereri* (to have mercy)” represents

CHANAN, *Num.* vi. 25 (n. 340*b*, 365*c*, 412*a*);

RACHAM, *Isa.* lx. 10 (n. 295*c*);

Jer. xxxiii. 26 (n. 768*a*);

Hos. i. 7 (n. 734*d*).

(See *Gracious, to be.*)

Mercy-seat.—(See *Propitiatory.*)

Meretricious.—(See *Reward.*)

Meribah.

See *Deut.* xxxiii. 8 (n. 444*b*).

Merit (*Meritum*).—By “the merit of the Lord” is meant that from His own power He has saved those who believe in Him and do His precepts. This merit cannot be imputed; it can be implored (n. 810; *compare* n. 714*b*(ii.), 805*b*(vii.)).

By “Issachar,” in the prophecy concerning his sons, are meant those who in mind look for reward because of the good things that they do, and thus place merit in works (n. 445).

Meshech (*Mesheck*).—By the names “Javan, Tubal and Meshech” (*Ezek.* xxvii. 13) are signified such things as belong to good and truth, of which there are knowledges (n. 70).

By “Javan, Tubal and Meshech” are signified those who are in external worship (n. 355c).

Mesopotamia.—There were idolatrous and magical practices with various nations in Asia, among them Mesopotamia (n. 827a).

Messiah (*Messias*).—(See **Christ, Lord, Anoint.**)

Christ in Greek, and *Messiah* in Hebrew, mean the Anointed; and the Anointed is King (n. 684a).

By “the Anointed,” and “Messiah,” and “King,” is meant the Lord as to divine truth; and also as to the Divine Human when He was in the world, for the Lord as to His Human was then divine truth (n. 684a).

(See also articles n. 31b, 120, 315d, 375e(vi.), 684a,d, 706b.)

Metals (*Metalla*).—(See **Gold, Silver, etc.**)

The metals, as well as all other things of the earth, from correspondence are significative of spiritual and celestial things, all of which refer to goods and truths (*concerning which correspondence much may be seen*, n. 176).

The reason why the ancients called the ages by the names of the metals (n. 176).

Mete out (*Exaequare*).—(See **Measure, Lined out.**)

“*Exaequare* (to mete out)” represents

TAKHAN, *Isa.* xl. 12 (n. 629b).

Mice (*Mures*).—“Mice (TAKHBAR)” (1 *Sam.* vi. 4, 5, 11, 18) signify falsities of the sensual man (n. 700e).

Michael.—By the term “angel” in the Word is not meant one angel, but a whole angelic society; as by “Michael,” “Gabriel,” “Raphael” (n. 302; *compare* n. 735).

“Michael and his angels” (*Apoc.* xii. 7) are those who are for the Divine of the Lord in His Human (n. 735).

(See also articles n. 714d, 740c, 758.)

Middin.—“White she asses” (*Judges* v. 10) signify the rational as to good, and “middin (MIDDIN)” the rational as to truth (n. 355f).

Here and elsewhere, Swedenborg leaves the Hebrew word MIDDIN untranslated. Schmidius does the same. The authorized version has “in judgment;” the Vulgate has the same; the revised version has “on rich carpets.”)

Middle (*Medius*), **Midst**, **Means**, **Medium** (*Medium*).—“The middle” signifies the inmost, and the centre from which [all pro-

ceeds] (n. 97); the centre to which all things look that are roundabout, and from which they proceed (n. 110).

"In the midst" signifies inwardly in man (n. 222*b*; *compare* n. 659*b*); "in the midst" signifies all persons, and everywhere (n. 922*b*); "in the midst" signifies universally, and thus all persons (n. 529).

Whence it comes that "the midst," because it signifies the inmost, also signifies the whole (n. 313*a,b*; *compare* n. 340*d*, 482, 684*e*).

"To be set in the midst" signifies that all things are therefrom (n. 431*a*).

The rational man is the middle (*or* intermediate) (n. 654*b*).

All means have their savor from the end; and in their essence they are in quality such as the ends are; on this account they are also called intermediate ends (n. 182).

Man is rescued by the Lord from hell, and is raised to Himself in heaven, not immediately but mediately. The means are the precepts of life by which the Lord leads him who is willing to be led (n. 940; *see much more*, n. 805*b*(vi.)).

There is with every man, even an evil man, the faculty of understanding truths; for this is man's spiritual [characteristic], and the veriest medium of his regeneration (n. 970).

The Lord provides that man may be reformed and saved by the things which he makes to be of his religion; and the Lord provides for every nation a universal medium of salvation (n. 1176).

"*Medium* (the midst, etc.,)" represents

CHETZI, *Dan.* ix. 27 (n. 684*e*):

TAVEKH, *Lev.* xxvi. 12, 12 (n. 97);

Deut. xxi. 12 (n. 555*c*);

Jer. ix. 6 (n. 313*b*);

Ezek. xxx. 7 (n. 654*g*):

QEREBH, in all other passages of the Old Testament that are here referred to:

MESOS, in those of the New Testament.

(Passages of the Sacred Scripture may be seen, n. 97, 110, 222*b*, 304*d,f*, 313*a,b*, 340*d*, 391*d*, 482, 555*c*, 654*b,g*, 659*b*, 684*e*, 922*b*.)

Midian (*Midian*), **Midianite** (*Midianita*).—By "a troop of camels, and dromedaries of Midian and Ephah" (*Isa.* ix. 6) are signified knowledges of truth and good in abundance (n. 324*c*).

By "Midian" in the opposite sense are signified those who

are in knowledges of truth, but still are not in a life in accordance with them (n. 430^b).

By "Midian" (*Judges* vii. 7) are meant those who do not care for truth, because they are merely natural and external; wherefore they were smitten by those who lapped waters in the hand, like a dog; for by these are meant those that have a desire for truths (n. 455^b).

By "Midian" (*Judges* vi. 1, 2) is meant the perversion of good and truth (n. 410^c).

By the Midianites were represented those who are in the falsities of evil (n. 502^b; compare n. 555^c).

"Midianitish women" (*Num.* xxxi. 17) signified the defilement of good by falsities, and hence good that is adulterated and profaned (n. 555^c).

Midnight (*Media nox*).—(*See Night*.)

By "midnight (*MESONUCTION*)," when the cry arose (*Matt.* xxv. 6), is signified the last judgment, and in general the last of man's life, when he must be adjudged to heaven or to hell (n. 252^b).

Midst.—(*See Middle*.)

Might, Strength, Power, Dominion, Defence (*Robur*).—(*See Force, Power*.)

"Might," when attributed to the Lord, means omnipotence (n. 346).

"Power" is said concerning divine truth, and "might" concerning divine good: and therefore the two together, "power and might (*ISCHUS*)" (*Apoc.* vii. 12), signify omnipotence by divine truth from divine good (n. 467).

That all strength and all power are in the ultimates of divine truth, and thus in the natural sense of the Word, which is the sense of the letter, is for the reason that this sense is the container of all interior senses, spiritual and celestial; and whereas it is the container, it is also the basis, and in the basis is strength itself (n. 593).

By "the strength (*02*)" which was given into captivity (*Ps.* lxxviii. 61), is signified spiritual truth from celestial good (n. 811^a).

Boasting and elation of mind from falsities that are declared to be truths, is signified (*Ezek.* xxxiii. 28) by "the pride of strength (*02*);" "strength" is here said with reference to falsities (n. 405^g).

"*Robur* (might, strength,)" represents

¹ETHAN, *Micah* vi. 2, where the authorized version has "strong," and the revised "enduring" (n. 405^g):

- KO'ACH, *Dan.* viii. 6 (n. 316c);
 MA'OZ, *Ps.* lx. 7 (n. 440b); cviii. 8 (n. 440b);
Isa. xxx. 3 (n. 654f);
 'OZ, I *Sam.* ii. 10 (n. 316a);
Ps. lxxviii. 61 (n. 811a); xciii. 1 (n. 741c); cx. 2 (n. 850d);
Isa. xii. 2 (n. 326b);
Ezek. xxxiii. 28 (n. 405g);
 ISCHUS, *Apoc.* vii. 12 (n. 467);
 KRATOS, *Apoc.* i. 6 (n. 33); v. 13 (n. 346).

Mighty, Strong (*Fortis*).—(See *Hero*.)

The Lord as to the Divine Human is called "the Holy One of Israel," and "the Mighty One of Jacob," because by "Israel" and by "Jacob" is signified the church; thus they are signified who have been regenerated and reformed, that is, redeemed by the Lord (n. 328f; compare n. 357a, 608a); the omnipotence and omniscience which divine good has by divine truth, are signified (*Ps.* lxxxix. 13) by, "Strong is thy hand, thy right hand shall be exalted" (n. 298b).

By "the mighty" (*Ezek.* xxxix. 20) is signified truth from good, which destroys the false (n. 355a).

"The assembly of the mighty (the English versions have 'bulls') ('ABBIR)" (*Ps.* lxxviii. 30) is the scientific of the natural man perverting the goods and truths of the church (n. 439; compare n. 627b, 654i, 783).

"The mighty one of the nations" (*Ezek.* xxxi. 11) signifies the false of evil (n. 654g).

"*Fortis*" represents

- 'ABBIR, *Ps.* lxxviii. 3, where it is rendered "bulls" in the English versions (n. 439, 627b, 654i, 783); with "*corde* (heart)" it corresponds to "stouthearted" of the English versions *Ps.* lxxvi. 5 (n. 355c);
 'ABHIR, *Gen.* xlix. 24, rendered "mighty" (n. 357a);
 'EL, *Ezek.* xxxi. 11, rendered "mighty one" (n. 654g, 783);
 GIBBOR, I *Sam.* ii. 4, rendered "mighty" (n. 357d, 783);
2 Sam. i. 22 (n. 357d);
Isa. iii. 2, rendered "mighty men" (n. 727b); xxi. 17 (n. 357b);
Jer. v. 16 (n. 783); xlv. 9 (n. 783); l. 36 (n. 355d, 783);
Ezek. xxxix. 20 (n. 355a, 617d, 650e);
Hos. x. 13 (n. 783);
Amos ii. 14, rendered "strong" (n. 783); verse 16, in connection with "*corde* (heart)," it corresponds with "courageous" of the English versions;
 CHAZAQ, *Isa.* xl. 10, where the authorized version has "strong," and the revised has "mighty one" (n. 850b);
 'AZAZ, *Ps.* lxxxix. 13, rendered "strong" (n. 298b);
 'ARITZ, *Isa.* xxv. 3 (n. 223b);
 ISCHUROS, *Apoc.* x. 1, where the authorized version has "mighty," and the revised has "strong" (n. 593); xviii. 8, rendered "strong" (n. 1127); xix. 18, rendered "mighty men" (n. 355a, 1082).

Mildew (*Rubigo*).—By “blasting and mildew (**VERAGON**)” (*Amos* iv. 9) are signified evil and falsity in outmost things, or from the corporeal sensual (n. 638*c*).

Mile (*Milliare*).—“A mile (**MILION**)” (*Matt.* v. 41) has similar signification with “way,” meaning that which leads away and that which leads. “Whosoever shall have compelled thee to go one mile, go with him twain,” signifies that when one wishes to lead away from what is true to what is false, he is not to be stopped, for he cannot do it (n. 556*b*).

Milk (*Lac*).—(See **Suck**.)

“Wine” (*Isa.* lv. 1) signifies spiritual divine truth, and “milk” signifies spiritual-natural divine truth (n. 617*b*): “wine and milk” signify spiritual truth and the natural truth therefrom, each of them from good (n. 840): by “wine and milk” are signified spiritual things; by “wine” spiritual good, which in its essence is truth, and by “milk” the good of this truth (n. 376*b*).

Spiritual good and natural good, with their enjoyments, are signified (*Exod.* iii. 8; *Lev.* xx. 24, and in other passages), where the church is called “a land flowing with milk and honey;” by “milk” is signified the enjoyment of spiritual good, and by “honey” the enjoyment of natural good (n. 619*a*; compare *Isa.* vii. 22, n. 617*b*).

“Butter of the herd and milk of the flock” (*Deut.* xxxii. 14) signify the good of truth, internal and external (n. 314*b*; compare n. 374*c*).

“*Lac* (milk)” represents

CHALABH, in all the passages to which reference is here given.

(Passages of the Sacred Scripture may be seen, n. 175*a*, 304*e*, 314*b*, 372*b*, 374*c*, 376*b,c*, 617*b*, 619*a*, 840.)

Mill (*Mola*), **Millstone** (*Lapis molaris*).—(See **Grind**.)

By “a millstone,” by means of which wheat is ground into flour, and barley into meal, is signified the production of truth from good (n. 1182).

By “millstone” in the opposite sense, is signified the production of falsity from evil (n. 1182).

“It is profitable for him that an ass-millstone (*mola asinaria*, **MULOS ONIKOS**) should be hanged about his neck” (*Matt.* xviii. 6), signifies that it is better not to have known any good and truth, but evil and falsity only (n. 1182).

“*Mola* (a mill, millstones,)” represents

RECHAYIM, *Exod.* xlvii. 2 (n. 240*b*).

Deut. xxiv. 6 (n. 1182);

Isa. xlvii. 2 (n. 240*b*);

Jer. xxv. 10 (n. 274, 1189):
MULOS, *Apoc.* xviii. 22 (n. 1187):
MULON, *Matt.* xxiv. 41 (n. 555^b, 810).

"*Mola asinaria* (an ass-millstone)" represents

MULOS ONIKOS, *Matt.* xviii. 6 (n. 1182);
Luke xvii. 2 (n. 1182).

"*Lapis molaris* (a millstone)" represents

LITHOS MULOS, *Apoc.* xviii. 2 (n. 1182).

"*Molaris* (the upper millstone)" represents

REKHEBH, *Deut.* xxiv. 6 (n. 750^c, 1182).

Mina, Pound (*Mina*).—"The talent," "the mina (**MNA**)," and "money" (*Matt.* xxv. 14-31; *Luke* xix. 13-25) signify knowledges of truth and good from the Word (n. 193^b).

By "the ten *minae*" (rendered "pounds" in the English versions), which were given to the ten servants to trade with, are signified all the knowledges of truth and good from the Word, with the faculty of perceiving them; for "the mina," which was silver and was money, signifies knowledges of truth and the faculty of perceiving, and "trading" signifies procuring intelligence and wisdom by their means (n. 675^a).

Mind (*Mens*).—There are two faculties of life with man; one is called the understanding, and the other the will. These faculties are altogether distinct from each other, but are created so as to make a one; and when they make a one, they are called one mind (n. 1170).

- 1. There are two minds in every man; the one interior, which is called the spiritual mind, and the other exterior, which is called the natural mind. The spiritual mind was created for the reception of light from heaven, but the natural mind for the reception of light from the world: the spiritual mind, therefore, which is man's interior mind, is heaven with him; and the natural mind, which is man's exterior mind, is the world with him (n. 644^a; compare n. 406^a, 408).

The lower or outer mind is called the natural man, but the higher or inner mind is called the spiritual man. These two minds, the higher and the lower, are wholly distinct: by means of the lower mind man is in the natural world, and is together with men there; but by means of the higher mind he is in the spiritual world, and with angels there (n. 527).

Man has a spiritual mind, a rational mind, a natural mind, and a sensual mind. By the spiritual mind man is in heaven, and is a heaven in the least form; by the natural mind he is in the world, and is a world in the least form: heaven with man communicates with the world in him through the

rational mind, and with the body through the sensual mind. After a man's birth, the sensual mind is first opened with him; next the natural mind; and as he makes intelligence his study, the rational mind is opened; and as he makes wisdom his study, the spiritual mind is opened (*concerning which see* n. 1056; *compare* n. 569a, 969).

The natural mind is full of evils of every kind. They have their seat in that mind; for the loves of them are there, and thence enjoyments in thinking, willing, and doing them. Hence it is plain that before the Lord can flow-in with heaven, from out of heaven, and form man to the image of heaven, the evils must necessarily be removed that reside heaped together in the natural man (n. 969).

Every man possesses the faculty of understanding truths, for by this faculty man is distinguished from beasts; this also is permanent with every man, even with the evil man, for it is his spiritual [element], and the veriest [necessity] of his regeneration: for man is regenerated by the Lord through truths; and he would be unable to receive these, and thus to be reformed, if he were not able to understand them (n. 970).

The interior human mind is formed altogether to the image of heaven; this mind cannot be opened unless good is with man (n. 365a). The interior mind, which is heaven with man, is opened so far as man acknowledges the Divine of the Lord; and man is in this acknowledgment so far as he is in the good of love and of charity, and in truths of doctrine and of faith: but this interior mind is unopened so far as he does not acknowledge the Divine of the Lord, and does not live a life of love and faith; and it is closed so far as he is in evils and in falsities from them (n. 644a).

When the higher mind is closed, then the natural mind receives no truth and good, and consequently no intelligence from heaven, but only from the world (n. 577a; *compare* n. 579): then the natural mind becomes a hell in man; for evil and its falsity are in the natural man; and therefore when the spiritual mind, which is heaven in man, is closed, then the natural man which is hell has dominion (n. 644b).

The natural mind is opened by knowledges and cognitions of truth and good, and the spiritual mind is opened by a life according to them: this opening takes place with those who know, acknowledge and believe the truths of the Word, and live according to them; with others, the spiritual mind is not opened. When this mind has been opened, then the light of heaven, which is divine truth, flows-in through it into the natural mind, and there dis-

poses truths to correspondences (n. 1050; *compare* n. 177). (*See Enlightenment.*)

It is to be observed that the rational does not introduce any one into the spiritual ; it is said to do so, only because this is the appearance : for the spiritual flows into the natural through the medium of the rational, and so introduces (*much more*, n. 569a).

To love truths, and from love to will them, and from that will to do them, is from heaven, that is, through heaven from the Lord, and is in its nature heavenly and divine. This cannot flow-in immediately into the natural mind, but mediately through the spiritual mind (n. 714a).

Such as man is in his principles, such he is throughout ; for the body with all and every part thereof is a derivative. When man becomes a spirit, whether good or evil, then his whole spiritual body, from the head to the heel, is altogether such in quality as is his mind (n. 775).

The man who has lived in the world a life of love to the Lord and of charity towards his neighbor, after leaving the world comes into angelic intelligence and wisdom inexpressible ; for his interior mind, which is the very mind of his spirit, is then opened ; and when he becomes an angel, the man then thinks and speaks from that mind. In every man there is such a spiritual mind, which is like the angelic mind ; but in the world, since he there speaks, sees, hears and feels by the material body, it lies concealed within the natural mind, or lives above it ; and man is then wholly ignorant of what he is thinking in the spiritual mind ; for the thought of that mind then flows into the natural mind, and there limits itself, closes, and presents itself to be seen and perceived (n. 625 ; *compare* n. 177, 569a). These two minds are so distinct, that man, so long as he lives in the world, does not know what is being done in himself, in his higher mind ; and when he becomes a spirit, he does not know what is being done in the lower mind (n. 527 ; *compare* n. 625).

It is to be observed that man, as to his spirit, is among spirits and angels, and indeed in that society into which he is to come after death. The reason of this is, that the spiritual mind has been wholly formed to the image of heaven, even so as to be heaven in least form : wherefore heaven cannot but be where a form of it is ; and this although the spiritual mind is still in the body (n. 751 ; *compare* n. 759).

When the two minds of consorts act as one, then also their two bodies are potentially so united that they are no longer two, but one flesh (n. 1004).

A beast does not enjoy any spiritual mind, but a natural mind

only. The interiors of the beast, therefore, which belong merely to knowledge and affection, cannot be elevated by the Lord and conjoined to Him: a beast therefore does not live after death (*concerning which see much more*, n. 1202).

"*Mens* (the mind)" is the rendering of

DIANOIA, *Matt.* xxii. 37 (n. 597, 750e);

Mark xii. 30 (n. 750e);

Luke x. 27 (n. 750e);

NOUS, *Apoc.* xvii. 9 (n. 1061).

— **Sentiment, Opinion** (*Sententia*).—"To have one opinion (*or* 'mind') (**GNOME**)" (*Apoc.* xvii. 13) signifies unanimity (n. 1071).

Mindful, to be, Remember (*Memor esse*).—"To be mindful of (**MNEMONEUS**)" (*Apoc.* ii. 5) denotes the remembrance of former things (n. 105).

(See *Memory*.)

Mineral (*Mineralis*).—All things of Nature, besides sun, moon, and atmospheres, constitute three kingdoms, the animal, the vegetable and the mineral. The mineral kingdom is only a storehouse, in which are contained, and from which are taken, those things which compose the forms of the two other kingdoms, the animal and the vegetable (n. 1208).

Concerning the vegetation of mineral into vegetable forms (n. 1208).

Mingle, Mix (*Miscere*).—"To mix" signifies to profane; for he profanes who commingles the false with truth, or truth with the false (n. 1116).

"*Miscere* (to mingle, to mix)," represents

CHAMAR, *Ps.* lxxv. 8, where the authorized version has "is red," and where the revised has "foameth" (n. 960a, 1116):

MAHAL, *Isa.* i. 22 (n. 887):

MAŠAKH, *Isa.* v. 22 (n. 376g, 618):

MEŠEKH, *Ps.* lxxv. 8 (n. 1116):

KERANNUMI, *Apoc.* xiv. 10, where the authorized version has "poured out;" and where the revised version has "prepared" in the text, but "mingled" in the margin (n. 887, 960a); xviii. 6, where the revised version has "mingled" (n. 1116).

Minish.—(See *Beat in pieces*.)

Minister (*Minister*), **To minister** (*Ministrare*), **Ministry, Ministration** (*Ministerium*).—The Lord as to His Divine Human is called "Servant" and "Minister" (n. 409b).

"Ministers" are those who are in goods (n. 155).

Priests are called "ministers" (*Isa.* lxi. 9) because they represented the Lord as to the good of love (n. 155).

"Princes of Judah and Jerusalem, royal ministers, priests and the people of the land" (*Fer.* xxxiv. 19), are the goods and truths belonging to the church (n. 279a).

"Ministry" and "to minister" are said in the Word concerning the good of love (n. 155).

The ministrations of the Levites about the Tent of Meeting were called "military service" (n. 734d). (See **Service, military.**)

In the Word mention is made of "serving" and of "ministering," likewise of "servants" and of "ministers;" and they who are in truths are called "servants of the Lord," and are said "to serve Him;" but they who are in good are called "ministers of the Lord," and are said "to minister to Him" (n. 478).

"*Minister*" represents

SHARATH, *Ps.* ciii. 21 (n. 155); civ. 4 (n. 155, 419d);

Isa. lxi. 6 (n. 155);

Fer. xxxiii. 21 (n. 155);

DIAKONOS, *Matt.* xx. 26 (n. 155, 409b);

Mark ix. 35 (n. 155, 409b).

"*Ministri regii* (royal ministers, or attendants,)" represents

SARIS, *Fer.* xxxiv. 19 (n. 279a; but see *A.C.*, n. 1862, where we find "*eunuchi*, eunuchs").

"*Ministerium* (ministry)" represents

DIAKONIA, *Apoc.* ii. 19 (n. 155).

"*Ministrare* (to minister)" represents

SH'MASH, *Dan.* vii. 10 (n. 336b);

SHARATH, *Deut.* x. 8. (n. 340a); xxi. 5 (n. 340a);

Isa. lvi. 6 (n. 155);

DIAKONEO, *Matt.* xx. 28 (n. 155);

Luke xii. 37 (n. 155); xxii. 27 (n. 155);

John xii. 26 (n. 155).

Minnith.—By "the wheat of minnith and of pannag" (*Ezek.* xxvii. 17) are signified goods and truths in general (n. 375e(viii.)).

(See also articles n. 433e, 619b.)

Miracle, Wonder (*Miraculum*).—(See **Signs**.)

Divine miracles differ from those which are not divine in this, that divine miracles are also significative of divine things, because the Divine is in them; but that miracles not divine signify nothing, because there is nothing of the Divine within them; moreover, in the description of the divine miracles in the Word, and in all the particulars of the description, there is a spiritual sense (n. 419f).

By all the miracles of the Lord are signified such things as belong to heaven and the church, thus spiritual things. From this His miracles were divine ; for it is divine to act from first [principles], and to present them in ultimates (n. 239c ; compare n. 376c, 403e, 455c, 475b, 502b, 543c, 654m, 700c, 899c).

That there is a difference between a sign and a miracle, may be evident from considering that the Jews, although they saw so many miracles wrought by the Lord, still asked signs of Him ; and also from observing that the prodigies performed in Egypt and in the desert are sometimes called signs, and sometimes miracles, and sometimes both ; and moreover it is manifest from the consideration that in every part of the Word there is a marriage of truth and good, and thus that signs there have reference to the things which are of truth, and thus which are of faith and of the understanding, and miracles to the things which are of good, and thus which are of affection and of the will. The prodigies performed in Egypt, and afterwards among the sons of Israel, are called signs and miracles ; signs because they testified and persuaded, and miracles because they caused excitement and induced amazement : they nevertheless meet in this, that the things which cause excitement and induce amazement also testify and persuade. Certain miracles were called signs because they bore witness to the divine power of the Lord who wrought them ; it is therefore said (*Mark* xvi. 20), "The Lord working with them by signs following." They would have been called miracles if applied to the evil ; for with the evil such things induce amazement, and strike the mind, and yet do not persuade them to believe (*much more may be seen*, n. 706a-c).

If men could be reformed by miracles and visions, all would be reformed throughout the globe (n. 1155).

The miracles in Egypt were performed by stretching forth a staff, for the reason that from correspondence "a staff" signified the power of the Lord through divine truth (n. 727a).

It is said that "the sun and the moon stood still" (*Jos.* x. 12, 13) ; but this is said prophetically, although it is related in historical form. This miracle, if it had been performed altogether as recorded, would have inverted the whole nature of the solar system ; not so the other miracles mentioned in the Word : but, however, it is not to be doubted that light was given from heaven,—light like that of the sun in Gibeon, like that of the moon in the valley of Aijalon (n. 401a).

Whereas the Lord had been teaching His disciples (*Matt.* xiv.

15-22; xv. 32, etc.: *John* vi. 5, 13, 23), and whereas they received His doctrine and appropriated it to themselves, this was their eating spiritually. From this followed the natural eating; that is, there was an influx with them, like the manna with the sons of Israel, while they did not know it: for when it is the Lord's will, spiritual food (which is also real food, but only for spirits and angels,) is turned into natural food, as it was turned into manna every morning (n. 617a).

The reason why the Lord could not do miracles in His own country, was, that there they saw Him from His infancy like another man; and they were therefore unable to add to their idea of Him the idea of divinity; and when there is not this idea, the Lord is indeed present, but not with divine omnipotence in the man (*concerning which much more may be seen*, n. 815b).

With the help of the Index of Scripture Passages, the explanations of the several miracles can easily be found.

"*Miraculum* (a miracle, a wonder,)" represents

MOPHETH, *Exod.* vii. 3 (n. 706a);

Deut. vi. 22 (n. 706a); xiii. 1, 2 (n. 706a);

Ps. cv. 27 (n. 706a); cxxxv. 9 (n. 706a);

Jer. xxxii. 21 (n. 706a);

TERAS, *Matt.* xxiv. 24 (n. 706a);

Mark xii. 22 (n. 706a):

MASSAH seems to be represented, *Deut.* iv. 34, where the English versions have "temptations" (n. 706a).

Mire (*Caenum*), **Miry places** (*Caenosa*).—(*See Clay, Dung.*)

By "mire (REPHESH) and clay" (*Isa.* lvii. 20) are signified evils of life and falsities of doctrine (n. 275b).

By "mire (TIT) of the streets" (*Zech.* x. 5) are signified falsities of doctrine (n. 355f, 734d): by "mire (TIT) of the streets" (*Ps.* xviii. 42) is signified the false of the love of evil (n. 652d).

By "the mire (TIT) of clay" (*Ps.* xl. 2; the English versions have "miry clay,") is signified evil of life (n. 666).

By "going into the mire (TIT) and treading clay" (*Nahum* iii. 14; the revised version has, "Go into the clay, and tread mortar,") is signified to confirm falsities by figments and fallacies (n. 177): also, to make them seem to cohere (n. 540b).

By "miry places (*caenosa*, BITZTZA)" (*Ezek.* xlvii. 11) are meant those who cannot be reformed because they are in the false things of evil (n. 513a).

Mirth (*Hilaritas*), **Mirthful** (*Hilaris*).—By "gladness" and "mirth" in the Word are signified spiritual gladness and mirth of

their various kinds, all of which are from affections of truth and good (*see Isa. xxiv. 8, n. 323b*).

"Upon all the houses of gladness, the mirthful (*ALLIZ*) city" (*Isa. xxxii. 13*), signifies where the goods and truths of doctrine from the Word have been received with affection (*n. 730b*).

Mischief.—(*See Wretchedness.*)

Miserable (*Miser, Miserabilis*).—"The miserable" are they who are in no knowledges of truth; "the poor" are they who are in no knowledges of good; also by "the miserable" are signified those who are not in truths because they are not in knowledges of truths, and by "the poor" are signified those who are not in goods because they are not in knowledges of goods (*n. 238*).

By "the miserable" (*Ps. lxxiv. 19*) are meant those who are infected by falsities, and thence are in anxiety, and are waiting for liberation (*n. 388c*).

By "the miserable" (*Ps. xxxvii. 11*) are meant those who are in temptations in the world (*n. 365c*).

By "not strengthening the hands of the miserable and needy" (*Ezek. xvi. 49*) is signified want of mercy (*n. 653a*).

"*Miser* (miserable)" represents

ANAV, *Ps. xxxvii. 11*, where the English versions have "meek" (*n. 365c*); *lxix. 32*, where the authorized version has "humble," and the revised has "meek" (*n. 238*);

Isa. xxix. 19, where the English versions have "meek" (*n. 238*);

ANI, in the following passages, in all of which the authorized version has "poor," with the exception of *Ps. cxi. 12*, where its rendering is "afflicted":—

Deut. xv. 11 (*n. 238*); *xxiv. 14* (*n. 238*);

Ps. ix. 18 (*n. 238*); *xxxv. 10* (*n. 238*); *xxxvii. 14* (*n. 238*);

xl. 17 (*n. 238*); *lxx. 5* (*n. 238*); *lxxii. 4, 12* (*n. 238*);

lxxiv. 21 (*n. 238*); *lxxxvi. 1* (*n. 238*); *cix. 16* (*n. 238*);

cxi. 12 (*n. 238*);

Isa. x. 2 (*n. 238*); *xxxii. 7* (*n. 238*);

Jer. xxii. 16 (*n. 238*);

Ezek. xvi. 49 (*n. 238, 653a*); *xviii. 12* (*n. 238*); *xxii. 29* (*n. 238*);

Amos viii. 4 (*n. 238*).

"*Miserabilis* (miserable)" represents

ELEEINOS, *Apoc. iii. 17* (*n. 238*).

Mistress, Concubine (*Pellex*).—"Pellex (a mistress, a concubine,)" represents

LECHENAH (Chaldee), *Dan. v. 3* (*n. 376d*).

Mitre, Turban, Diadem (*Cidaris*).—By "the mitre (or turban)"

(MITZNEPHETH)" which was on Aaron's head (*Exod.* xxviii. 37) was signified the wisdom which is of divine truth (n. 204^b; *compare* n. 427^b).

See also *Lev.* xvi. 4 (n. 951).

"To put on the mitre (P^{ER})" (*Isa.* lxi. 10) is to clothe with wisdom (n. 1189). (In the authorized version, the reading is, "decketh with ornaments;" the revised version has "decketh with a garland;" in the margin it is said that the Hebrew means "decketh as a priest.")

See also *Ezek.* xlv. 18 (n. 951).

"A diadem (TZIPHIRAH) of beauty" (*Isa.* xxviii. 5) signifies the intelligence which is of truth from good, which is from the Divine (n. 272).

Mix.—(See *Mingle*.)

Moab (*Moabus*).—By "Moab" are signified those who are in the outmost things of the Word, of the church, and of worship (n. 417^b).

By "Moab" in the opposite sense are signified those who adulterate the ultimates of the Word, of the church, and of worship, by their turning to themselves, and regarding their own honor in everything thereof (n. 417^b).

"Moab" signifies those who adulterate the good things of the church (n. 235; *compare* n. 315^c, 410^c, 637^b, 653^b, 655^a, 727^a, 811^b): those who are in spurious goods, and thence in falsified truths, which in themselves are falsities (n. 316^a; *compare* n. 532): those who are in a life of falsity from love of self (n. 401^g).

By "Moab" is signified adulteration of good and truth, and thus those who pervert the good and truth of the Word (n. 411^e).

By "Moab" are signified those who are in natural good, and adulterate the good things of the church (n. 637^b); those who are in natural enjoyment, and therefore adulterate the good things of the Word (n. 811^b).

Moat.—(See *Ditch*.)

Mock, Scoff at (*Illudere*).—"To mock (EMPAIZO), to scourge, and to crucify" (*Matt.* xx. 19), signifies the blaspheming, falsification and perversion of the truth, and the adulteration and destruction of the good of the church and of the Word (n. 655^b).

That the truths and the goods of the Word will be derided and blasphemed, is signified (*Hab.* i. 10) where it is said that "he shall scoff at (GALAS) kings, and rulers shall be a derision unto him" (n. 811^a).

Moderator (*Moderator*).—"Moderator" represents

SHAṬAR, rendered "officer" in the authorized version, *Deut.* xx. 5 (n. 734c).

In the heavens there are angels higher and lower, wiser and less wise; and also in societies of angels there are those who are set over the others as moderators; but still there are no archangels, in obedience to whom, from any will of theirs, the others stand: such government has no place in the heavens (n. 735).

Modify (*Modificare*), **Modification** (*Modificatio*).—(See *Light*.)

The presence of the sun, which appears as light, makes activity of the forces or substances of each individual [thing], according to the form in which it is from creation: this is modification (n. 1206).

In the sun is pure fire. Outside of the sun this fire is heat. Light is modification, or its interior action, in substances which are outside of the sun; and this also from its fire: these substances are called atmospheres (n. 944).

The ethers and airs when modified as to single things (*singillatim modificatae*) give light (n. 726(ii.)).

Light only modifies the substances into which it flows, and heat only changes their states (n. 1134; see also n. 1131).

Light proceeding from the sun of heaven, which is divine truth, is modification or interior action in substances which are outside of the Lord: these substances, in which such modification is effected, are the spiritual atmospheres (n. 944).

Modulate (*Modulari*).—To simulate good affections in externals is signified (*Amos* vi. 5) by "modulating (PARAT) upon the psaltery" (n. 448c).

Molars, Grinders, Great teeth, Jaw-teeth, Cheek-teeth (*Molares*).—(See *Tooth*.)

"The great teeth (MALTA'OTH) of the young lions" (*Ps.* lviii. 6), signify truths of the Word falsified, which in themselves are falsities, by which they have their great power to destroy the truths of the church (n. 556a).

"*Molares*" represents

METHALL'OTH, *Job* xxix. 17, where the authorized version has "jaws," and the revised has "great teeth" (n. 556c);
Joel i. 6 (n. 403b, 556a).

Molech.—Molech was god of the sons of Ammon (1 *Kings* xi. 7), and had his place in the valley of Hinnom, which was called Topheth, where they burnt their sons and their daughters (2 *Kings* xxiii. 10). By "giving of their seed

to Molech" (*Lev. xx. 3*) is signified destroying the truth of the Word, and thus the truth of the doctrine of the church, by applying them to the filthy loves of the body (n. 768e).

Moles (*Talpæ*).—Evils and falsities of doctrine, from which there is worship, is signified (*Isa. ii. 20*) by "moles (*CHAPHAR PEROTH*) and bats;" because their sight is in darkness and they shun the light (n. 410b).

Mollified (*Emolliri*).—"Not mollified (*RAKHAKH*) with oil" (*Isa. i. 6*) signifies not tempered by good (n. 962). (See **Soften**.)

Molten image.—(See **Melt**.)

Money (*Pecunia*).—"Talents," "*minæ* (or pounds)," and "money" (*Matt. xxv. 14-31*; *Luke xix. 13-25*), signify knowledges of truth and good from the Word (n. 193b; compare n. 840).

— **Pieces of money, Coins** (*Nummi*).—"Coins" and "money" signify knowledges of truth and good (n. 840).

— **Money-changers** (*Nummularii*).—By "money-changers (*KOLLUBISTES*)" (*Matt. xxi. 12*) are signified those who make gain to themselves from holy truths (n. 840).

Monks (*Monachi*).—With those who are of Babylon, the Word is not read by the common people, and is little read by the monks, who are the teachers (n. 1055; compare n. 1062).

In the spiritual world, where the interiors of every man are opened, and thus are manifest, with the monks and even with the Jesuits who in the world were reputed more intelligent in genius than others, the interiors showed themselves so empty and void that they knew not even a single truth that leads to heaven (n. 1044).

Month (*Mensis*).—By "the products of the months" (*Deut. xxxiii. 14*) are signified all things which proceed from the spiritual kingdom of the Lord; "months" here signify the same as "moons," namely, truths from good; for in the original language, the same word has the two meanings (n. 401e).

By "months," as by all other words denoting times in the Word, are signified states of life (n. 548).

"*Mensis* (a month)" is the rendering of

YERACH, *Deut. xxi. 13* (n. 555c); xxxiii. 14 (n. 401e):

MEN, *Apoc. ix. 5* (n. 548); verse 10 (n. 561); verse 15 (n. 571); xi. 2 (n. 633a); xiii. 5 (n. 633c, 796).

Monument.—(See **Grave, Tomb**.)

Moon (*Luna*).—(See **New moon**, **Sun**, **Heaven**.)

In the angelic heavens the Lord appears as a sun before those who, from Him, are in the good of love to Him ; and He appears as a moon before those who are in the good and truth of faith. From this cause, by "sun" in the Word is signified the good of love, and by "moon" the good and truth of faith (n. 525).

"The sun" signifies the Lord as to the divine love ; and consequently, in relation to man it signifies the good of love to the Lord, which is from the Lord ; and "the moon" signifies spiritual truth ; and this for the reason that the Lord appears as a sun in the heaven where the celestial angels are, and as a moon in the heaven where the spiritual angels are. He appears as a sun from His divine love ; for divine love appears as fire, and this is the source of heat to angels in the heavens : He appears as a moon, from the light from that sun ; for the moon draws its light (*lumen*) from that sun, and the light in heaven is divine truth (n. 401a).

The heavens that are under the Lord as a moon are three,—higher, middle, and lower (*much concerning which may be seen*, n. 708 ; *see also* n. 422a).

By "the moon" is signified the spiritual Divine, which is divine truth (n. 329f) : by "the moon" is signified faith (n. 304b,f) ; the good of faith (n. 453b) ; not only faith, but its affection (n. 708) ; the faith of charity (n. 709) ; good of charity, which in its essence is truth from good (n. 401c).

By "the moon" in the opposite sense are signified falsities from the love of self (n. 401g) ; falsity of faith (n. 270, 573b) ; falsity of evil (n. 298b).

"*Luna* (the moon)" represents

L'BHANAH, *Isa.* xxiv. 23 (n. 270) ; xxx. 26 (n. 401c) :

YAREĀCH, in all other passages of the Old Testament that are here referred to :

SELENE, in the passages of the New Testament.

(Passages of the Sacred Scripture may be seen in articles n. 175b, 270, 298a, 304b,f, 329f, 365c, 372a,b, 400a,b, 401a-e,g, 422a, 453b, 525, 526a, 573b, 659e, 708.)

Moph.—"Moph shall bury them" (*Hos.* ix. 6), signifies spiritual death through application of the truths of the sense of the letter of the Word to the false things of evil (n. 654i ; *compare* n. 799b).

Moral (*Moralis*).—A moral life consists in acting well, sincerely, and justly with one's fellows, in the various functions and business of life ; in a word, it is the life apparent before men,

for it is the life in connection with them. But this life is from two-fold origin ; it is from love of self and the world, or from love to God and towards the neighbor. Moral life from love of self and the world is not in itself moral life, although it appears as such. Spiritual life is altogether of another quality, because it is from another origin ; for it is from love to God and from love towards the neighbor ; and from this there is with those who are spiritual another moral life ; and this is truly moral life (*of which much more may be seen*, n. 182).

Moral good separate from spiritual regards man, his honor, gain and pleasure, as its ends ; but moral good that is from spiritual regards the Lord, heaven, and eternal life, for its end (*concerning which see* n. 918).

By a life in obedience to civil and moral law, there is conjunction with the world and not with heaven (n. 967).

What man does from the Lord is not natural-moral, but is spiritual-moral (n. 798*b*).

Hence it may be evident that to lead a moral life from a spiritual origin, is to lead it from religion, and within the church it is to lead it from the Word (*concerning which see* n. 195*a*).

Whether you say moral life from spiritual origin, or from the Divine, it is the same thing ; for all spiritual life is from the Divine (n. 189).

The things that belong to moral life are said to be "full before God" (*Apoc.* iii. 2) when they are from spiritual origin ; but they are called "not full" when they are not from that origin : for moral life, which is man's external life, must be from spiritual origin, or from origin that is not spiritual ; it is not allowable for it to be from both (*concerning which see* n. 189).

All in the spiritual world who are interiorly evil, how moral soever may have been their life in externals in the world, are wholly unable to bear any one who adores the Lord, and who lives a life of charity (n. 394) : but it is otherwise with those who have led good moral lives from spiritual origin (n. 388*a*).

Moravian (*Moravianus*), **Moravianism** (*Moravianismus*).—Those who are of the Moravian connection, are more than others defenders of faith separate from charity (n. 893).

Moravianism in the list of heresies (n. 1176, 1182).

Morning (*Mane*).—The term "morning" is quite often used in the Word ; and its signification varies with the series of things in the internal sense. In the supreme sense it signifies the Lord, and also His coming ; in the internal sense it signi-

fies His kingdom and church, and their state of peace ; it also signifies the first state of a new church ; also a state of love, likewise a state of enlightenment, consequently a state of intelligence and wisdom ; also the state of conjunction of good and truth, which is when the internal man is conjoined to the external. "Morning" has this variety of signification, for the reason that in the supreme sense it signifies the Divine Human of the Lord ; hence it also signifies all those things that proceed from the Divine Human ; for the Lord is present in the things which proceed from Him, even so that He is Himself therein (n. 179).

"*Mane* (morning)" is the rendering of

BOQER, 2 *Sam.* xxiii. 4 (n. 179) ;
Isa. v. 11 (n. 376g) ; xvii. 14 (n. 677) ;
Dan. viii. 14, 26 (n. 612) ;
TZ'PHIRAH, *Ezek.* vii. 7 (n. 610, 612) ;
PROI, *Matt.* xvi. 2 (n. 706b).

— (*Matuta*).—That divine truth proceeds from the divine good of the Lord, is meant (2 *Sam.* xxiii. 4) where it is said, "As the light of the morning (**BOQER**) the sun ariseth ;" the comparison is with light, because "light" signifies divine truth going forth ; and with the morning (*matuta*), because "morning (*mane*)" signifies divine good (n. 644c ; compare n. 401b, 701b).

See also *Isa.* xxxiii. 2 (n. 179) ; 1. 4 (n. 179) ;
Jer. vii. 13 ; xi. 7 ; xxv. 3, 4, where "*matuta*" represents a part of the idea of **SHAKHAM** (n. 179).

— (*Matutinus*).—"The morning (**PROINOS**) star" (*Apoc.* ii. 28) signifies intelligence and wisdom from the Divine Human of the Lord (n. 179).

"*Matutinus* (morning)" represents

ORTHINOS, *Apoc.* xxii. 16 (n. 72, 179).

Morsel, Sop (*Offula*).—"To enter with the morsel (*or' sop*)" (**PSOMION**)" (*John* xiii. 27), is into the belly ; and "to enter into the belly" is into the thought ; and falsities from evil are of the thought (n. 740b).

— **Morsels**.—(See **Balls**.)

Mortar, untempered (*Ineptum*).—(See **Bitumen, Plaster**.)

"Untempered mortar (**TAPHEL**)" (*Ezek.* xiii. 10, 11) means that which is falsified (n. 237a, 503b, 644d).

Moses.—By "Moses" in the representative sense is meant the Lord as to the Word (n. 746d ; compare n. 444b).

By "Moses" is signified the Historical Word, and by "Elias" the Prophetical (n. 64, 405^e, 594^a, 624^e, 937, 1070).

"Moses" signifies the Word of the Old Testament (n. 936, 937); and indeed (*Apoc.* xv. 3) both the Historical Word and the Prophetical Word of the Old Testament (n. 937).

"Moses and the Prophets" (*Luke* xvi. 29, 31) has similar signification with "the Law and the Prophets," as said in other passages of the Scriptures; namely, the Historical Word and the Prophetical (n. 937).

Whereas Moses represented the Lord in what pertains to the Law or the Word, therefore when he came down from Mount Sinai the skin of his face shone; on which account he put a veil over his face while he spoke with the people (*Exod.* xxxiv. 28 to the end). The shining of the face was significative of the internal of the Law, for this is in the light of heaven: that he veiled his face when he was talking with the people, was for the reason that the internal of the Word was covered and was thus obscured to that people (n. 937).

The Lord spake with Himself from Jehovah, that is, from the Divine itself which was in Him from conception: this, too, was represented with Moses, by Jehovah's talking with him face to face, and not as with other prophets (n. 624^e).

What is signified where it is said that "Michael when contending with the devil disputed about the body of Moses" (*Jude*, verse 9); namely, that they falsified the sense of the letter of the Word (*concerning which see* n. 735).

"The song of Moses and the Lamb" (*Apoc.* xv. 3) signifies the acknowledgment of the precepts which are in the Word of the Old Testament and of the New; also the acknowledgment of the Divine in the Human of the Lord (n. 936).

Most High.—(*See High.*)

Most Holy.—(*See Holy of Holies.*)

Mote (*Festuca*).—By "a mote (*KARPHOS*)" (*Matt.* vii. 3-5) is signified a slight falsity of evil, and by "a beam" is signified a great falsity of evil (n. 746^f).

Mother (*Mater*).—By "the mother" of the Lord, and by "woman," is signified the church. Therefore John, who represented the goods of charity or good works, made his abode with the mother of the Lord, after the Lord's resurrection (n. 821^b, 822).

All the human which the Lord took on from the mother, He rejected from Himself through temptations and at last through death (n. 899^c; *compare* n. 205, 1108). (*See Lord.*)

The Lord put off the human that was from the mother ; and He put on the Human from the Father, which is the Divine Human. Consequently He was not Mary's son, and therefore He did not call her His mother (n. 205).

By "Father and Mother" are meant in the supreme sense the Lord and His kingdom ; by "Father" the Lord, and by "Mother" His kingdom (n. 375*a*, 966).

By "father and mother" is signified the church as to good and truth ; by "father" the church as to good, and by "mother" the church as to truth (n. 624*e*).

By "mother" in the Word is meant the church (n. 9, 240*b*, 250*c*, 257, 280*b*, 304*c*, 388*b*, 600*b*).

By "mother" is signified the affection for truth (n. 504*e*).

By "mother" is signified the truth of the church (n. 532).

By "mothers" are signified the truths of the church (n. 750*e*).

By "mothers" are signified all things of the church (n. 376*c*).

"Mothers and fathers" are interior truths and goods ; these are called "mothers and fathers" (*Fer.* xvi. 3) because exterior truths and goods are begotten and brought forth by them (n. 659*e*) : it is to be observed that goods and truths procreating are in the spiritual man, and those which are procreated are in the natural man ; those which are in the spiritual man are like father and mother (*much more may be seen*, n. 724*a*).

By "mother" in the opposite sense is signified the perverted church (n. 280*b* ; *compare* n. 1047).

"*Mater* (mother)" is the rendering of

EM, in the passages of the Old Testament which are here referred to :

METER, in the passages of the New Testament.

(See articles n. 304*e*, 710*a*, *b*, 721*b*, 724*b*, 727*a*, 746*d*.)

— **Mother's love** (*Storge*).—(*See Love of Children.*)

Mother's sister, Aunt (*Matertera*).—From those who have separated faith from good works, both in doctrine and in life ; there exhale adulteries as of a son with his mother or with a sister of his mother (n. 1006).

Mountain (*Mons*).—Those who are in the good of love to the Lord dwell on mountains in the spiritual world ; and below them are those who are in truths from that good. When the state of these latter is changed as to truths, then their dwelling-places tremble ; thus the foundations of the mountains (n. 400*b* ; *compare* n. 410*a*).

"The mountains of Zion" signify divine good (n. 375*e*(viii.)).

"Mountains" signify love to the Lord (n. 304^b); the good of love to the Lord (n. 313^b); love to the Lord; and thus all the good which is from that love, which is called celestial good (n. 405^b).

When the term "mountains" is used in the plural, both mountains and hills are meant; and thus both the good of love to the Lord and the good of charity towards the neighbor (n. 405^b).

"The mountain of Jehovah" signifies the Lord's kingdom, of those who are in love to Him (n. 403^c; *compare* n. 220^b). The "mountains of God" signify the good of charity (n. 405^d); also goods of love (n. 946).

"The mountain of Zion" signifies divine good, and the church in what pertains to it (n. 405^e).

"The mountains of Israel" signify goods of charity (n. 405^e); the spiritual church, in which the good of charity is the essential [element] (n. 617^d); goods of spiritual love (n. 650^e).

"Sinai" in the Word signifies heaven, where the Lord is from whom is divine truth, or from whom is the Law in the strict and in the broad sense (n. 204^b; *compare* n. 78).

"The mountain of holiness" is heaven, specifically the inmost heaven (n. 314^b; *compare* n. 391^b).

Jerusalem is called "the mountain of holiness" (*Isa.* lxvi, 20) from the love of truth (n. 355^c; *compare* n. 799^b).

"The mountain of holiness of God" (*Ezek.* xxviii, 14) signifies the church in what pertains to the doctrine of love and of charity (n. 717^c).

"The mountains of the east" signify the Most Ancient Church, which was in love to the Lord (n. 448^b; *compare* n. 422^a).

"The Mount of Olives" signified divine love (n. 405^d).

Whereas "mountains" signified the goods of celestial love, and "hills" the goods of spiritual love, therefore the ancients, with whom the church was representative, had their divine worship upon mountains and hills; and therefore Zion was on a mountain, and Jerusalem on mountainous tracts below it (n. 405ⁱ).

By "mountains" in the opposite sense are signified the loves of self and the world (n. 401^d; *compare* n. 405^d).

Babel is called "a destroying mountain" (*Fer.* li, 25); and it is said that "it shall be made a mountain of burning." From these sayings it is clearly manifest that by "mountains" are signified the evils of the love of self and the world (n. 405^g).

"Mountains of twilight" (*Fer.* xiii, 16; see margin of revised version) are evils of the false (n. 405^h).

(Passages of the Sacred Scripture in which the word "*mons*, a mountain" occurs, may be found in articles n. 64, 70, 78, 220*b*, 275*a*, 278*b*, 304*c,d,f*, 313*b*, 314*b*, 324*e*, 326*b*, 329*d*, 340*c*, 355*b,c*, 357*d*, 365*c-e*, 373, 374*c*, 375*e*(viii.), 376*b*, 388*e,f*, 391*b,e*, 400*b,c*, 401*c,d*, 403*c*, 405*a-i*, 410*a*, 411*a,e*, 418*b*, 422*c*, 433*c*, 448*b*, 449*b*, 453*b*, 483*a*, 502*a*, 510, 538*b*, 555*d*, 612, 617*d*, 629*b*, 650*b,e*, 654*b*, 697, 706*d*, 730*b*, 741*c,d*, 799*b*, 815*b*, 850*a*, 946, 1025, 1062, 1155.)

The authorized version has "hill" where the Latin reads "*mons*" in the following passages:—*Deut.* viii. 7 (n. 374*c*);

Ps. xv. 1 (n. 405*e*); xviii. 7 (n. 304*c*); xliii. 3 (n. 391*b*, 405*e*); lxviii. 15, 16 (n. 405*c*); civ. 10, 13 (n. 405*d*); cxxi. (n. 405*b*);

Isa. vii. 25 (n. 304*c*, 405*c*).

"*Mons* (a mountain)" represents

HARAR, or **HERER**, *Deut.* viii. 9 (n. 70); xxxiii. 15 (n. 405*f*, 448*b*);

Ps. xxxvi. 6 (n. 405*d*, 946); l. 10 (n. 388*e*, 650*b*); cxxxiii. 3 (n. 340*c*, 375*e*(viii.));

Hab. iii. 6 (n. 629*b*):

MAROM, *Jer.* xxxi. i. 12, where the authorized version has "height" (n. 375*e*(viii.));

HAR, in all other passages of the Old Testament to which reference is here given:

OROS, in all passages of the New Testament here referred to.

Mourn (*Lugere*).—(See *Wail*.)

Whereas there is in the Word marriage, like that of truth and good, or of faith and love, or of understanding and will, there is therefore such marriage where it is said "weeping and mourning (or 'wailing')"*(Apoc.* xviii. 15); "weeping" is from grief of soul, and "mourning" from grief of heart (n. 1164).

"*Lugere* (to mourn)" represents words that are variously rendered in the English versions:—

ABHAL, *Isa.* xxiv. 4 (n. 304*b*, 697, 741*d*); verse 7 (n. 323*b*, 618); xxxiii. 9 (n. 223*c*, 730*b*);

Jer. iv. 28 (n. 372*b*); xii. 4 (n. 650*e*); xxiii. 10 (n. 304*e*);

Joel i. 10 (n. 376*d*):

ABHEL, *Isa.* lxi. 2 (n. 295*c*);

Lam. i. 4 (n. 863*a*):

ANAH, *Isa.* xix. 8 (n. 654*b*):

MARAR, *Zech.* xii. 10, where the English versions have, "to be in bitterness" (n. 1129):

PENTHEO, *Apoc.* xviii. 11 (n. 1138); verse 15 (n. 1164).

(See *Groan*, *Sad*.)

— **Mourning** (*Luctus*).—"Mourning" signifies desolation, which consists in there being no longer anything of truth and good, but merely falsity and evil (n. 1119; compare n. 1122, 1125, 1129).

With those who were of the ancient churches, mourning represented grief on account of the loss or destruction of truth

and good; that "the days of mourning shall be fulfilled" (*Isa.* lx. 20), signifies that they shall be ended, and that thus they shall be in truths from good (n. 401c).

"Wailing (*planctus*)" is predicated of deprivation of good, and "mourning (*luctus*)" of the deprivation of truth (n. 1129).

"*Luctus* (mourning)" represents words that have various renderings in the English versions:—

'EBHEL, *Isa.* lx. 20 (n. 401c);

Fer. vi. 26 (n. 1129);

Micah i. 8 (n. 1129);

MARZĒĀCH, *Fer.* xvi. 5 (n. 1129);

MARAR, *Zech.* xii. 10 (n. 1129);

NĒHI, *Fer.* ix. 20 (n. 555b);

PENTHOS, *Apoc.* xviii. 7 (n. 1119, 1122); verse 8 (n. 1125).

(See *Black*.)

Mouth (*Os*).—(See *Tongue*.)

"Out of the mouth," when said concerning the Lord, signifies the Word, because the Word is divine truth, and this proceeds from the Lord; not from the mouth, however, but as light from the sun (n. 235; compare n. 73).

By "the mouth" (*Apoc.* x. 9) is the external of the Word (n. 619a; compare n. 622a).

"The mouth" signifies thought (n. 419c, 455a, 578, 782); and hence speech (n. 866); consequently persuasion (n. 866); sensual thought, and reasoning therefrom (n. 580, 782); doctrine, from which is instruction, preaching, and reasoning (n. 794).

"Making broad the mouth" (1 *Sam.* ii. 1) is preaching the truth with power (n. 316a).

By "the mouth of the sword" (*Deut.* xx. 13), with which the males were to be smitten, is signified the true destroying the false (n. 725b; the English versions have "edge of the sword").

By "the things which enter into the mouth" (*Matt.* xv. 11), are signified all things which enter into the thought from the memory and also from the world; by "what goeth forth out of the mouth," in the spiritual sense is signified thought from the will, or from love (n. 580).

By "the mouth of the prophet" (*Isa.* xlix. 2) is signified divine truth (n. 908).

In the opposite sense, "to make wide the mouth" (*Isa.* lvii. 4) signifies enjoyment of thought, from things falsified (n. 768e).

"By the mouth of the Beast" (*Apoc.* xiii. 5) is signified doctrine destroying the goods of the Word (n. 794; compare n. 998, 999).

"Os (the mouth)" represents

PUM (Chaldee), *Dan.* vii. 20 (n. 316c):

PEH, in all other passages of the Old Testament that are here referred to:

STOMA, in the passages of the New Testament.

(See n. 313b, 316c, 403e, 411c, 608b, 617a, 621, 644c, 659b, 727a, 763, 764, 797, 1159.)

Move (*Movere*).—That "the spirit of God moved itself (RACHAPH) upon the faces of the waters" (*Gen.* i. 2) signifies enlightenment (n. 294c).

— **Move out** (*Emoveri*).—"To be moved (KINEO) out of their places" (*Apoc.* vi. 14), signifies to be removed and to perish (n. 405a).

— **Totter** (*Vacillare*).—"He will not suffer thy foot to totter (*or* 'to be moved') (MOT)" (*Psa.* cxxi. 3), signifies that the Lord will not suffer the natural to wander away from truths (n. 666; in n. 304b, we find "*commoveri*," which well agrees with the English versions).

"*Vacillare*" represents

NUDH, *Isa.* xxiv. 20, where the English versions have "remove" (n. 400b).

— (*See Shake, Throw down.*)

— **Move to and fro.**—(*See Throw down.*)

Mud.—(*See Clay, Mire.*)

Mule (*Mulus, Mula*).—One who does not know the signification of "the horse," "the mule," and "the foal of an ass," in the representative sense, will believe that the Lord's riding "upon the foal of an ass" was significative of misery and humiliation; but it was significative of royal magnificence (*concerning which see* n. 31b).

By "horses," "mules," "camels," "asses," are signified things which belong to understanding and will; and consequently, things which belong to knowledges and to affections (n. 650e).

By "the mule" is signified the internal rational which is spiritual (n. 355c): "mules" signify things rational (n. 1155).

The masculine "*mulus* (a mule)" represents

PEREDH, 2 *Sam.* xiii. 29 (n. 31b);

Isa. lxvi. 20 (n. 1155);

Ezek. xxviii. 14 (n. 355c);

Zech. xiv. 14 (n. 650e).

The feminine "*mula*," represents

PIRDAH, 1 *Kings* i. 33 (n. 31b).

Multiply (*Multiplicare*).—"To multiply" in the Word is predicated of truths, and in the opposite sense of things false (n. 391g). Multiplication is said to be like that "of the caterpillar" and "of the locust," for the reason that falsifications of the Word are made in the greatest abundance by those who are sensual, and thus by the sensual man, for the sensual man is signified by "the caterpillar" and by "the locust" (n. 543c).

Numbers that arise by multiplication have similar signification with the simple numbers from which they exist by multiplication (n. 39). (See **Number**.)

When two numbers that are multiplied together are named together, the one greater and the other less, and having similar signification, then the smaller number is predicated of goods and the greater of truths (*concerning which see* n. 336a).

"*Multiplicare* (to multiply)" represents

RABHAA, *Gen.* iii. 16 (n. 721c);
Ezek. xxiii. 19 (n. 654l); xxxvii. 26 (n. 365d);
Hos. x. 1 (n. 391g);
Nahum iii. 16 (n. 543c);
Zech. x. 8 (n. 328d).

Multitude, Crowd (*Turba*).—(See **Many, Magnitude, Troop**.)

"Multitudes (*or* crowds)" mean people of the lower order. They signify those who are in truths or in falsities (n. 1077).

By "much multitude (*ochlos*)" seen by John (*Apoc.* vii. 9) are signified all those who are in good of life according to their own religion, in which there are not genuine truths (n. 452).

By "much multitude" (*Apoc.* xix. 6) are signified all who are in the heavens; they are called "multitude" from their sound when all together; the simultaneous speech of many is heard as the voice of "much multitude" (n. 1214).

By "peoples, multitudes, nations and tongues" (*Apoc.* xvii. 15), are meant those who are in truths falsified, which in themselves are falsities, and who thence are in evils of life (n. 455b).

Mummy (*Mumi*).—They who are in the third kind of profanation, which is the hypocritical, after death, when they become spirits, appear encompassed with a bright cloud, in the midst of which is something black, like an Egyptian mummy (n. 1059).

Murder (*Homicidium*), **Murderer** (*Homicida*).—(See **Kill**.)

"Murder," or "man-killing," signifies the extinction of spir-

itual life, or the extinction of the understanding of truth and the will of good. "To commit murder" spiritually is to extinguish spiritual life, which is done by the falsities of evil. It is from this that the Devil is called (*John* viii. 44) "a murderer (*ANTHROPOKTONOS*)" (n. 589).

Musical (*Musicus*).—That the musical art can express affections of various kinds, and can be applied to things, is from the spiritual world, and not from the natural as is commonly believed (n. 326a).

Musical tones express affections. Stringed instruments signify spiritual things, and wind instruments celestial things (n. 1185).

With the nation of Judah and Israel, stringed instruments were applied to affections of spiritual good, and wind instruments to affections of celestial good; to these also was adjoined singing, with chants, by which were brought into form the agreements of facts with sounds of affections (n. 326a; compare n. 323b, 700f).

Muslin (*Sindon*).—(See *Linen, Fine linen*.)

Angels wise from divine truth appear clothed in white garments, of muslin, lawn, or linen; since muslin, lawn and linen correspond to the truths in which they are (n. 951).

Must (*Mustum*).—(See *Unmixed [wine], Sicea, Wine*.)

"Must" (*Hos.* xi. 2), like wine," signifies truth from the good of charity and love (n. 695d).

By "must" (*Isa.* xxiv. 7) is signified spiritual good (n. 323b).

By "must" (*Fer.* xxxi. 12) is signified truth of the natural man (n. 374b).

"The mountains shall drop must (or wine)" (*Joel* iii. 18) means that all genuine truth is from the good of love to the Lord (n. 376b).

"Must," or wine (*Amos* ix. 13), is truth (n. 376b).

The man of the church is alternately in a spiritual state and in a natural state. The influx and reception of divine truth in the spiritual state is meant (*Deut.* xi. 14) by "the early" or "morning rain," and in the natural state by "the latter" and "evening rain." Spiritual and celestial good and truth, which the man of the church thence possesses, are meant by "the corn, the must and the oil," which they shall gather (n. 644b).

The falsification of truth is signified (*Hos.* iv. 11) by "whoredom," and the falsity from it by "must" (n. 376g); "wine" is interior falsity, "must" is exterior falsity (n. 141b).

"*Mustum* (must)" represents

אַשִׁישׁ, rendered "new wine" and "sweet wine," in the English

versions, *Joel* i. 5 (n. 543c); iii. 18 (n. 376b, 405b, 433c, 483a);

Amos ix. 13 (n. 376b, 405c):

TIROSH, variously rendered "wine," "new wine," and "sweet wine" in the English versions, *Deut.* vii. 13 (n. 340c); xi. 14 (n. 376c, 644b); xxxiii. 28 (n. 376c);

Ps. iv. 7 (n. 365c);

Isa. xxiv. 7 (n. 323b, 618); lxii. 8 (n. 376c);

Jer. xxxi. 12 (n. 374b, 375e(viii.), 376c);

Hos. ii. 22 (n. 304e, 375e(viii.)); iv. 11 (n. 141b, 376g); ix. 2 (n. 376d, 695d);

Joel i. 10 (n. 374b, 376d); ii. 24 (n. 543c);

Micah vi. 15 (n. 376d);

Zech. ix. 17 (n. 863b).

Mutter (*Mussitare*), **Muttering** (*Mussitatio*).—Whereas evil affections were excited by the evil, by their speeches and their muttering, and thus enchantments were made magical, therefore they are named among the magical arts, and severely prohibited (*concerning which see* n. 590).

"*Mussitare* (to mutter)" represents

HAGHABH, *Isa.* viii. 18 (n. 590).

Myriads (*Myriades*).—(*See Thousand.*)

"Myriads" signify things innumerable, like "thousands;" but "myriads" are predicated of truths, and "thousands" of goods (n. 336a)

"*Myriades* (myriads)" is the rendering of

RABHABH, *Ps.* cxliv. 13 (n. 336b):

RIBBO, *Jon.* iv. 11 (n. 401k);

for the Chaldee see *Dan.* vii. 10 (n. 336b):

R'BHABHABH, in all other passages of the Old Testament here referred to:

MURIADES, in those from the New Testament.

(*See* articles n. 204b, 316d, 336a,b, 401k, 573a, 700b.)

Myrrh (*Myrrha*).—By "myrrh" is signified natural good (n. 324c, 491).

"Myrrh" signifies good of the ultimate degree, "aloes" good of the second degree, and "cassia" of the third (n. 684b).

(*See also* articles n. 618, 627c.)

"*Myrrha* (myrrh)" represents

MOR, *Ps.* xiv. 8 (n. 684b):

SMURNA, *Matt.* ii. 11 (n. 491).

Myrtle (*Myrtus*).—"The myrtle (**W'DHAS**)" signifies spiritual good (n. 294b; *compare* n. 375e(viii.)).

"The cedar" (*Isa.* xli. 19) is higher rational truth, and "the myrtle" lower rational truth (n. 730c).

Mystery (*Mysterium*).—"The mystery (**MUSTERION**) of God, . . . as He hath preached good tidings" (*Apoc.* x. 7), is the Lord's advent (n. 612).

If the Lord had not come into the world and become Man, and by this means liberated from hell all who believe in Him and love Him, no mortal could have been saved. This now is the mystery of the Lord's incarnation (n. 806).

"To write the mystery of the seven stars" (*Apoc.* i. 20), signifies revelation concerning goods and truths, which are all from Him (n. 88).

By "mystery," written upon the forehead (*Apoc.* xvii. 5), is signified what lies hid in the heart, and is not manifest before the common people. This is the love of dominion over the world and over heaven, to which the holy things of the church are serviceable as means (n. 1046).

Naaman.—By "Naaman, the leper, of Syria," were represented and signified those who falsify knowledges of truth and good from the Word (n. 475*b*; *compare* n. 724*b*).

Nadab.—Nadab and Abihu, sons of Aaron, were consumed by fire from heaven, because they burnt incense with fire that was not from the altar of burnt offering; and thus performed worship from other love than love to the Lord (n. 324*b*).

Nail (*Clavus*).—By "the nail (**YATHEDH**)" which is from Judah (*Zech.* x. 4) is signified truth, strengthening (n. 355*f*).

See also *Isa.* liv. 2 (n. 600*b*, 799*b*).

The coherency that is effected by confirmations from the proprium, is described (*Fer.* x. 4) where it is said, "He maketh it firm with nails (**MAŠMER**) and with hammers, that it move not" (n. 458*b*).

— **Nails** (*Ungues*).—By "nails (**TZIPPOREN**)" (*Deut.* xxi. 12) are signified the false and evil things of the sensual man (n. 555*c*).

Nakod, Bare (*Nudus*); **To make naked, To bare** (*Nudare*); **Nakedness** (*Nuditas*).—(*See Bare, to make.*)

Most things in the natural sense, or that of the letter of the Word, are goods and truths clothed; a part only are naked, as they are in the spiritual sense; and goods and truths that are clothed are called appearances of truth.

For the Word in ultimates is like a man clothed with a garment, who is nevertheless naked as to face and hands; and where the Word is thus naked, there its goods and truths appear naked as they do in heaven, thus such as they are in the spiritual sense (n. 778c).

"Naked" signifies the good of innocence (n. 240c).

"One naked" signifies those who are in celestial good (n. 240a).

The reason why celestial angels appear naked [in the distance], is because they have no need of truths in the memory, nor of taking them from the memory with the understanding, because they have them written on the heart (n. 240a).

By "the naked" in the Word, are also meant those who are not in truths, and thence not in good, because they are ignorant of truths and nevertheless desire them (n. 240c).

"Naked" signifies one deprived, and "nakedness" the deprivation, of intelligence and of love, thus of the understanding of good and of the will thereof, for the reason that garments cover the body and the flesh, and by "body" and "flesh" is signified good; hence by "garments" are signified those things which cover good (n. 240a).

"Naked" signifies deprived of knowledges of good and truth: "to walk naked" signifies life without those knowledges, thus life not spiritual, but merely natural (n. 187b).

"The naked" are those who are without the will of good, and thus also without its understanding (n. 239a).

"To cover the naked" signifies to instruct with truths him who desires to be instructed (n. 295c).

The genital organs, from scandalous things and from adulteries, are called the *pudenda*; nakedness of these is also meant by "walking naked" (n. 1009).

"*Nudus* (naked, bare,)" represents

GALAH, *Gen.* ix. 21 (n. 240b):

EROM, *Ezek.* xvi. 22 (n. 240b); xviii. 7 (n. 240c); verse 16 (n. 195c); xxiii. 29 (n. 240b):

AROM, *Isa.* xx. 3, 4 (n. 240b); lviii. 7 (n. 240c, 295c, 386a);

Hos. ii. 3 (n. 240b);

Amos ii. 16 (n. 355e);

Micah i. 8 (n. 695d):

GUMNOS, *Matt.* xxv. 36, 38 (n. 240c);

Apoc. iii. 17 (n. 239a); xvi. 15 (n. 187b, 240c, 1008).

"*Nudare* (to make naked, to bare,)" represents

ARAH, *Isa.* iii. 17 (n. 240b):

PATHACH, *Psa.* xxxvii. 14 (n. 357c).

"*Nuditatis* (nakedness)" represents

MA'OR, *Hab.* ii. 15 (n. 235, 240b):

MA'AR, *Nahum* iii. 5 (n. 240b);
 'ERVAH, *Gen.* ix. 22, 23 (n. 240b);
Exod. xx. 26 (n. 240c); xxviii. 42 (n. 240c);
Isa. xlvii. 3 (n. 240b);
Lam. i. 8 (n. 240b);
Ezek. xvi. 8, 36 (n. 240b, 283b); xxiii. 10, 29 (n. 240b);
 GUMNOTES, *Apoc.* iii. 18 (n. 240c, 244).

Name (*Nomen*), **To be named** (*Nominari*).—All names in the Word signify things (n. 9): the names of persons and of places signify things: not only does each name by itself signify its special thing, but also in a complex it signifies the thing in a series (n. 436).

By "name" is also signified the quality of a thing and of a state (n. 676).

Whereas the quality of God is manifold, for it contains all things which are from Him, therefore there are many names for Him, and every name involves and expresses His quality in general and specifically (*concerning which see* n. 959).

By "the name of Jehovah," "of the Lord," or "of Jesus Christ," in the Word, is not meant the name, but all of love and faith by which He is worshipped (n. 102a, 135, 175b, 224, 295d, 410c).

By "the name of Jehovah," also by "the name of the Lord," is meant His Divine Human (n. 224).

The names in the spiritual world, like all other things there, are spiritual. The name "Lord," and the name "Jesus Christ," are not enunciated there as on earth; but instead of those names, a name is formed from the idea of all things that are known and believed concerning Him (n. 102a).

By the two names "Jesus" and "Christ," are signified both the Lord's priestly and His regal [principle]; that is, by "Jesus" the divine good, and by "Christ" the divine truth (n. 31b).

The reason why "name" signifies the quality of a thing and of a state with man, is, because names of persons are not given in the spiritual world as in the natural world; but in the spiritual world all are named according to the quality of their lives, and thus with difference within the societies and without them: within the societies the quality of the state of every one's life is constant, for every one there dwells in a quarter, and also at a distance from the midst, in accordance with the quality of his affection and his intelligence; and therefore his name is according to this quality: and it follows from this that, when the name of any one in a society is heard, his quality also is recognized (n. 676; *compare* n. 148).

"*Nomen* (name)" represents

SHEM, in all the passages quoted from the Old Testament :
ONOMA, in all from the New Testament.

"It shall not be named (*nominari*, GARA) for ever" (*Isa.* xiv. 20) signifies eternal dissociation and separation (n. 659e).

(See articles n. 9, 31b, 102a, b, 122, 135, 148, 175b, 186a, 195a, 199, 200, 209, 222a, 223a, 224, 239b, 256, 294b, 295d, 313b, 324c, 328c, 329e, 340a, b, 365f, 388e, 410c, 411d, 436, 453b, 519a, 563, 650c, 676, 695b, 696a, 706c, 710b, 717d, 746d, 768e, 798a, 806, 815c, 841, 852a, 892, 933, 943, 959, 960b, 962, 984, 1025, 1039, 1046.)

Naphtali.—In the supreme sense, by "Naphtali" and his tribe is signified the Lord's own power, from which He subjugated the hells and glorified His Human (*concerning which see* n. 439).

"Naphtali" signifies temptation and the state after it; and as temptations take place for the sake of regeneration, regeneration also is signified (n. 439).

Temptation, signified by the tribe "Naphtali," is the uniting medium; for the internal and the external are united by temptations (*concerning which see* n. 441).

(See articles n. 295c, 435a, 438, 439, 447, 449b.)

Napkin (*Sudarium*).—(See *Handkerchief*, *Towel*.)

"*Sudarium* (napkin)" represents

SOUDARION, *Luke* xix. 20 (n. 193b).

Nathan.—By "Nathan" (*Zech.* xii. 12) is signified the doctrine of truth (n. 555b).

Nathaniel.—Where Jesus said of Nathaniel, "Behold an Israelite indeed" (*John* i. 48), by "Israelite" is signified one who is in the good of charity, and from this in truths (n. 866).

See also verse 49 (n. 684a).

Nation, Clan, Larger family (*Gens*).—There is a distinction between "peoples" and "nations." "Peoples" signify those who are of the Lord's spiritual kingdom, and "nations" those who are of His celestial kingdom; thus "peoples" signify those who are in spiritual good, and "nations" those who are in celestial good (n. 331a, b; compare n. 175a, 406b).

"Nations" signify those who are in good, and in an abstract sense goods, for the reason that men in ancient times lived distinguished into nations, families, and homes, and then loved one another, and the father loved the whole nation that was from him; among them therefore the good of love reigned: it comes from this that by "nations" are signified goods, also all those who are in love to the Lord (n. 175a).

When men went away into what is contrary to all this, which was done in the latter ages when empires had their rise, then by "nations" were signified evils (n. 175*a*; *compare* n. 48, 175*b*, 331*b*, 400*e*).

"*Gens* (nation)" represents

GOY, in nearly all the passages of the Old Testament to which reference is here given:

'UMMAH (Chaldee), *Dan.* vii. 14 (n. 175*a*, 331*a*):

LE'OM, *Ps.* xlvii. 3 (n. 331*a*); lxvii. 4 (n. 175*a*, 331*a*);
Isa. li. 4 (n. 406*c*):

'AM, *Ps.* lvii. 9 (n. 323*b*, 326*b*, 331*a*);

Jer. x. 3 (n. 1145):

ETHNOS, in those of the New Testament.

(Passages of the Sacred Scripture may be seen, n. 48, 175, 208*b*, 223*b,c*, 242*e*, 275*b*, 288*b*, 294*b*, 298*b*, 304*b-d*, 316*b*, 323*b*, 324*c*, 331*a,b*, 340*d*, 351, 355*a,d-f*, 357*b,c*, 365*e,g*, 388*b,c,f*, 400*b,c*, 403*c*, 405*c,d*, 406*b-e*, 417*b*, 422*c*, 427*a*, 433*c*, 453*b*, 454, 455*a,b*, 518*d*, 519*a*, 556*a*, 573*b*, 625, 629*b*, 650*f*, 654*c,g*, 655*b*, 657, 693, 696*c*, 701*b*, 724*d,e*, 726, 734*b,c,e*, 741*c*, 768*b,c,e*, 783, 803*a*, 811*a*, 850*b*, 881, 945, 960*a*, 1029*e*, 1033, 1077, 1100*c*, 1133, 1145, 1191.)

(*See Gentiles.*)

Nativities (*Nativitates*).—By "generations," "births," and "nativities," in the Word, are meant spiritual generations, births, and nativities, which are effected by truths and by life according to them (n. 721*a*; *compare* n. 381).

By "the nativities of the sons of Jacob" are signified spiritual nativities, that is, how good and truth are born with man when he is being regenerated by the Lord (n. 434*a*).

Natural (*Naturalis*).—(*See Degree, Spiritual, Celestial, Mind.*)

It is to be observed that man's natural [part] is a trine, consisting of the rational, the natural, and the sensual (*see more*, n. 1147).

All the evils which man derives from his parents, called hereditary evils, have their seat in his natural and sensual man, but not in the spiritual: for this reason the natural man, and especially the sensual, is opposite to the spiritual man (n. 543*b*).

The natural, separate from the celestial and the spiritual, is infernal (n. 614).

The natural man is interior and exterior. The interior natural is where the filthy things in man have their seat; and the exterior does not proclaim them, but it counterfeits good things (n. 650*g*).

A natural man viewed in himself, loves only himself and the world (n. 714*a*).

There are in man three degrees of natural affections; so, too, in beasts. In the lowest degree are insects of various

kinds, in a higher degree are the flying things of heaven, and in a still higher are the beasts of the earth that have been created from the beginning (n. 1201).

The natural man, or the natural mind, is purified interiorly when falsities and evils have been removed (n. 960*b*).

When the internal or spiritual man has been opened, the Lord then subdues the evils and disperses the falsities that are in the external or natural man (n. 177).

The man of the church progresses from the natural to the spiritual, and through this to the celestial. The natural is the good of life; the spiritual is the good of charity towards the neighbor, and the celestial is the good of love to the Lord (n. 700*f*).

Affections of the lower degree, although viewed in their origin they be spiritual, are yet to be called natural; they are to be so called because they are like the affections of the natural man (n. 1201).

Angels of the first or ultimate heaven are in spiritual-natural love (*concerning which see* n. 834).

Natural sense (*Sensus naturalis*).—(*See NATURAL SENSE, under Word.*)

Exterior (*or* outer) truths are in the external or natural sense of the Word, that is called the sense of the letter and the literal sense (n. 618).

The merely natural sense is for the world; the natural sense from the celestial and the spiritual, is for the ultimate heaven (n. 1066).

Nature (*Natura*), **The natural** (*Naturale*), **Naturalism** (*Naturalismus*), **Naturalist** (*Naturalista*).—Nature and life are two distinct things. Nature has its beginning from the sun of the world, and life has its beginning from the sun of heaven. The sun of the world is pure fire, and the sun of heaven is pure love. What proceeds from the sun that is pure fire, is called nature; and what proceeds from the sun that is pure love, is called life. What proceeds from pure fire, is dead; but what proceeds from pure love, is alive: hence it is plain that nature in itself is dead (n. 1207; *compare* n. 1196).

The Divine is continually flowing-in through the spiritual world into the natural, and is producing things innumerable; and nature was created to serve in clothing those things which proceed and flow-in from the spiritual world (n. 575; *much more may be seen*, n. 1206, 1207).

Nature was created that the spiritual may terminate in it (n. 1207).

It is from this that there are in the natural world such things

as wholly agree with the things that are in the spiritual world, and that they can be fitly joined together (n. 1207); in nature there is not a least thing, nor can there be a least thing, in which there is not the spiritual (n. 1196).

There are two things proper to nature, namely, time and thence succession, and space and thence extension (n. 1212).

All things belonging to nature, besides sun, moon and atmospheres, make three kingdoms; the animal, the vegetable, and the mineral (*concerning which more may be seen*, n. 1208; *compare* n. 1197).

There are two mediate causes in nature through which is wrought every effect, or production and formation there. These mediate causes are light and heat. Light modifies substances, and heat actuates them (n. 1206).

(See articles n. 7, 159, 195^a, 240^b, 349^b, 401^g, 455^b, 543^b, 548, 559, 570, 575, 706^d, 719, 726(i.), 763, 1196, 1197, 1206, 1207, 1212.)

All that proceeds from the sun which is divine love, is called the spiritual; and all that proceeds from the sun which is fire, is called the natural. The spiritual, from its origin, has life in itself; but the natural, from its origin, has nothing of life in itself. There are the spiritual and the natural in every created thing in this world; the spiritual as soul, and the natural as body; or the spiritual as internal, and the natural as external; or the spiritual as cause, and the natural as effect (*see much more*, n. 1196).

All naturalism comes from thinking concerning divine things from the things that are proper to nature; these are matter, space, and time (n. 1220).

At this day, naturalism has well nigh flooded the church (n. 1220).

Many persons deny a divine providence, and confirm themselves against it. This comes to pass from various things that happen and exist; among which is naturalism (n. 1176).

Every man who has become a naturalist through thoughts from nature, also remains such after death; and he calls all the things natural which he sees in the spiritual world, because they are like natural things. Such persons, however, are enlightened and are taught by the angels that they are not natural, but have the appearance of being natural things; they are also convinced so far as to affirm that it is so; but still they fall back, and worship nature as they did in the world; and at last they separate themselves from the angels, and fall into hell (*concerning which see* n. 1220; *compare* n. 242^b).

Nazirite, Naziriteship (*Naziraeus*).—The Nazirite (**NAZIR**) represented the Lord in firsts and in ultimates; and the Divine of the Lord in ultimates is His Human (n. 66, 364^b).

The Nazirites represented the Lord as to divine truth in ultimates; and on the earth this is the Word in the sense of the letter (n. 196).

The Nazirites represented the Lord as to the celestial Divine (n. 372^b).

In the respective sense, by them was signified the good of celestial love, which good proceeds immediately from the Lord's Divine Human (n. 364^b).

The Lord's power in ultimates was represented by the hair with the Nazirites, as with Samson; for the hair corresponds to the ultimates of divine truth (n. 1086).

(See also articles n. 448^b, 577^a, 619^c, 652^b, 918.)

Near, At hand (*Prope*).—"Near (*or* 'at hand') (**EGGUS**)" (*Apoc.* i. 3) signifies what is interior, for the reason that distances in heaven are wholly in accordance with the differences of the good of love; and therefore they who are in kindred good are also near one another (n. 16).

— (*Propinquus*).—They who are in kindred good are also near one another in heaven. Affinities on earth are called near degrees of relationship, because they answer to spiritual affinities which in heaven give actual nearness. This is the case in heaven for the reason that the good of love conjoins; and the more interior the good is, the closer is the conjunction; consequently, the more interiorly a man is in the good of love, the nearer is heaven to him. It is from this that in the Word "nearness" signifies presence and conjunction (n. 16).

He is called "near (**QAROBH**)" (*Ps.* cxlviii. 14) who is conjoined to the Lord by truths (n. 316^a).

By "those who are far off" (*Isa.* xxxiii. 13) are meant the gentiles, and by "those who are near" are meant those who are of the church, and who from the Word are in truths (n. 1133).

See also *Isa.* li. 5 (n. 406^b).

Nebaioth.—By "the rams of Nebaioth," which shall minister (*Isa.* lx. 7), are signified truths which, from spiritual affection lead the life (n. 282): internal spiritual goods (n. 391^c).

Nebo.

See *Isa.* xlv. 1 (n. 811^b).

Nebuchadnezzar.—(See *Babel*.)

By the dream of Nebuchadnezzar, king of Babylon (*Dan.* iv.

10-16), is described the establishment of a celestial church, and its increase even to its height, and afterwards its destruction on account of dominating even over the holy things of the church, and on account of its claiming to itself jurisdiction over heaven (*concerning this see* n. 650*d*).

By "Nebuchadnezzar" as king of Babylon, "in the beginning," is signified the celestial church, and its increase even to the height of wisdom (*concerning this see* n. 650*d*).

By the statue seen by Nebuchadnezzar in a dream, were represented the successive states of the church (n. 577*a*, 1029).

By "Nebuchadnezzar, king of Babylon," is signified profanation of truth, and thence its destruction (*concerning which see* n. 652*c*; *compare* n. 622*a*, 654*g*, 714*c*, 811*a*, 1029*b*).

By "Nebuchadnezzar" is signified pride in one's own intelligence (n. 654*h*).

Necessity, Necessary (*Necessitas*).—Every one ought to provide for himself and for those dependent upon him the necessities and requisites of life, and to do this from love, but not from the love of himself (n. 1193).

Neck (*Collum*).—By "neck (*TZAVVAR*)" (*Isa.* xxx. 28) is signified conjunction (n. 923).

"To loose from the bands of the neck" (*Isa.* lii. 2) signifies deliverance from a detention from truths, by falsities that hinder the reception of influx out of heaven (n. 811*d*); "bands of the neck" signify falsities preventing the entrance of truths (n. 687*b*).

He shall reach even to the neck" (*Isa.* viii. 8), signifies that there will no longer be any communication of good and truth (n. 304*d*).

"It is profitable for him that an ass's millstone (*or* a millstone turned by an ass) should be hanged about his neck (*TRACHELOS*)" (*Matt.* xviii. 6), signifies that it were better for him not to have had knowledge of any good and truth, but only of evil and the false; this is "the ass's millstone;" and "to be hanged to the neck" is interception, that he may not know good and truth (n. 1182).

(*See Throat.*)

— (*Cervix*).—"Thy hand shall be on the neck (*TOREPH*) of thine enemies" (*Gen.* xlix. 8), signifies that the infernal and diabolic crew shall be driven out and held back (n. 433*a*).

When man as to the spirit turns away from the Lord, it is said from the appearance (*Fer.* xviii. 17) that the Lord looks upon him "with the neck and not the face" (n. 412*e*; the English versions have "back," instead of "neck").

One who has lived in evils wholly turns his face from the Lord after death; this therefore is meant (*Jer.* xxxii. 33) where it is said that "they turned unto Him the neck and not the face" (n. 412e; see the marginal reading of the English Bible).

Necklace (*Torques*).—(See **Chain**.)

Needy (*Egeni*).—(See **Poor**.)

By "the needy" are signified those who desire truths from spiritual affection (n. 328d, 329e).

"The poor" (*Isa.* xiv. 30) signify those who are not in truths, but still desire them; and "the needy" signify those who are not in goods, but still in heart wish for them (n. 817d).

"*Egeni* (the needy)" is the rendering of

EBHYON, 1 *Sam.* ii. 8 (n. 741c);

Ps. lxxii. 13 (n. 328d, 329e);

Isa. xiv. 30 (n. 118, 817d); xxv. 4 (n. 481); xli. 17 (n. 118, 483a).

Neglected (*Neglectus*).—"Neglected (**CHÖPHSHI**; rendered 'free' in the authorized version, but the revised has 'cast off' and 'cast away,') among the dead" (*Ps.* lxxxviii. 5), signifies among those who have nothing of truth and good, and who are therefore rejected (n. 659b).

Neighbor (*Proximus*).—(See **Companion**.)

By "neighbor" in the Word is not meant a man merely as to his person, but as to the quality in him that makes him to be such a man (*much more*, n. 834).

By "neighbor" in the spiritual sense is signified good in all its complex; and good in all its complex is the good of charity (n. 746f).

To "love God above all things, and the neighbor as oneself" is to keep the Lord's precepts (n. 785b).

"*Proximus* (neighbor)" represents

PLESION, *Matt.* xxii. 39 (n. 785b);

Luke x. 27, 29, 36 (n. 785b).

— (*Vicinus*).—"Vicinus (neighbor)" represents

SHAKHEN, *Ezek.* xvi. 26 (n. 141b, 654f).

Neighing (*Hinnitus*).—"Neighings (**MITZH'LOTH**)" (*Jer.* xiii. 27) are profanations of truth, because "the horse" signifies the intellectual, where truth is (n. 141b).

Falsifications of truth are meant (*Jer.* viii. 16) by "the voice of the neighings of the strong ones" (n. 355f).

Nephilim.—(See **Rephaim**.)

By "the Nephilim" or giants, and by "the Anakim" or sons

of Anak, in the Word are signified those who are in the greatest persuasion of their eminence and wisdom in comparison with that of others; and in the abstract sense, dire persuasions (n. 543^d).

The Nephilim, the Anakim, and the Rephaim, mentioned in the Word, were above all others in direful persuasions of the false. Before the advent of the Lord, they infested all in the other life by their direful persuasions, and almost extinguished their spiritual life. They were cast into hell by the Lord, when He was in the world, which hell still appears as under a misty rock; they who draw near to it, fall into a swoon. The Author's experience (n. 544).

Nerves, Sinews (*Nervi*).—Concerning the nerves in the ultimates of the body (n. 744).

"The sinews (*RESHEPH*) of the bow" (*Ps.* lxxvi. 3) are the principal things of doctrine (n. 357^d).

The word here rendered "*nervi* (sinews)," is rendered differently in other places. See article n. 365^f, where we read "*scintillae* (flashes);" this agrees with the rendering of Schmidius. We find "*prunae* (which means burning coals)," *A. C.*, n. 4394. We find "*jacula ignita* (fiery shafts)," *A. C.*, n. 1664; *Apoc. Rev.*, n. 500; the last rendering is like that of the margin of the revised version.

Nest (*Nidus*), **To build a nest** (*Nidificare*).—"Nest (*nidus*, *QEN*)" is said, instead of habitation (*Fer.* xlix. 16; *Obad.* verse 3, n. 410^b; compare *Deut.* xxxii. 11, n. 281^b; *Job* xxxix. 27 n. 281^b).

"To build a nest (*nidificare*, *QANAN*)" (*Fer.* xlviii. 28) signifies the same as to dwell; namely, to lead a life (n. 411^e).

Net (*Rete*, *Sagena*).—"To fish" signifies to teach knowledges of truth and good, and so to reform. The Lord's ordering that they should cast the net on the right side of the boat, signified that they should teach good of life (n. 513^c, 600^a).

The separation of good natural [persons] and evil natural [persons] appears in the spiritual world like a net cast into the sea, gathering fishes and drawing them to the shore. This appearance is from correspondence. And therefore the Lord likened the kingdom of the heavens to a net, gathering together the fishes (n. 513^d).

"*Rete* (a net)" represents

CHEREM, *Hab.* i. 15, 17 (n. 513^c);
MIKHMORETH, *Isa.* xix. 8 (n. 513^c);
DIKTUON, *Luke* v. 4 (n. 513^c);
John xxi. 6 (n. 513^c, 600^a).

"*Sagena* (a net)" represents

SAGENE, *Matt.* xiii. 47 (n. 513^d).

Nettle (*Urtica*).—(See *Thistle*.)

The devastation of all good is signified (*Zeph. ii. 9*) by "the place of the nettle (^{CHARUL})," and the devastation of all truth by "the pit of salt" (n. 653^b).

New (*Novus*).—By "old bottles" (*Matt. ix. 17*) are signified the statutes and judgments of the Jewish Church, and by "new (^{KAINOS}) bottles" the precepts and commandments of the Lord. That those born and educated into the externals which belonged to the Jewish Church could not at once be led into the internals of the Christian Church, is signified (*Luke v. 39*) where it is said, "No one drinking old wine straightway desireth new (^{KAINOS}), for he saith, The old is more useful" (n. 376^e).

See also *Matt. xxvi. 29* (n. 376^e);

Luke xxii. 20 (n. 376^e).

New Jerusalem (*Nova Hierosolyma*).—(See *Jerusalem, Church*.)

The church called Christian has at this day reached its end; wherefore arcana of heaven and the church have now been revealed by the Lord, to serve the new church, which is meant in the *Apocalypse* by "the New Jerusalem," for doctrine of life and of faith (n. 670).

After the end of the Israelitish Church interior divine truths were revealed by the Lord for the Christian Church; and now, still more interior truths for the church which is coming. These interior truths are what are in the internal or spiritual sense of the Word (n. 948).

It has now pleased the Lord to reveal many arcana of heaven, especially the internal or spiritual sense of the Word, which had before been wholly unknown; and with this He has taught genuine truths of doctrine; which revelation is meant in *Matthew* (xxiv. 3, 30, 37) by "the coming of the Lord." The reason for a revelation in the end of a church is, that through it separation may be effected of the good from the evil; likewise the establishment of a new church; and all this, not only in the natural world where men are, but also in the spiritual world where spirits and angels are; for the church is in both worlds, and revelation takes place in both, and separation by it, as also the establishment of a new church (n. 641).

They who are to be in the New Jerusalem will all acknowledge the Divine Human of the Lord. This is His "new name" (n. 224).

The new church, which is called "the Holy Jerusalem," will make its beginning with a few; it will afterwards be with more; and it will at last be made full; several reasons for this (n. 732).

This church grows on earth according to the increase in the world of spirits (n. 732).

(See articles n. 100, 223^{a-c}, 224, 288^b, 431^b, 629^b, 652^d, 670, 711, 732, 758, 764, 857, 870, 948, 1044, 1183.)

New Moon (*Novilunium*).—(See **Moon**.)

The holy things of the church from which worship was performed, and worship itself, are signified (*Hos.* ii. 11) by "the feast, the new moon (**CHODMESH**), and the sabbath," which would cease (n. 403^b).

By "sacrifices," "the meat-offering," "incense," "new moons," and "feasts," also by "prayer" (*Isa.* i. 11, 13-15) are meant all things of worship (n. 939; compare n. 1061).

Nice (*Nicaea*), **Nicene Council** (*Nicaenum Concilium*).—For mention of Nice, see n. 1102.

The Nicene Council mentioned (n. 1091, 1103). (See **Creed**.)

Nicolaitans (*Nicolaitae*).—"Nicolaitans" (*Apoc.* ii. 6, 15) are they who separate good from truth, or charity from faith (n. 107, 142).

That those who separate charity from faith are called Nicolaitans, comes chiefly from the sound of the word in heaven; for it sounds of truth or faith, and not of good or charity (n. 107).

Night (*Nox*).—By "night" is signified the state when the mind is in an obscure idea (n. 747).

"Night" (*Ps.* cxxvi. 9) signifies the light of the natural man; for the light of the natural man, compared with the light of the spiritual man, is as the light of night from moon and stars compared with the light of day from the sun (n. 401^d).

"Night" signifies the state of no love and no faith (n. 193^a).

"Night" signifies the last time of the church, when there is no faith because there is no charity (n. 98).

"*Nox* (night)" represents

LAYIL, in the passages of the Old Testament that are here referred to:

NUX, in those from the New Testament.

"*Media nox* (midnight)" represents

MESONUCTION, *Mark* xiii. 35 (n. 187^b).

"*Noctū* (by night)" is the rendering of

LAYIL, *Obad.* verse 5 (n. 193^a).

— **Pass the night, Lodge** (*Pernoctare*).—That there is not yet hope of liberation, is signified (*Ps.* lv. 7) where it is said,

"Lo I will make long my wandering, I will pass the night (or 'lodge,' as in the revised version,) (**LIN**) in the wilderness" (n. 282).

"To pass the night" (or 'lodge,' as in the English versions,) in the waste place" (*Isa.* lxxv. 4), signifies to remain and to live in falsities (n. 659a).

See also *Isa.* i. 21 (n. 887).

Nile (*Nilus*).—The scientific which is of the natural man, is signified (*Gen.* xv. 18) by "the river of Egypt," the Nile (n. 569b). (See **Egypt**.)

"The river Nile" signifies the false scientific (n. 538a).

Nine (*Novem*), **Ninth** (*Nonus*).—"Three" signifies a full state, or what is complete even to the end; so, too, "six" and "nine" (n. 194).

That "there came a darkness over all the earth" (*Luke* xxiii. 44), signified that there was nothing but falsities of evil with those of the church; that this was for three hours, namely, "from the sixth hour even to the ninth (**ENNATOS**)," signified that there was mere falsity and absolutely no truth; for "three" signifies full, all, and wholly; and "six" and "nine" signify all things in the aggregate, here falsities and evils (n. 401d).

Nineveh (*Ninive*).—By "Nineveh" are signified nations outside of the church (n. 401h).

By "Ninevah" which shall be laid into a waste (*Zeph.* ii. 13), are signified falsities of doctrine (n. 650f).

Nitre (*Nitrum*).—It is clearly manifest that the washings simply represented and thence signified spiritual washings, which are purifications from falsities and evils; for it is said (*Jer.* ii. 22), "Though thou shalt have washed thee with nitre, (**NETHER**), and have multiplied soap to thee, thine iniquity will hold its spots before Me" (n. 475b).

No.—By "Egypt," "Sin," and "No" (*Ezek.* xxx. 15, 16), are signified scientifics and fallacies which belong to the natural man (n. 721b).

Noah (*Noachus*).—By "Noah and his sons" is signified the Ancient Church, and its establishment after the devastation of the Most Ancient Church (n. 644d, 650c).

By "the flood" of Noah, in the spiritual sense is described the destruction of the Most Ancient Church, and also the last judgment upon the men of that church (n. 650c).

(See articles n. 240b, 376f, 638b, 644d, 650c, 724e.)

Nobles (*Primores*).—By “the nobles (**NADHIBH**),” who delved (*Num.* xxi. 18), are signified those who are intelligent and wise from the Lord (n. 727^a).

— (See **Bars, Great Men**.)

Noise (*Streptitus*).—(See **Tumult**.)

“The noise of songs” (*Ezek.* xxvi. 13) signifies joys of confession (n. 326^b; compare n. 323^b).

By “the noise (or ‘tumult’) of the peoples” (*Ps.* lxxv. 7) are meant contradictions from falsities (n. 706^d).

“*Streptitus* (noise)” represents
HAMON, in both of these passages.

Noisome weeds.—(See **Wild vine**.)

Noon.—(See **South**.)

Noph.—Zoan and Noph were in the land of Egypt, and they signified the enlightenment of the natural man from spiritual light (n. 654^h).

North (*Septentrio*).—(See **South, Quarters**.)

In the spiritual world, at the right hand is the south, where they are who are in clear light of truth; and under them, in the hells there, those who are in natural lumen by which they have confirmed themselves in falsities. In the northern quarter are those who are in obscure truth, from the Lord; and under them, in the hells there, those who are in falsities, but not in any natural lumen by which they have confirmed their falsities (n. 412^f).

By “the sides of the north” (*Ps.* xlviii. 2), are signified truths from celestial good (n. 405^e).

By “the north” (*Zeph.* ii. 14) is signified the natural and sensual man, and the scientific that is therein (n. 388^e).

There are winds in the spiritual world, that have their rise from the determination of the influx of the Divine, and which reach the lower parts of the earth there. In the heavens there are very seldom felt any winds that are not gentle; but with those who dwell lower down, on the earths, they are frequently felt: for they increase with their descent. Their direction is from the quarters into which the Divine flows-in; especially from the north (n. 419^d).

By “the king of the north” (*Dan.* xi. 38) are meant those who are in knowledge from the Word, but nevertheless are not in the life; thus those who are in what is called faith

alone, and still are not in charity, because of their rejection of this as not leading to salvation (n. 717*d*; compare n. 514*c*, 573*b*, 734*e*, 811*b*).

By "the north" (*Jer.* i. 14) is signified the false; in this case, the false from which comes evil (n. 208*b*).

By "the north" (*Isa.* xiv. 31) is signified the hell in which and from which are falsities of doctrine and falsities of faith; and by "smoke coming out of the north" are signified such falsities (n. 539*b*).

"*Septentrio* (the north)" represents

TZAPHON, *Gen.* xxviii. 14 (n. 340*d*, 422*b*);

Exod. xxxvi. 25 (n. 417*a*);

Num. xxxv. 5 (n. 417*a*);

Ps. xlviii. 2 (n. 405*e*); lxxxix. 12 (n. 600*b*); cvii. 3 (n. 422*b*);

Isa. xiv. 13 (n. 405*e*); verse 31 (n. 539*b*); xliii. 6 (n. 239*b*, 422*b*, 724*d*, 768*b*);

Jer. i. 14 (n. 208*b*); iii. 12 (n. 412*b*); verse 18 (n. 433*c*); vi.

i (n. 449*b*); verse 22 (n. 175*b*, 355*d*); x. 22 (n. 714*c*);

xlvi. 6 (n. 518*e*, 569*c*); verse 10 (n. 569*c*); xlvii. 2 (n. 518*e*); l. 9 (n. 357*c*);

Ezek. xx. 47 (n. 412*f*, 504*e*); xxxviii. 15 (n. 355*d*);

Dan. viii. 4 (n. 316*c*); xi. 6 (n. 734*e*); verse 8 (n. 811*b*); verse 13 (n. 573*b*); verse 40 (n. 355*d*, 514*c*);

Amos viii. 12 (n. 386*c*);

Zeph. ii. 13 (n. 388*c*, 650*f*);

Zech. vi. 6, 8 (n. 355*b*); xiv. 4 (n. 405*d*);

BORRHAS, *Luke* xiii. 29 (n. 252*a*, 422*b*).

Nostrils (*Nares*), **Nose** (*Nasus*).—"The breath of the nostrils (*nares*, 'APH) of Jehovah" signifies divine truth (n. 419*b*).

The nostrils correspond to perception (n. 427*a*).

"The spirit of our nostrils" (*Lam.* iv. 20), is the life of perception of good and truth (n. 684*d*); it is celestial life itself, which is from the Lord (n. 375*e*(vi.)).

The mind's perception corresponds to the smell of the nostrils; smell and the nostrils are correspondences, and the action is influx. Hence the man who has interior perception is said to be of acute nostril [*or* of keen scent], and to perceive a matter is called smelling it (n. 1080).

"*Nares* (the nostrils)" is the rendering of

'APH, *Gen.* ii. 7 (n. 419*b*); vii. 22 (n. 419*c*);

Exod. xv. 8 (n. 419*c*);

Lam. iv. 20 (n. 175*a*, 419*c*, 684*d*).

By "the nose (*nasus*)" is signified perception (n. 324*d*; compare n. 272, 419*c*).

By "the rebuke and the breath of the nose (*nasus*) of Jehovah" (*Ps.* xviii. 15) is signified much the same as by "His anger and wrath" in other passages of the Word (n. 741*d*).

With those who from childhood begin to burn with the desire of ruling by the holy things of the church as means, the spiritual mind is altogether closed, then the rational mind also, and at last the natural mind even to the sensual mind; this is said in heaven to be "even to the nose" (n. 1056).

"*Nasus* (the nose)" is the rendering of

'APH, *Deut.* xxxiii. 10 (n. 324d);

Job iv. 9 (n. 419c);

Ezek. xvi. 12 (n. 272).

Nought, for.—(*See Gratis.*)

Nourish (*Nutrire*), **Nourishment** (*Nutritio*).—(*See Food.*)

Things that are to be eaten, and which nourish the body, signify in the spiritual sense such things as nourish the soul or the mind: all these have reference to the good of love and to the truth of faith (n. 374a).

Food and drink signify knowledges of good and truth, and thence the spiritual nourishment which is given by instruction (n. 444c).

(*See* articles n. 374a, 386a-e, 413b, 444c, 507, 617a, 911c.)

— **Feed** (*Alere*).—"That they may nourish (*TREPHO*) her there" (*Apoc.* xii. 6, 14), signifies to sustain life and to increase (n. 732, 761).

— **Nourish up.**—(*See Bring up.*)

Noxious (*Noxius*).—"Noxious (*PONEROS*)" (*Apoc.* xvi. 2) is predicated of what is falsified (n. 962).

Number (*Numerus*).—All numbers in the Word signify qualities of the things described (n. 1063): the quality itself is determined by the numbers that are expressed (n. 429).

Numbers in the Word signify things or states, with variety according to their relation to other numbers (n. 124).

That the spiritual things of heaven (such as those are which angels are thinking and of which they are speaking), fall into numbers, was often shown to the Author (n. 429).

There are simple numbers which are significative above all others, and from which the greater numbers derive their significations; namely, the numbers two, three, five and seven (n. 430a).

The greater numbers, and those made up from smaller numbers, have similar signification with the smaller and simple numbers from which they arise by multiplication (n. 430a).

When two numbers that are multiplied together are named together, the one greater and the other less, and having

similar signification, then the smaller number is predicated of goods and the greater of truths (*see* n. 336a).

(*See* also articles n. 124, 194, 336b, 384, 429, 453a,b, 506, 548, 658, 761, 851, 924, 1063.)

"*Numerus* (number)" represents

MISPAR, *Ps.* cxlvii. 4 (n. 72).

ARITHMOS, *Apoc.* v. 11 (n. 336a); ix. 16 (n. 573a, 574); xiii. 17 (n. 841); verse 18 (n. 845); xv. 2 (n. 933).

— **To number** (*Numerare*).—"To number" signifies to know the quality of a thing (n. 453a); to know the quality of a thing, and to make arrangement and disposition according to it (n. 841).

"To be numbered" signifies to be arranged and disposed. Where it is said, "It shall be numbered to the Lord" (*Ps.* xxii. 30), this signifies to be accounted to Him, or added to Him, and thus to be His (n. 768b).

"To number the army for war" (*Isa.* xiii. 4) signifies to arrange truths from good against falsities from evil (n. 734d; *compare* n. 453b).

"Thou art numbered, thou art numbered" (*Dan.* v. 25, 26), signifies seen and explored as to the quality of good and truth (n. 453a; *compare* n. 373, 376d).

"*Numerare* (to number, to count,)" represents

ME'NAH and ME'NAH (Chaldee), *Dan.* v. 25, 26 (n. 373, 376d, 453a); MANAH, 2 *Sam.* xxiv. 1 (n. 453a);

Ps. xc. 12 (n. 453b); cxlvii. 4 (n. 453b);

Jer. xxxiii. 13 (n. 453b);

SAPHAR, *Job* xiv. 16 (n. 453b); xxxi. 4 (n. 453b);

Ps. xxii. 30 (n. 768b); xlviii. 12 (n. 453b);

Isa. xxii. 10 (n. 453b); xxxiii. 18 (n. 453b);

ARITHMO, *Luke* xii. 7 (n. 453b);

Apoc. vii. 9 (n. 453a).

Nuptials, Wedding, Marriage (*Nuptiae*).—(*See Marriage*.)

By "the supper of the nuptials (*GAMOS*) of the Lamb" (*Apoc.* xix. 9) is signified conjunction with the Lord, and thence communication (*or* communion) with those who are of the church which is meant by the New Jerusalem (n. 1225).

By "nuptials" is signified conjunction of good and truth (n. 252a,b, 675a).

"Not clothed with the garment of nuptials (*or* a wedding garment)" (*Matt.* xxii. 11, 12) signifies the hypocrite who by a moral life counterfeits spiritual life, when yet it is merely natural (n. 195b).

By "nuptials in Cana of Galilee" is signified the church among the gentiles (n. 376e).

"*Nuptiae* (nuptials, a wedding, a marriage,)" represents

GAMOS, *Matt.* xxii. 11, 12 (n. 195*b*); xxv. 10 (n. 252*b*);
John ii. 1 (n. 376*e*);
Apoc. xix. 9 (n. 252*a*, 1225).

"To contract matrimony (*or* 'to marry') and to give in marriage (*nuptui dare*, EKGAMIZO)" *Matt.* xxiv. 38), signifies to conjoin the false to evil and evil to the false (n. 617*e*).

Nutrition.—(See **Nourishment**.)

Oak (*Quercus*).—By "the oak" is signified the natural man, and by "leaves" are signified scientifics and knowledges of truth in that man (n. 504*e*).

By "wood from the oak" is signified sensual good (n. 1145).
 By "oaks of Bashan" is signified outward pride from one's own intelligence (n. 410*b*); those also are meant who boast of their knowledge (n. 514*b*).

"*Quercus* (an oak)" represents

'ELAH, *Isa.* i. 30 (n. 504*e*):
 'ALLON, *Isa.* ii. 13 (n. 410*b*, 514*b*);
Hos. iv. 13 (n. 324*e*):

B'ROSH, *Isa.* xiv. 8 (n. 1029*d*); Schmidius had the same in the edition of 1696; but we find "*abies* (fir tree)," in the editions of 1715 and 1740. In other passages Swedenborg rendered the same Hebrew word by "*abies*."

Oar (*Remus*).—(See **Rower**.)

"A ship" signifies doctrine from the Word: and "planks," "oars," "mast," signify the various things from which is doctrine (n. 514*a*).

"Oars" (*Ezek.* xxvii. 6) signify those things of the understanding by which man speaks, which belong to the sensual man (n. 1146); by "them that hold the oar" (verse 29) are signified the intelligent (n. 514*a*).

"A ship (*or* 'galley') with oars" (*Isa.* xxxiii. 21), is intelligence from proprium, because such a ship is propelled by men by means of oars, and "the magnificent (*or* 'gallant') ship" is wisdom from proprium, because of such a ship man is boastful and proud (n. 514*c*).

"*Remus* (an oar)" represents

MASHOT, *Ezek.* xxvii. 29 (n. 514*a*):
 MISHSHOT, *Ezek.* xxvii. 6 (n. 1146):
 SHAYIT, *Isa.* xxxiii. 21 (n. 514*c*).

Oath.—(See **Swear**.)

Obduracy, Obstnacy (*Obfirmatio*); **Obdurate, Obstinate** (*Obfirmatus*); **Make firm, Make hard** (*Obfirmare*).—By “the faces of the prophet made hard (*obfirmatus*, CHAZAQ) against their faces” (*Ezek.* iii. 8) is signified rejection of falsities by truths; and by “the forehead made hard against their foreheads,” is signified rejection of evil by good. The affection for truth and good is made firm and grows hard outwardly from zeal, when it is combating the false and the evil; otherwise, it does not repel them; but it does not become hard internally (n. 412*f*; see also n. 427*b*).

See also *Ezek.* ii. 4 (n. 544).

As the good of love is celestial, and thence mild, patient, and modest, so the evil opposite to that good is infernal, hard, obstinate (*obfirmatus*), and impudent (n. 427*b*).

They who care only for worldly and terrestrial things, from their not having perception of good and understanding of truth, are called (*Isa.* lvi. 11) “dogs obstinate (*obfirmatus*, AZ) in soul who know not satiety” (n. 376*f*; the revised version gives “greedy” for AZ).

“Obduracy (*obfirmatio*, HAKKARAH) of faces” (*Isa.* iii. 9), signifies rejection and non-admission of divine truth and divine good into the thoughts and affections, which are the interiors (n. 412*f*).

“Horrible obduracy (*obfirmatio horrenda*, SHA'RUR)” in the prophets of Jerusalem (*Fer.* xxiii. 14), signifies confirmation of the heart against the truths and goods of the Word (n. 653*b*).

“*Obfirmatus*” is the rendering of

YA'AZ, *Isa.* xxxiii. 19, where the English versions have “fierce” (n. 455*b*).

“*Obfirmare* (to make hard)” represents

CHAZAQ, *Fer.* ii. 3 (n. 411*f*, 412*e*).

ObedEdom.—ObedEdom was blessed, and his house, on account of the ark, because blessing from the good things of the world signifies blessing from the good things of heaven, which proceed solely from the Lord through reception of divine truth, and this was represented by the ark: they have these good things who are in spiritual good, which was represented by ObedEdom in Gath (n. 700*f*).

Obedience (*Obedientia*), **Obey** (*Obedire*).—“To give to drink unto one of the little ones, a cup of cold [water] in the name of a disciple” (*Matt.* x. 42), means to do good and teach truth from obedience; for by “water” is signified truth to

affection, and by "cold [water]" truth in obedience; for simple obedience is a natural and not a spiritual affection, and is therefore relatively cold (n. 695^b; *compare* *Mal.* iii. 5, n. 695^a).

Whereas the natural man has lusts from the love of self and of the world, and these can be removed by truths only, it is therefore said (*Gen.* iii. 16) that there shall be obedience (TSHUGAH) of the woman to the man, and that he shall rule over her. By "man," here as in other passages of the Word, is signified the truth of the church (n. 721c).

See *Lev.* xxvi. 14 (n. 388^b).

Oblong (*Oblongus*).—(See *Leviathan*.)

By "leviathan, the oblong (*or* extended) (BARIACH) serpent" (*Isa.* xxvii. 1), are signified those who reject all things which they do not see with their eyes, thus the merely sensual (n. 275^a).

Observe (*Observare*).—(See *Keep*.)

The life of charity is meant by "walking in the statutes, observing (SHAMAR) the precepts, and doing them" (*Lev.* xxvi. 3); for this is charity (n. 388^b).

See also *Lev.* xix. 30 (n. 696^a).

"As a leopard by the way will I observe (SHUR) them" (*Hos.* xiii. 7), signifies the falsification of truth by reasonings from the natural man; "to observe" signifies the intention of perverting (n. 780^b).

Ochim.—(See *Ijim*, *Tziim*.)

"Tziim" (*Isa.* xiii. 21) are infernal falsities; "ochim (OCHIM) (rendered 'howling creatures' in the English versions)" are infernal evils (n. 1029^e).

Odor (*Odor*), **Smell** (*Odoratus*), **Perfume** (*Odoramentum*).—The mind's perception corresponds to the smell of the nostrils; smell and the nostrils are correspondences, and the action is influx. Hence the man who has interior perception is said to be of acute nostril [or of keen scent], and to perceive a matter is called smelling it (n. 1080).

The perceptive [element] with man produces the sense of smell in his body, and this too from correspondence (n. 324^a).

In the spiritual world, the perceptive [element] of good and truth is sensibly perceived as what is fragrant from grateful odors (n. 324^a).

"Odor" signifies the perceptive [characteristic] of what is grateful, according to the quality of love and faith (n. 324^f).

Fragrant odors correspond to the various kinds of pleasantness and delight that are in the thoughts and perceptions, from the enjoyment of spiritual love (n. 324e).

Things which were of a grateful odor, with the Israelitish nation, represented perception that was grateful; but things which were of an odor not grateful, represented perception that was not grateful (n. 324a).

"Incense," or "perfume" signifies the truth of celestial love, which is the good of wisdom (n. 1150).

"The odor of rest" signifies the perceptive [characteristic] of peace (n. 324f, 365h).

"Odor" represents

REĀCH, *Exod.* xxix. 18, 25, 41 (n. 365h);
Lev. i. 9, 13, 17 (n. 365h); ii. 2, 9 (n. 365h); vi. 15, 21 (n. 365h); xxiii. 13, 18 (n. 365h); xxvi. 31 (n. 324f); xxviii. 6, 8, 13 (n. 365h); xxix. 2, 6, 8, 13, 36 (n. 365h);
Num. xv. 3, 7, 13 (n. 365h);
Ezek. xx. 41 (n. 324f);
Hos. xiv. 6 (n. 324f, 638d).

"Odorem facere (to smell)" represents

RUĀCH, *Exod.* xxx. 38 (n. 324f).

Offend, Offence.—(See *Stumble.*)

Offer (*Offerre*).—By "offering (PROSPHERO) a gift upon the altar" is signified all divine worship (n. 325b; compare n. 391e).

— **Offering, Oblation** (*Oblatio*).—(See *Gift.*)

Offerings upon the altar which were sacrifices, and also meat-offerings and libations, were called "gifts" (n. 661).

"Oblatio (offering)" is the rendering of

MINCHAH, *Ps.* xx. 3 (n. 1159);
 T'RUMAH, *Isa.* xl. 20 (n. 587d).

— **Offering by fire.**—(See *Whole burnt-offering.*)

— **Offering for sin, Trespass offering, Guilt offering** (*Reatus*).—

"Placing His soul an offering for sin ('ASHAM)" (*Isa.* liii. 10), signifies the last temptation, by which the Lord fully subjugated the hells, and fully glorified His Human, through which things is redemption (n. 768d).

See also *Lev.* xiv. 14 (n. 600c).

Offspring (*Progenies*).—(See *Children, Prolification.*)

That David might represent the Lord as to divine truth, the Lord was pleased to be born of the house of David, and also to be called (*Apoc.* xxii. 16) "the Son," "the Root," and "the Offspring (GENOS) of David" (n. 205).

Of old.—(See *Eternal*.)

Og (*Ogus*).—(See *Rephaim*.)

Og was of the remnant of the Rephaim; and by the "Rephaim" were signified those who more than others were in the love of self, and from this were in the highest degree natural, and from the persuasion of their own eminence above others were in falsities of every kind. He was also king of Bashan; and by "Bashan" is signified the external of the church, and thus the natural, for Bashan was without the Land of Canaan, where the church was. Whereas by "bed (*or* couch)" is signified doctrine, therefore the couch of Og, king of Bashan, is described (n. 163).

Oholah, Aholah (*Oholah*), *Oholibah, Aholibah* (*Oholiba*).—By the names "Oholah" and "Oholibah" is signified a tent; and by "a tent" is signified the church as to worship (n. 576; compare n. 555*b*).

Samaria and Jerusalem are called Oholah and Oholibah; and by them are signified the two churches, which are the spiritual and the celestial: here those churches, devastated by falsities and evils (n. 315*b*).

(Passages of the Sacred Scripture may be seen, n. 240*b*, 315*b*, 355*f*, 555*b*, 576, 654*l*, 724*e*, 827*b*, 1042.)

Oil.—(See *Olive*.)

Ointment (*Unguentum*).—By "ointment" (*Apoc.* xviii. 13) is signified the good of spiritual love, and by "frankincense" the truth of spiritual good. Spiritual love is signified by "ointment" and "frankincense," for the reason that incense-offerings were made by them; and "offerings of incense," from the fragrant smoke that rose from the sacred fire in the censers, were significative of spiritual love (n. 1151).

"*Unguentum* (ointment, confection)," represents

ROQACH, *Exod.* xxx. 35 (n. 324*f*, 1151):

MURON, *Apoc.* xviii. 13 (n. 1151).

— *Ointment-maker* (*Unguentarius*).—"Unguentarius (ointment-maker, apothecary, perfumer)," represents

ROQACH, *Exod.* xxx. 35 (n. 324*f*, 1151).

Old, Aged (*Senex*), *The old* (*Senes*).—(See *Ancient*.)

"The old" (*Lam.* v. 12, 14) signify wisdom that belongs to good, "the elders" truths that are from good, "young men" intelligence (n. 270).

By "the old man and full of days" (*Jer.* vi. 11), is signified wisdom (n. 652*d*).

"The old man" (*Isa.* ix. 15) signifies the intelligence of truth, and "the honored" signifies the wisdom of good (n. 559). "Old males" (*Zech.* viii. 4) signify the intelligent from doctrine, and by "old women" are signified those who are intelligent from affection for truth (n. 727a).

In the opposite sense, by "the old man and the boy" (*Jer.* li. 22) are signified falsities that are confirmed and falsities that are not confirmed (n. 863a).

"*Senex* (old, aged, ancient,)" represents

ZAQEN, *Isa.* iii. 2 (n. 433e); ix. 15 (n. 559, 624d);
Jer. vi. 11 (n. 652d); li. 22 (n. 863a);
Lam. iv. 16 (n. 412f); v. 12 (n. 270, 555a);
Ezek. ix. 6 (n. 315b, 555a);
Zech. viii. 4 (n. 727a).

"*Senex esse* (to be old)" represents

GERASKO, in n. 195b; in n. 9 we find "*senescere*."

— (*Vetus*).—Because "garment" (*Luke* v. 36) signifies truth, therefore the Lord compares the truths of the former church, which was a church representative of spiritual things, to a piece of an old garment (n. 195b).

By "the old covenant" is meant conjunction through such divine truth as was given to the sons of Israel, which was external, and thence was representative of internal divine truth (*see more*, n. 701c).

"*Vetus* (old)" represents

YASHAN, *Lev.* xxvi. 10 (n. 617b);
PALAIOS, *Luke* v. 36 (n. 195b).

— **Ancient** (*Vetustus*).—That those born and educated into the externals which belonged to the Jewish Church could not at once be led into the internals of the Christian Church, is signified (*Luke* v. 39; *Matt.* ix. 17,) where it is said, "No one drinking old wine straightway desireth new, for he saith, The old is more useful" (n. 376e).

As the Lord is the East, the ancients in their adorations therefore turned their faces to the sunrise; and therefore they so built their temples that the front parts, where was the shrine (*adytum*), should look to the east; and the same is also done at the present day, from the old usage (n. 422d).

The Apostle Jude quoted what is said about Michael (*Jude*, verse 9,) from ancient books that were written by correspondences (n. 735).

"*Vetustus* (old, ancient,)" represents

YASHAN, *Lev.* xxvi. 10 (n. 617b);

PALAIOS, *Matt.* ix. 17 (n. 376e);
Luke v. 39 (n. 376e).

— **Grow old** (*Senescere*).—"When thou shalt be old, thou wilt stretch forth thine hands, and another will gird thee, and lead thee whither thou wouldest not" (*John* xxi. 18), signifies that in the last time of the church they would no longer drink-in truths from the good of charity; and that thus they would have knowledge of them from no other source than from their being said by another; and that thus they would be in a servile state (n. 9)

"*Senescere*" represents

GERASKO in n. 9; in n. 195b, it is rendered by "*senex esse*," as said above in this article.

— **Wax old** (*Veterascere*).—"The heavens" which vanish, and the earth which waxeth old (**BALAH**) like a garment" (*Isa.* li. 6), signify the church: this successively lapses and is desolated, but not the visible heaven and the habitable earth (n. 304g).

— **Old age** (*Senectus*).—Whereas the man who is being regenerated is first conceived from the Lord, and is afterwards born, and lastly educated and perfected, and whereas regeneration is in all this like the natural generation of man, therefore by "being carried from the womb" (*Isa.* xlv. 3, 4) is signified the state of the man who is to be regenerated, from conception to nativity; the birth itself, and the education and perfecting afterwards, are signified by "being borne from the matrix, even unto old age (**ZIGNAH**), I am the same, and even to hoariness will I carry" (n. 710a).

— — (*Senium*).—"Senium (old age)" represents

SEBNAH, *Gen.* xv. 15 (n. 659d).

Olive tree (*Olea*), **Olive** (*Oliva*), **Olive garden** (*Olivetum*), **Oil** (*Oleum*).—

There are three trees which principally signify the church, namely, the olive tree, the vine, and the fig tree. The "olive tree" signifies the celestial church, "the vine" the spiritual church, and "the fig tree" the external church celestial and spiritual: because "oil" signifies the good of love, therefore "the olive garden" and "the olive tree" signify the church in which that good reigns (n. 638a).

"The fig tree," the "vine," and "the olive tree," properly signify the church and the man of the church: but whereas a church is a church and a man is a man from goods and truths, therefore these also are signified by those trees; goods by the fruits, and truths by the branches and their leaves (n. 403b).

"An olive garden" signifies the celestial church, and "a vineyard" the spiritual church; "the olive tree" and "the vine" also have similar significations; and this for the reason that "oil" signifies the good of love to the Lord, and "wine" the good of charity towards the neighbor and the good of faith (n. 638a).

The angels of the inmost or third heaven dwell in the east, upon mountains, where olive trees flourish more than others (n. 638c).

Because the Mount of Olives, which was on the east of Jerusalem, signified the Lord's divine love, the Lord therefore commonly stayed on that mountain (n. 638c).

That "oil" signifies the good of love, may in the first place be evident from the anointing among the sons of Israel, or in their church, which was performed with oil; for all things of the church were inaugurated by means of it, and when inaugurated they were called holy. When persons or things were anointed, from that moment they were representatives; for the oil induced the representation of the Lord, and of the good of love from Him (n. 375d).

The oil of holiness, with which all the holy things of the church were anointed, was made from the oil of the olive and from aromatics mixed with it (n. 638b); this oil signified divine good (n. 375e(vii.)).

It was customary for people to anoint themselves and others with oil; for this purpose, however, they did not make use of the oil of holiness, but of common oil, because this oil signified gladness and satisfaction, which are of the love of good (n. 375e(vii.)).

By "a press" for oil is signified the Word as to the goods of love (n. 695d).

By "oil" in the opposite sense (*Ps.* cix. 18) are signified evils coming from the love (n. 695d).

"*Olea* (the olive tree)" represents

ZAYITH, *Deut.* xxviii. 40 (n. 375e(viii.));

Judges ix. 8, 9 (n. 638c);

Ps. lii. 8 (n. 638b); cxxviii. 3 (n. 340c, 638c);

Isa. xvii. 6 (n. 532); xxiv. 13 (n. 313b, 919);

Jer. xi. 16 (n. 638c);

Amos iv. 9 (n. 403b, 638c);

Hagg. ii. 19 (n. 403b);

Zech. iv. 3 (n. 375e(viii.), 638b);

ELAIA, *Apoc.* xi. 4 (n. 375e(viii.), 638a).

"*Oliva* (an olive)" represents

ZAYITH, *Gen.* viii. 11 (n. 638c);

Deut. viii. 8 (n. 374^c, 403^b);
Hos. xiv. 6 (n. 324^f, 638^c);
Hab. iii. 17 (n. 375^e(viii.), 638);
Zech. iv. 12 (n. 638^c); xiv. 4 (n. 405^d, 638^c):
ELAIA, *Luke* xxi. 37 (n. 405^d, 638^c);
John viii. 1 (n. 405^d, 638^c).

“*Olivetum* (an olive garden, an olive yard,)” represents

ZAYITH, *Deut.* vi. 11 (n. 617^b, 638^b);
I Sam. viii. 14 (n. 638^c);
Hab. iii. 17 (n. 638^c).

“*Oleum* (oil)” represents

YITZHAR, *Deut.* vii. 13 (n. 340^c);
Fer. xxxi. 12 (n. 374^b, 375^e(viii.));
Hos. ii. 22 (n. 304^e, 375^e(viii.));
Joel i. 10 (n. 375^e(viii.)); ii. 24 (n. 375^e(viii.), 543^c);
Zech. iv. 14 (n. 375^e(viii.));
SHEMEN, *Exod.* xxvii. 20 (n. 638^b); xxix. 7 (n. 204^b); xxx. 24
(n. 638^b);
Lev. ii. 1 (n. 324^d, 491); verse 2 (n. 491);
Num. xi. 8 (n. 146);
Deut. xxviii. 40 (n. 375^e(vii.)); xxxii. 13 (n. 314^b, 374^c, 411^c,
619^b); verse 24 (n. 70); xxxiii. 24 (n. 70);
I Kings vi. 23 (n. 277^b, 638^b, 700^g);
Ps. xxiii. 5 (n. 375^e(viii.), 727^a); xlv. 7 (n. 375^e(vii.), 684^b);
lv. 21 (n. 537^b); lxxxix. 20 (n. 375^e(vi.)); xcii. 10 (n.
375^e(vii.)); civ. 15 (n. 375^e(vii.)); cix. 18 (n. 695^d); cxxxiii.
2 (n. 375^e(viii.));
Isa. i. 6 (n. 962); v. 1 (n. 375^e(viii.)); xli. 19 (n. 294^b, 375^e(viii.));
lxi. 3 (n. 375^e(vii.));
Fer. xxxi. 12 (n. 374^b, 375^e(viii.));
Ezek. xvi. 9 (n. 329^f, 375^e(viii.), 475^b); verse 13 (n. 375^e(viii.));
verse 18 (n. 491); verse 19 (n. 324^d);
Hos. ii. 22 (n. 304^e, 375^e(viii.)); xii. 1 (n. 375^e(viii.), 419^e);
Amos vi. 6 (n. 375^e(vii.), 448^c);
Micah vi. 15 (n. 375^e(viii.));
ELAION, *Matt.* xxv. 3, 4, 8 (n. 250^c, 252^b, 274, 375^e(viii.));
Mark vi. 13 (n. 375^e(viii.));
Luke vii. 46 (n. 375^e(vii.)); x. 34 (n. 375^e(viii.), 376^e, 444^c);
Apoc. vi. 6 (n. 375^a); xviii. 13 (n. 1152).

Omega.—(See *Alpha*.)

“I am the Alpha and the Omega” (*Apoc.* i. 8), signifies that He is the First and the Last, or in firsts and lasts; and He who is in firsts and lasts also rules intermediates, and thus all things. These things are said of the Divine Human of the Lord (n. 41).

Omer.—Justice (meaning the estimation and examination of men according to the quality of the good and the true in them) is expressed throughout the Word by weights and measures, among which is the omer (OMER) (n. 373).

Omnipotence, Omnipotent.—(See *Almighty*.)

Omnipresence (*Omnipraesentia*), **Omnipresent** (*Omnipraesens*), **Omniscience** (*Omniscientia*), **Omniscient** (*Omniscius*).

(See articles n. 1216–1220, 1222–1226, 1228.)

On High, From on high.—(See **Above, High**.)

One (*Unus*).—(See **Unition, Other**.)

God is one, not three; and the trine is in the Lord (n. 810).

God is one both in essence and in person. There is trinity in

God and there is also unity (n. 1106).

“Wherefore they are no more two, but one (**HEIS**) flesh” (*Matt.* xix. 6), signified that understanding of good and truth and affection for good and truth are not two things, but one, like the will and the understanding, which are indeed two but still one thing, and like good and truth, and also like faith and charity: these are indeed two, but still are one; that is, when truth is of good and good is of truth; also when faith is of charity and charity is of faith (n. 710c).

Two married partners who are in conjugal love from the Lord, love each other mutually and in return, from the heart, thus from what is inmost; and hence, although they are apparently two yet they are actually one; they are two as to bodies, but one as to life. Two married partners in heaven are not called two angels, but one (n. 984).

There are married partners in heaven who are in such conjugal love that both can be one flesh; and they also are so when they wish, and they then appear as one human being (n. 1004).

— **One to another** (*Invicem*).—“To send gifts one to another (**ALLELON**)” (*Apoc.* xi. 10) signifies consociation (n. 661).

Onion (*Cepa*).—That the sons of Israel had a desire for natural things, is signified by their lusting for “the fish in Egypt, the cucumbers, the melons, the leeks, the onions (**BETZEL**), and the garlick” (*Num.* xi. 5). All these signify things that belong to the lowest natural, that is, to the corporeal-sensual man (n. 513a).

Only begotten (*Unigenitus*).—“*Unigenitus* (only begotten, only,)” represents

YACHIDH, *Amos* viii. 10 (n. 637d):

MONOGENES, *John* i. 14 (n. 852b); verse 18 (n. 114).

Onyx (*Schoham*).—By “onyx stones (**SHOHAM**)” (*Exod.* xxviii. 9) were signified truths from the good of love (n. 431a).

The untranslated word “*schoham*” is rendered “onyx” in the English versions; the revised version has “beryl” in the margin.

Open, Loose, Let go free, Break forth, Unstop (*Aperire*); **Opening**

(*Apertio, Apertura*).—Man either opens heaven to himself, or he opens hell to himself (n. 1094).
The hells are not opened except when evil spirits are entering (n. 537^a).

"To open (*PATHACH*)" and "to shut" (*Isa.* xxii. 22) in general signify to save (n. 206).

By "the opening (*apertio, PITHCHON*) of the mouth" (*Ezek.* xxix. 21) is meant the preaching of truth (n. 316^a).

"To open (*ANOIGO*) the pit of the abyss" (*Apoc.* ix. 2) signifies communication, and conjunction with the hells (n. 537^a).

"*Aperire* (to open, etc.)" is the rendering of

PATHACH, *Exod.* xxi. 33 (n. 537^b);
Ps. civ. 28 (n. 294^b); cv. 20 (n. 448^a); cxlv. 16 (n. 295^c);
Isa. xxii. 22 (n. 206); xxvi. 2 (n. 208^b); xxxv. 5 (n. 152, 239^b); xli. 18 (n. 483^a, 518^a, 730^c); xlv. 1 (n. 208^b); lii. 2 (n. 811^d); liii. 7 (n. 813); lx. 11 (n. 208^b);
Jer. i. 14 (n. 208^b);
Ezek. xxxvii. 12 (n. 659^c); verse 13 (n. 899^c); xlv. 1 (n. 422^c);
Mal. iii. 10 (n. 675^c);
PAQACH, *Gen.* iii. 5, 7 (n. 739^b);
Isa. xlii. 7 (n. 152, 239^b);
Zech. xii. 4 (n. 355^a);
SHATHAM, *Num.* xxiv. 3, 15 (n. 140);
PA'AR, *Job* xxix. 23 (n. 644^c);
ANOIGO, *Matt.* xxvii. 52 (n. 659^d, 899^b);
Luke xiii. 25 (n. 208^b);
John x. 3 (n. 208^a);
Apoc. iii. 7 (n. 206, 208^a); verse 8 (n. 208^a); verse 20, 25^{oa}, 741^a; v. 2 (n. 303); verse 3 (n. 304^a); verse 4 (n. 306); verse 5 (n. 311); vi. 1 (n. 352); verse 3 (n. 361); verse 5 (n. 369); verse 7 (n. 378); verse 9 (n. 390); verse 12 (n. 399); viii. 1 (n. 486); ix. 2 (n. 537^a); x. 2 (n. 599); xi. 19 (n. 699); xii. 16 (n. 764); xiii. 6 (n. 797).

"*Apertio* (opening)" as shown above, is the rendering of
PITHCHON, *Ezek.* xxix. 21 (n. 316^a).

"*Apertura* (opening)" is the rendering of

PETER, *Num.* iii. 12 (n. 710^d);
PITRAH, *Num.* viii. 16 (n. 710^d).

Ophir.—The best gold of Ophir" (*Ps.* xlv. 9), is the good of love to the Lord (n. 684^b; compare n. 242^e, 298^b, 863^b, 1120).

Opinion.—(See *Mind*.)

Opposite sense.—(See *OPPOSITE SENSE, under Word*.)

All things in the Word have also an opposite sense (n. 419^e).
Every thing in the Word has also an opposite sense (n. 715).
It is to be noted that most things in the Word have also an

opposite sense, and from that sense it may be known what is signified in the genuine sense (n. 329*f*; *compare* n. 31*a*, 50, 63, 131*b*, 283*e*, 298*c*, 304*g*, 323*c*, 355*d*, 376*f*, 401*g*, 405*g*, 406*e*, 411*b*, 422*d*, 443*b*, 444*c*, 483*b*, 540*b*, 555*d*, 617*e*, 650*f*, 1034, 1100*d*).

Oppress (*Opprimere*), **Oppression** (*Oppressio*).—"To oppress ('*ASHAQ*) for nought" (*Isa.* lii. 4) signifies falsification (n. 328*d*).

See *Jer.* i. 33 (n. 811*c*).

"Oppressions (*LACHATZ*)" (*Isa.* xix. 20) signify failure of truth, and thence of spiritual good (n. 654*b*; see also *A. C.*, ii. 1462, where we find "*oppressores*, oppressors," instead of "*oppressiones*, oppressions").

By "waters of oppression (*LACHATZ*)" (*Isa.* xxx. 20) are signified temptations as to truths of faith (n. 600*b*).

By "oppression (the revised version has 'sore burden') (*MU'AGAH*) upon the loins" (*Psa.* lxvi. 11), is signified that there is no perception of the good of love (n. 355*g*).

"The oppression ('*OSHEQ*) of man" (*Psa.* cxix. 134), signifies destruction of truths by falsities (n. 328*d*).

— **Oppression, Exaction** (*Exaltio*).—"To endure exaction (*exaltionem sustinere*, *NANAS*) (the English versions have 'oppressed')" (*Isa.* liii. 7) signifies temptations (n. 813).

Oracle.—(See *Adytum*.)

Order (*Ordo*).—A man-angel is led by the Lord according to order, from order from within, and to order from without; but a man-devil is led to order from without, but from within he leads himself contrary to order (n. 1145).

Laws of order, which are called laws of divine providence (*enumerated in series*, n. 1136).

That all things are from life itself which is God, and which is wisdom and love, can be illustrated by created things when they are viewed from order (*see much more*, n. 1129; *compare* n. 1133).

It is the order of creation that things which belong to wisdom and to love with the angels, when they descend into the lower sphere in which the angels are as to their bodies and the sensations of their bodies, are presented in correspondent forms and types (n. 926).

It is not of divine order that every one should receive whatever he asks, if he only has faith; nor is it of divine order that one should tear up a mountain and a tree from their places, and cast them into the sea (n. 815*b*).

All successive things, progressing in their order from what are highest to what are lowest, or from firsts to ultimates,

form in the lowest or in ultimates what is simultaneous, and in which all things higher or prior exist together (n. 822). (See *Simultaneous, Successive*.)

When higher things and lower are together, that is, form, what is simultaneous, then the higher becomes the inner and the lower becomes the outer (n. 595).

The natural is the ultimate of divine order, and the basis on which things prior or superior rest and subsist (n. 666; compare n. 69, 600a, 606).

The arrangements of the twelve tribes of the sons of Israel represented the arrangements of angelic societies in the heavens; they also represented all things of the church. Their representation of heaven and of the church follows the order in which they are named (n. 431c).

It is from an eternal statute, or from divine order, that when there are not good works there are evil works (n. 963).

Ordination.—(See *Arrangement*.)

Organ (*Organum*).—It has been confirmed from heaven that the things of man, all and every one of them, as well of his mind as of his body, are forms of love in wonderful series; and that the organs of the cerebrum and the face, likewise the members and viscera of the body, are perpetual contextures, corresponding to the affections of heaven in which its societies are principled (n. 837).

Origin (*Origo*).—Goods and truths are from a twofold origin, namely, from celestial origin and from spiritual (see more, n. 1042). All evils spring from two origins, namely, from love of self and from love of the world (see more, n. 504e).

The origins of all the fibres are in the head (see more, n. 775).

Ornament (*Ornamentum*).—Babel is called “the ornament (TZEBHI) of kingdoms, and the magnificence of the Chaldeans” (*Isa.* xiii. 19), from the wisdom that there was in the beginning of that church which became Babylon (n. 1029e).

“*Ornamenta capitis* (ornaments of the head)” is the rendering of

MAR'ASHOTH, *Jer.* xiii. 18 (n. 272).

— (*Ornatus*).—“The ornament (ADHI)” with which Jerusalem was decked (*Ezek.* xvi. 11), signifies all truths from good, and intelligence from them (n. 242d; compare n. 272).

“*Ornatus* (ornament)” is the rendering of

TZEBHI, *Isa.* iv. 2 (n. 304d); xxviii. 5 (n. 272).

O-phan.—(See *Fatherless*.)

Other, One, Another (*Alius*).—"Other ('ACHER) gods" (*Jer.* xliv. 8) are falsities of doctrine (n. 585^b).

"To serve other gods" (*Deut.* xiii. 13) signifies falsities of worship (n. 652^d).

"To offer incense to other gods" (*Jer.* i. 16) signifies worship from falsities of doctrine (n. 585^b).

Where it is said, "They shall not build and another inhabit" (*Isa.* lxxv. 22), by "another" is signified the false and the evil that destroy truth and good (n. 617^b).

"Lest another man initiate (or dedicate) the house" (*Deut.* xx. 5), signifies lest falsities and evils conjoin themselves to good (n. 734^c).

"For herein is the word true that it is one (ALLOS) that soweth, and another (ALLOS) that reapeth; I sent you to reap that whereon ye have not labored; others (ALLOS) have labored, but ye have entered into their labor" (*John* iv. 37, 38), signifies that it is not the disciples who teach, thus who collect and gather, but the Lord; forasmuch as those whom the disciples converted to the church, the Lord, by means of angels, that is, by divine truths from the Word, prepared to receive (n. 911^c).

(See *Strange*.)

Outcasts, Exiles (*Exules*).—(See *Cast out*.)

"Afflicted (or needy) outcasts (*exules*, MARUDH)" (*Isa.* lviii. 7) are they who are in grief from falsities; for they who are in falsities stand without, but they who are in truths are at home (n. 386^d).

Out-door.—(See *Solar*.)

Outer, Outmost (*Extima*).—"The outer (EXOTEROS) darkness" (*Matt.* xxii. 13) means falsities from evil (n. 195^b).

Over (*Clibanus*).—(See *Furnace*.)

Celestial love is comparatively "the fireplace" (*Isa.* xxxi. 9), and the truth of doctrine like "the oven (TANNUR)" in which bread is prepared (n. 504^a).

"An oven" in the opposite sense signifies the composition of doctrine from falsities and not from truths (n. 540^a).

By "furnaces," "kilns," "smelting-furnaces," and "ovens," in the Word, are signified either hells, or companies of men, or the man, in whom reign earthly and corporeal loves and their cupidities (n. 540^a).

"*Clibanus* (oven)" represents

TANNUR, variously translated in the English versions, in the following passages :—*Isa.* xxxi. 9 (n. 504^a, 540^b);

Lam. v. 10 (n. 386c, 540a, 655a, 863a);

Hos. vii. 4, 6, 7 (n. 540a);

Mal. iv. 1 (n. 540a).

Overcome.—(See **Conquer**, **Penetrate**.)

Overflow (*Submergere*).—(See **Sink**.)

"To pass through the waters and the rivers and not to be overflowed (**SHATAPH**)" (*Isa.* xliii. 2) signifies that falsities, and reasonings from falsities against truths, will not corrupt (n. 518e; compare n. 504e).

— (*Exundare*).—"Exundare (to overflow)" is the rendering of **SHUQ**, *Joel* ii. 24 (n. 543c, 644c); iii. 13 (n. 922b).

— (*Inundare*), **Overflowing** (*Inundatio*).—(See **Flood**.)

"The overflowing of the waters" signifies immission into falsities (n. 401d).

"Inundare (to overflow)" represents

SHATAPH, *Isa.* viii. 8 (n. 304d);

Jer. xlvii. 2 (n. 223b, 518e);

Ezek. xiii. 11 (n. 644d); xxxviii. 22 (n. 644d);

Dan. xi. 40 (n. 355d).

"Inundatio (an overflowing, a flood,)" represents

ZEREM, *Isa.* xxviii. 2 (n. 304d);

Hab. iii. 10 (n. 401d).

Overspreading.—(See **Bird**.)

Overthrow (*Subvertere*).—(See **Throw down**.)

It is said that "Jehovah bringeth the counsel of the nations to nought, and overthroweth (**NO**) the thoughts of the peoples" (*Ps.* xxxiii. 10): here are two expressions as if of one thing; but still they are distinct in the internal sense (n. 175b).

— **Overthrowing** (*Eversio*).—"God's overthrowing (**MAHPEKHAH**)" (*Isa.* xiii. 19) signifies damnation to hell (n. 357c; compare n. 1029e).

Owl (*Uula*).—It is to be noted that there are many kinds of falsities, and that these are signified each by its own kind of bird: these birds are enumerated in *Moses* (*Lev.* xi. 13, etc.; *Deut.* xiv. 11–20), and they are mentioned in many places in the Word. Among these are owls of different kinds (*ululae, bubones, noctuæ*) (n. 1100d).

"Dragons" (*Job* xxx. 29) are those who have adulterated good things, and perverted them into evil things; and "the daughters of the owl (**YAHNAH**)" are those who at the same time have perverted truths (n. 714c).

— **Bird of night** (*Noctua*).—"Owls" are those who see falsities for truths, and "their daughters" are lusts for falsifying truths (n. 714c; compare n. 1100d).

By "daughters of the owl" (*Isa.* xiii. 21) are signified falsities; and by "wood-demons" or "satyrs," merely corporeal cupidities (n. 587a).

"*Noctua* (an owl)" is the rendering of

YAH'NAH, *Job* xxx. 29 (n. 714c);
Isa. xiii. 21 (n. 586, 1029e); xxxiv. 13 (n. 586, 714c); xliii.
 20 (n. 518a, 650e, 730c);
Jer. i. 39 (n. 587c, 1029e);
Micah i. 8 (n. 714c).

Own (*Proprii*).—(See *Proprium*.)

By "His own (*idios*)," who received Him not (*John* i. 11), are meant those who were of a church where the Word was, through which the Lord could be known by them; those who were of the Jewish Church are here meant by "His own" (n. 745).

Ox (*Bos*).—By "ox" is signified natural good (n. 304c, 340d, 617e); or the good of the natural man (n. 537a, 648, 600d).

By "oxen" are signified natural affections (n. 548, 617c).

By "the mighty" or oxen (*Ezek.* xxxix. 18), are signified affections for good (n. 617d); or the affections of the natural man (n. 650e).

By "bullocks" and "oxen" are signified affections of the natural man corresponding to the affections of the spiritual man (n. 650d).

SHOR occurs, *Gen.* xlix. 6 (n. 443d);
Exod. xx. 17 (n. 1022);
Deut. xxxiii. 17 (n. 316d, 336d);
2 Sam. vi. 13 (n. 700f);
Isa. vii. 25 (n. 304c); lxvi. 3 (n. 340d);
Ezek. i. 10 (n. 600b);
Joel i. 18 (n. 650e);

BAQAR, *1 Kings* vii. 25, 44 (n. 430b);
Isa. xi. 7 (n. 781d); xxii. 13 (n. 617e);
Amos vi. 12 (n. 355g, 519a);

'ELEPH, *Deut.* vii. 13 (n. 340c); xxviii. 4 (n. 710b);

'ALLUPH, *Ps.* cxliv. 14 (n. 652c);

TOR (Chaldee), *Dan.* iv. 32 (n. 650d, 1029b);

BOUS, *Luke* xiv. 5 (n. 537a); verse 19 (n. 548).

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